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# The True Witness



Commons. H. U.  
Dec. 1908

Vol. LVIII., No. 43.

MONTREAL, THURSDAY, APRIL 22, 1909

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## Women in Choirs.

Archbishop of Milwaukee Explains Im-  
port of Audience With His Holiness.

Rule is *Lex Humana*.

The subject of women in church choirs is new a topic of discussion, because of the statement that His Grace of Milwaukee would allow the continuance. The whole matter is dealt with in the course of a letter from the Archbishop which offers the required explanation: "In my audience with Pius X, last May, I told him that it would be impossible in ever so many parishes in the United States (I did not speak of Wisconsin alone) to carry out the provision of the *Motu Proprio* forbidding women to take part in the liturgical chant; that in most churches, except in large city parishes, it would be very difficult, if not entirely impossible, to have male choirs, and further, that we were not far enough advanced in all our parishes, to have the children sing at the liturgical service, writes the Archbishop. Then the Pope said: "Let the women sing with the rest."

"Your Holiness means the whole congregation should sing?" "Yes." "I replied that there were very few churches, only one to my knowledge, where the people were accustomed to congregational singing, and that it will take many years until this ideal condition can be obtained. Then I stated again most clearly and explicitly that if women were not allowed to sing in our church choirs, we could not have solemn service at Mass or Vespers, in a great number of our parishes. To which the Holy Father answered just as clearly and explicitly: "Well, then, let them sing, but let them behave themselves, and do not allow them to sing theatrical and worldly music."

### THE IMPORT OF REPLY.

Now, sir, I vouch absolutely for the correctness of this report. What is the import of the replies of His Holiness? The following: First: The Pope did not revoke the respective provision of *Motu Proprio*, as he did not give special permission for women to sing in the church choirs. Hence the Cardinal Secretary was perfectly safe in saying that the Holy Father never gave such a permission.

Second: Nor did the Pope give such a permission indiscriminately for the United States, although I spoke of the conditions of our country. Third: But the Pope did most assuredly give an interpretation or rather a rule of application of the *Motu Proprio*. It is the old rule or principle admitted by every lawyer that his law is not meant to bind his subjects when its observance is either impossible or very difficult or harsh or calculated to do more harm than good. I was perfectly satisfied with the Holy Father's reply. For I felt assured that in following the old principle which I had learned as a seminarian in the class of Moral Theology and Canon Law, and in applying that principle in the discharge of my episcopal office, I was on perfectly safe grounds. I saw no particular obligation of bothering the Roman authorities or our Apostolic Delegate and there-with everybody else with lots of Roman quassita et responsa. It has always been a principle of Canon Law that bishops have the right to determine how and in what manner and to what extent some general law of the Church, which after all is a *lex humana* subject to the same rules and principles of interpretation and application as other laws emanating from human authority, shall be carried out in the actual given circumstances and conditions of their dioceses and diverse parishes.

### SOME OF THE DIFFICULTIES.

Rome will trust to the good, sound and conscientious sense of our American hierarchy as she does to that of the bishops in Germany and Austria. Yet there is no fight over there regarding "Women's Rights in the Choir." They have them, and to all appearance mean to keep them. Undoubtedly for the same reasons as our bishops do. They find it just as impossible in many places, to banish women singers from all choirs, as we find it here in America. Whoever knows the condition of the "musical world" in our Catholic parishes, with comparatively few exceptions, knows what tremendous difficulties are in the way of forming and keeping up good male choirs. Think of the lack of good, and still more, of trained voices, the irregular attendance at rehearsals and at the services themselves, but what of the organizers or directors? A young lady to train the male choir, or perhaps, one of our good sisters teaching in the parish school? Or must the pastor himself, if a musical genius, take the matter in hand? It is certainly not the purpose of the *Motu Proprio* to banish women from

## Praise Joan of Arc.

Impressive Ceremonies in Rome At-  
tend Beatification.

Pope at the Benediction.

In the presence of 30,000 French pilgrims, practically all the Bishops of France, many Cardinals and descendants of the new martyr, the solemn beatification of Joan of Arc was carried out in St. Peter's at Rome on Sunday. According to the rubric the Pope does not attend beatifications in person, but as a mark of special devotion he assisted in the afternoon at a solemn benediction, which replaced the ceremony of the veneration of relics, none existing in this case.

Soon after daybreak streams of pilgrims began to arrive in every imaginable conveyance. They crowded the great edifice, and at 9.30 o'clock myriads of electric lights burst out, and the organ thundered. The long procession of Cardinals took their places. In the special galleries were the Duke of Alencon, the sisters of the Pope, and a host of French and Italian notabilities. The Basilica presented a fairylike appearance. It was hung with red velvet draperies, and everywhere strings of electric lights were artistically arranged. Huge pictures representing the miracles of Joan of Arc and her statue were placed over the high altar, but they were veiled. The ceremony began by the reading of the brief, at the last word of which the veils fell. The statue appeared framed with electric bulbs, the bells pealed forth, and the masses chanted the *Te Deum*, which was taken up by the vast throng. Many of the pilgrims, overcome, burst into frantic cheers, which were immediately suppressed. The Bishop of Orleans then said the first pontifical Mass in honor of Joan of Arc, which ended the first portion of the ceremony.

In the afternoon the ceremonial was no less impressive. The Pope passed through the ranks of kneeling pilgrims, followed by his court and picturesque guards, to the altar. After the singing of the liturgical hymn, the advocates for the beatification presented to the Pope the traditional gifts of a basket of flowers and Life of Joan of Arc, magnificently bound.

The United States was represented by Archbishop O'Connell, of Boston, Mgr. Seton, Archbishop of Heliopolis; Mgr. Kennedy, rector of the American College, and Bishop Farrell, the new Bishop of Cleveland, who, for the first time, appeared in his robes of office.

### POPE TO FRENCH PILGRIMS.

The Pope, responding on Monday to an address by the Bishop of Orleans at the reception of a deputation of French pilgrims, thanked the pilgrims for their devotion and exhorted them to remain united. He said their reward would be the welfare of their country, as it was religion that guaranteed order and prosperity in society, and that the interests of both religion and society were inseparable.

The Pontiff denied vigorously that the Church desired the faithful to become enemies of their country. On the contrary, he said that love of country was stronger when it was united with devotion to the Church. He declared that the Catholic Church dominated the world because it was the spouse of Christ and the depository of truth, and that no Government could claim veneration or love if it warred against truth. In conclusion the Pope felicitated the French Catholics who had enrolled themselves under the banner of Joan of Arc.

At the right of the papal throne during the reception stood a standard showing the lilies of France similar to that carried by Joan of Arc against the English. At the conclusion of the reception the Pope imparted his blessing to the kneeling pilgrims, after which he withdrew to his private apartments. The pilgrims chanted a religious hymn and waved their handkerchiefs as he disappeared.

the choir, even though a male choir could be established, when that male choir cannot furnish music that will assure both the glory of God and the edification of the people. Without the latter you cannot further the former, a principle upon which over-zealous people, who look only to the letter of the law, might meditate to great advantage.

### "Irish" Linen From Japan.

Our friends and "allies" in the land of the Mikado have never been remarkable for over-strict notions in the matter of commercial morality, and their little weakness for pirating well-known trade-marks and palming off their own inferior productions under the names of the most reputable and popular manufacturers of other countries has been long known and often protested against. The latest effort in this direction is an attempt to "commandeer" the Irish linen market by ways that are dark and tricks that are vain. Says the London Dra-

## Debate on Irish Land Bill.

Financial Aspects of the Measure Dealt With by Mr. Birrell—Chief Secretary Says Amount Yet Needed is 99,000,000 Pounds.

In opening the debate in the House of Commons, to quote the weekly *Freeman*, Mr. Birrell dealt at length upon the financial aspect of the Irish Land Bill. The amount yet needed was, the Chief Secretary said, £99,000,000, not, as Mr. Wyndham had said, £16,000,000. In other words, thanks to the Wyndham Act, the transfer of the land of Ireland, apart from the enormous administrative charges, will have cost not £125,000,000, but £204,000,000, with the bonus of £17,000,000—at which figure the Chief Secretary places the free grant under the terms of his bill. The cost to the ratepayer and taxpayer is prodigious—£17,000,000 for bonus, and £27,000,000 for discount, if this bill does not reach the statute book, though the purchase price has been increased by nearly seven years' purchase to the tenant. In fact, of the £200,000,000 and more which the land is now to cost, £44,000,000 comes from the Irish public purse and over £50,000,000 from appreciated price. Mr. Wyndham's estimate was right in one sense, it was a fair estimate of the true value of the land, but it was no estimate of his own capacity to raise the price by fraudulent finance. The adventures of Cromwell and the followers of William received no such rewards as Mr. Wyndham achieved by his ledgerdom for their descendants.

### MR. CAMPBELL'S OPINION.

The landlords of Ireland were represented by Mr. James Campbell. Mr. Campbell's speech had as much relation to the actualities of the position as the Irish Melodies to the law of gravity. According to this latest contribution of the Irish Bar to the soil of statesmen, Mr. Birrell's bill has been produced, not by the breakdown of Mr. Wyndham's helpless financial scheme, not by any depression in the price of Government securities in all the markets of the world, not by the impossibility of asking the ratepayers of Ireland to surrender the whole agricultural grant and £120,000 a year along with it, not by the petering out of the bonus, not by the complete failure of the Act or worse than failure in the Congested Districts, but by virtue of a secret and shameful bargain between the Chief Secretary and Mr. Redmond to destroy the operations of Land Purchase. One would imagine from the heroics of this collaboration in the botchery of 1903, that the Act of that year was rummaged without difficulty and without friction, fulfilling all the promises the recital of which bewildered the British House of Commons and befuddled the Irish peasant. Every County Council in Ireland is just now paralyzed by the liabilities thrown upon them by the Act, and yet these liabilities have not yet really begun to befall. The issue of another £5,000,000 Land Stock will swallow the balance of the Development grant. For every million issued thereafter a sum of £4300 a year will be levied off the counties. Mr. Campbell has nothing but adjectives to offer by way of remedy, and for that reason the adjectives are hectic in color and transpontine in suggestion. The

per's Record in a recent issue: "One of the present sensations of the trade is due to the importation of 'Irish' linen goods from the land of the wily Jap. The details and elaboration of the work are alike astonishing. The prices are even more so." This is the day of wooden nutmegs and sanded sugar, but 'Irish' linen from Japan just about touches the limit.

## Defeated Opposition.

Three Catholics elected to Edinburgh School Board.

In spite of organized opposition, persistent, bitter, and well sustained, from a section of the Protestants of the Scottish capital, the three Catholic candidates were successfully returned to the Edinburgh School Board, says an exchange. The result of the election is considered a triumph to the cause of Catholicity in Edinburgh. The Very Rev. Canon Stuart, with 26,331 votes, was seventh on the poll. The Rev. Father Donlevy, with 21,113 votes, was fourteenth, and Councillor James T. R. Wilson, with 19,960 votes, was sixteenth. Twenty-one members constitute the new Board. The total of the Catholic votes recorded was 66,309. This number for Edinburgh is the highest on record since 1872, and it is another illustration that the spirit, and strength of Catholicity are seen at their best under the stress and

presence of a minority of local representatives—representatives of the Council established by Mr. Campbell's party—in a purely advisory capacity on the Congested Districts Board will "throw open the doors of corruption. The enactment of clauses giving a limited operation to that compulsory principle for which all Ulster clamors and which farmers are not to continue to be driven to the emigrant ship at the rate of a thousand a year, will open the door to plunder and persecution. And so on, and so on!"

### HE SHIRKED A PROBLEM.

The speech is in the usual fashion of that class of oratory. It is the same speech that was delivered by every "leader of the profession" on the Tory side on the introduction of every Land Bill that was ever introduced by a Liberal statesman. Mr. Campbell shirked the problem of finance. If he had only told the House of Commons where and how the Tories would find the £56,000,000, and on what terms they would lend it to the Irish peasant, his speech would have some actuality and importance. Is Mr. Walter Long's reform the only word?

Mr. Redmond wisely lost no time in dealing with Mr. Campbell's rhodomontade. He has too great an appreciation of the matter in hand. He recognizes the merits of Mr. Birrell's bill and the earnestness of Mr. Birrell's effort, but he presses him to go a little further in the direction of easing the financial pressure. The bonus of £12,000,000, which it has cost £14,000,000 Stock to raise, will cost £3,000,000 more under the bill, or in all £17,000,000. A Redmond urges Mr. Birrell to meet the suggestion. He protests against the increase in the annuity rate as likely to lead to friction in negotiations. Whatever the purpose—was in cutting down the rate to the figure at which it was placed in Mr. Wyndham's act, it was an irremediable step not safely to be retraced. We hear no more from the landlords of the tenants getting the same reductions, no more of the "two years' purchase too much" which landlords confessed the tenants were paying, and which is all they would have to forego to give the tenants the same reductions. On the contrary, they contend that the tenants must make up the difference, and they set up as the standard price the "years' purchase" which was nobody's concern four years ago. The increase in the annuity rate is designed by them to come off the tenants. Mr. Redmond knows that the tenants cannot pay it, and he apprehends strife in consequence. Hence his opposition, to which Mr. Birrell, as a seeker after peace in troubled lands, will do well to give serious sympathy and consideration. Mr. Birrell, Mr. Redmond, and the landlords who want purchase money should be able to hammer a settlement out between them. They need not reckon on any contribution to the cause of peace and good-will from the blockers of Land Purchase in Ulster.

strain of persecution. The Catholic committees throughout the city and districts worked hard for the signal success they achieved. At the Cathedral a zealous ladies' committee, recruited from the ranks of the Children of Mary, worked incessantly under the direction of the Rev. O. Couteiner, who organized an excellent system of door-to-door canvass, and brought out in consequence several hundred Catholic voters who might have been otherwise overlooked. In St. Patrick's parish the Rev. Dr. Bennett proved an able and energetic organizer of the Catholic vote, and on the day of the poll he was on duty at the booths the whole day, seeing that every Catholic voter was looked after and brought out. The Irishmen of the city also rendered yeoman services. It is due to their irrepressible and fiery loyalty to the Faith in the face of fierce bigotry that a third Catholic candidate was brought forward and put in.

More Something For Nothing.

This mournful but spirited announcement appears in a Scotch paper: "Having run for exactly a year, 'Alba,' the only all-Gaelic weekly journal in Scotland, to-day retires as gracefully as may be from a world where the Gael will die for his language but will not spend a penny a week for the privilege of reading it."

## A "Bishop's" Jest.

Croaking Frogs and Flattering Jack-  
daws Subpenaed by Dr. Ingram.

Father Coupe's Rejoinder.

Dr. Ingram, "Bishop" of London, who, it will be remembered, visited Canada and the United States, has been in the public eye again. According to the *New York Freeman's Journal*, the Rev. Father Coupe, S. J., in a sermon preached at Bourne-mouth, has been taking him to task for a recent remark. His Lordship stated that the Americans had said to him: "Your Church was founded by Henry VIII?" and that he had answered them—"Why, the frogs in the moat at Fulham Palace, and the jackdaws in the ivy would laugh, and would tell you that the Bishop of London had lived there for 1500 years without a break!" What funny croakers and chatters, said Father Coupe, "Frogs and jackdaws must be!" Are they? "Soupers" who in return for good cheer have turned Protestants? Or were they jesting at Dr. Ingram? Or was he jesting at the Americans? Catholic Bishops of London lived at Fulham from the sixth to the sixteenth century. Then Henry VIII, seized their lands and their goods, and in place of the Catholic Church he created the Protestant "Establishment," appointed in place of Catholic Bishops certain functionaries, members of the Civil Service, and stationed one of them, the "Bishop" of London, in Fulham Palace, where the Catholic Bishops lived for 1000 years and where the Protestant "Bishops" have lived for 200 as the frogs and jackdaws know quite well. Dr. Ingram is as much a Catholic Bishop as, for example, a sparrow that has extended a swallow from its nest in a swallow, or as much as a paper flower is a flower.

### IS NOT A CATHOLIC.

Father Coupe, in concluding, said: Dr. Ingram is not a Catholic and he is a Protestant, under the spiritual jurisdiction of the Crown. How then can he be a legal descendant of Catholic Bishops? How, it may be asked, could all this new-fangled arrangement be forced on free Englishmen? By brute force; by hired and foreign soldiery, and by tyrannical laws such as the following:—23 Henry VII, Cap. 10, enacts that every ecclesiastical and lay officer shall be sworn to recognize the Pope's authority, and makes it high treason to refuse the oath; 34 and 35 Henry VIII, Cap. 1, declared that if any spiritual person shall preach or teach anything contrary to the King's instructions he shall (for the third offense) be burnt, and also lose all his goods; Edward VI, Cap. 12, enacts that it shall be high treason to assert that the King is not Supreme Head of the Church of England, 27 Eliz., Cap. 2, enacts (sec. 4) that any person relieving or maintaining a Jesuit shall suffer death as a felon.—Gentle persuasion this!

Interesting are the dying testimonies of two great Englishmen whom Henry VIII, the founder of the "Establishment," murdered under form of law.

### TWO FAITHFUL MARTYRS.

Blessed John Fisher, Cardinal Bishop of Rochester, said to his vernal judges: "My Lords, I am here condemned before you of high treason for denial of the King's supremacy over the Church of England. And now to tell you more plainly my mind touching this matter of the King's supremacy, I think, and always have thought, and do now loudly affirm, his Grace cannot justly claim any such supremacy over the Church of God, as he now talketh upon him."

And on the scaffold he said: "Christian people, I am come hither to die for the faith of Christ's Holy Catholic Church." And Blessed Thomas More, Lord High Chancellor of England, also murdered by Henry, said: "I have, by the grace of God, been always a Catholic, never out of communion with the Roman Pontiff; but I had heard it said at times that the authority of the Roman Pontiff was certainly lawful and to be respected, but still an authority derived from human law, and not standing on a divine prescription. Then when I observed that the sources of the power of the Roman Pontiff would necessarily be examined, I gave myself up to a most diligent examination of that question for the space of seven years, and found that the authority of the Roman Pontiff, which you rashly—I will not use stronger language—have set aside, is not only lawful, but also grounded on the divine law and prescription. That is my opinion. That is the belief in which, by the grace of God, I shall die."

Lastly, as Anglican Orders have, at the request of Anglicans, been examined by the Roman tribunal, and condemned as invalid, Dr. Ingram is not a priest, and consequently is not the Bishop of London—the frogs and jackdaws of Fulham Palace notwithstanding.

## A Peasant's Work.

Michael O'Dwyer Fought For His  
Irish Home Against Rent Power.

Reform Followed Revolt.

Irish exchanges tell of the unveiling recently at Ballycoy, near Limerick, of a Celtic Cross as a memorial of the work of Michael O'Dwyer. The importance of what the humble peasant did is told by Michael Davitt in "The Fall of Feudalism in Ireland": "Two events of far-reaching importance to the cause of land reform occurred in the decade of greatest Fenian activity; one was the Ballycoy shooting affray and the other the first of Mr. Gladstone's land measures, the act of 1870. The desperate and successful action of O'Dwyer, of Ballycoy, on August 14, 1868, to defend his home from the doom of eviction started the public once again to the living reality of the land question. It was the old Whiteboy spirit in revolt once more to curb the vandal insolence of the rent power, and so effectively did this Tipperary peasant and his brave companions strike for the protection of others' as well as their own homesteads that the number of evictions in Ireland fell during the ensuing five years to a lower figure than in any similar period since 1849."

### A VAST DIFFERENCE.

In the *Freeman* we read that it is only forty-one years ago since the memorable stand against landlordism at Ballycoy. It is almost impossible to adequately describe the extraordinary character of the agrarian revolution, the immensity of its scope, which has been accomplished. Mr. Joseph Devlin, who took Mr. John Dillon's place last Sunday, Mr. Dillon being unable to be present, owing to illness, did not say a description of the enormous distance—enormous in everything but years—which separates us from August, 1868. He took perhaps the most effective way of bringing that home to the minds of the people who listened. He quoted the terms of the leases which the men of Ballycoy refused to sign. Here they are: A half year's rent was to be paid in advance, the rent to be paid quarterly, the holding was to be surrendered at twenty-one days' notice at the end of any quarter, the tenants were to forego all claim to their own crops that might be in the soil, and they were to pay all rates and taxes whatsoever. That, in a nutshell, was the position of the Irish tenant forty-one years ago. The terms read farcically to-day. Then they were very real, very tragic, very peremptory. The alternative was—quit; a terrible alternative in every way. Now, could the agrarian revolution be brought home more forcibly to the mind than by reading these terms, which were placed before the men of Tipperary to sign? We don't think so. To-day there is no question of such terms. We are talking of buying out, and entering into full free ownership of the land. And if that is not a stride from absolutely complete, unmitigated slavery to independence, we are at a loss to know what it is at all.

### A DAY'S WORK.

Michael O'Dwyer could not have foreseen the effects of the great day's work he did for Ireland and for his class. It has often been so in the history of human progress. It shows how valuable may be the efforts of even the most humble soldier in a nation's ranks. It shows how important it is to act manfully, not caring much for consequences, when it is a question of a blow for liberty. We know and recognize the vast services in the agrarian revolution of politicians and statesmen and publicists. But who will venture to assert that their combined work for Ireland and the Irish peasant equals that one day's work for freedom by Michael O'Dwyer and his fellows at the farm of Ballycoy?

### Protestants Offer Churches.

Every Protestant congregation in Saranac Lake, N.Y., has through its minister in charge, offered the use of its place of worship to the congregation of St. Bernard's Catholic Church until such time as a new church may be built to replace the edifice destroyed by fire. The Methodists were the first to make the offer, and were quickly followed by the Presbyterians and Episcopalians. While deeply grateful for the proffered assistance, the priests of St. Bernard's have arranged to have services in the opera house so long as temporary quarters are necessary.

### Worthy of Imitation.

In Portland, Oregon, the Catholic Women's League has opened attractive headquarters in a downtown building and in it provides lunch and rest rooms for young women employed during the day.