

The True Witness

AND CATHOLIC CHRONICLE.

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WEDNESDAY...SEPTEMBER 25, 1895.

THE PROVINCIAL COUNCIL.

On Friday next the first Provincial Ecclesiastical Council will be opened at the Cathedral. His Lordship, the venerable and universally beloved chief pastor of this archdiocese, Mgr. Fabre, is the first to summon such an assembly of the members of the hierarchy, immediately under the jurisdiction of the Montreal ecclesiastical province, to meet in solemn conclave. The Fathers of this Council will consist of the Archbishop of Montreal, the Bishop of St. Hyacinthe and his co-adjutor, the Bishops of Sherbrooke and Valleyfield, the Mitred Abbot of the Trappists, the delegates of the various episcopal chapters and the theologians called into consultation by the prelates. The members of the Council will meet on Friday, at three o'clock, in the presbytery of St. Henri. Thence they will go in procession to the Cathedral, where they will be met by the Archbishop. The procession will go by way of Notre Dame, McGill, Beaver Hall Hill and Dorchester streets. The bells of the city will ring out a general welcome, and at the same time announce the opening of the Council. On September 29th and October 6th and 9th public sessions will be held. Each morning, at eight o'clock, one of the Bishops will say low Mass at the Cathedral for the benefit of the general public. On the second of October a solemn Requiem Mass will be celebrated for the deceased Bishops of Quebec, Montreal, Sherbrooke, St. Hyacinthe and Three Rivers. On the 8th October the members of the Council will participate in the ceremonies of inaugurating Laval University.

The fact of a Provincial Council is one of very great importance for the Catholics of this Archdiocese. Questions of the greatest moment—concerning the spiritual and temporal welfare of all—will be considered. There is something very attractive and at the same time imposing in the meeting of a number of the mitred hierarchy of the Church. Such an event opens out for our contemplation scenes that are now historic and which go to make up a goodly portion of the unbroken and glorious record of Catholicity. The provincial councils are branches of the great general councils that, from time to time, and according as circumstances demand, are convened by the Father of the Christian world, the Vicar of Christ. Along the centuries the mind is carried from one council to another, each marking an important epoch in the story of Christianity. The names of Clairmont, Nice, Trent, of the Lateran and the Vatican, come to us fraught with countless memories of wonderful and period-creating decisions. What the great Council of the Church, in which participates the hierarchy of the world, is to Catholicity at large, the provincial council is to the archdiocese immediately concerned.

At this moment there are many vital questions that demand the united wisdom, experience, erudition and deliberation of the first pastors of the various sections of our ecclesiastical province. When thus united for purposes of studying and pronouncing upon those important issues, the Holy Ghost lends His assistance to guide and enlighten the guardians of the Church's truth. The "Veni Creator" is no mere form at the opening of the Council; it is a special and earnest appeal to heaven for that aid which the Divine Founder of Catholicity promised. The "Te Deum" at the close, is not a mere hymn of rejoicing; it is a thanksgiving to God the Father for the assistance rendered to the Church of God the Son, by the presence and light of God the Holy Ghost.

And our hearts are concerned if becoming more and more Catholic, we unite our

prayers to those of the Bishops and prelates assembled, and to ask that the Council, about to be held, may result in untold blessings for Church and people.

GRAND INAUGURATION.

On Tuesday and Wednesday next, the 1st and 2nd October, St. Patrick's Church will be the scene of a most imposing ceremony. The grand new organ, which was built to harmonize in every way with the attractive and splendid decorations of the church, will be heard for a first time. His Lordship, the Archbishop of Montreal, has kindly condescended to accord his special patronage to the inauguration. Two grand recitals and sacred concerts will take place, at eight o'clock in the evenings of Tuesday and Wednesday. Mr. Frederic Archer, the celebrated organist of Chicago, will preside at the instrument on both occasions. St. Patrick's choir, assisted by the choir of St. James' cathedral and Notre Dame church, will furnish vocal selections of the choicest and most attractive class. Professor Fowler, the popular and energetic organist of St. Patrick's, will act as director of the united choirs. We specially direct attention to the particulars set forth in the advertisement which appears in another column.

If ever there was an occasion upon which the people of our city should unite in numbers to show their appreciation of the grand work that has been done for the great central Irish church of Montreal, it surely is the one to which we refer. What a magnificent renovation of that cherished temple! How the heart of good Father Dowd would bound with joy were he now happily amongst the people he loved so well! How his spirit, in its abode of blissful reward, must rejoice on beholding such a consummation of his life-work! Truly is St. Patrick's church emblematic of the race, of the "Land of Song." The lightness, finely artistic decorations, speak the harmony of color and worship; the grand instrument, about to be inaugurated, is a fitting type of the more striking harmony of sound and adoration. The whole edifice, from foundation to roof, is now a model of architectural beauty and an inspiration to prayer and deep devotion. One feels, on entering, that the house is sacred and that art, in its many forms, has united, with the teachings of Holy Church, to draw the soul heavenward and to awaken sentiments of gratitude and love within the breasts of the faithful—gratitude for all the blessings that the Almighty has bestowed, love for the religion for which our forefathers suffered.

When the solemn notes from the great organ shall float down the beautified temple, now sweeping over the worshippers in the aisles below, now entwining the gorgeous pillars and ascending into the vast vault above, finally dying away in successive waves of harmony beyond the High Altar, there will be felt a power, from beyond this world, that lifts the human heart to spheres where angels abide. It is unnecessary that we should ring out the praises of the three magnificent choirs that are to take part in the sacred concerts; each of them is a host and the combination of the three cannot but prove an event that will long be remembered by the music-loving citizens of Montreal. We anticipate that the church will be thronged on both evenings, and we would again advise our readers to read the notice, given in another column, and secure seats at as early a date as possible. All who attend will have something to speak of for years to come and will be able to entertain many a child yet unborn with the story of the St. Patrick's church organ inauguration.

We might add that the members of the clergy are hereby cordially invited to assist at the inauguration on both evenings. As it would be impossible for the Rev. Pastor of St. Patrick's to personally invite each one—the number being so large—this general invitation is extended. The clergymen attending will kindly enter by the presbytery, on Dorchester street, in order to occupy seats in the sanctuary, which will be reserved for their use.

ADVERTISED PIETY.

The Independent, in a recent issue, has a very timely and sensible article under the heading, "Advertised Piety." We were pleased to read it and certainly we agree with the ideas of the writer. He says: "Piety is of the heart and is personal. It is inward and of the spirit, not outward. * * * All assumptions of piety are offensive; they savor of hypocrisy; they indicate a pride which comes from the exaltation of self and from a desire to get credit for religious devotion." This is very true, and we feel that the writer in the Independent has been doing a good service to his readers in calling attention to this question. Without following his arguments and illustrations we think that we should, at least, follow his example and point out some of the offensive results of mock piety.

Frequently we have received communications from individuals—lay and clerical—who asked us to publish most needless and even harmful contributions,

and in their letters informed us of their love for Christ, their great devotion to religion's cause, their pure lives, their own bright examples of Christian virtue and a hundred other recommendations. They should know that, with a Catholic editor, all that self-commendation goes for nothing. The contributions are taken upon their own merits, not on the striking piety of the authors. The moment such a letter commences with an appeal to heaven, and to all things sacred, we naturally conclude that the writer thereof feels that his reputation requires some such support in order to give weight to his contribution. As a rule such correspondence goes to the basket. As an example—there is no harm in quoting the letter, for its author is not likely to ever suffer by its publication—we give the following extract from a communication received last June. The writer sent us two articles on "Catholic Dogma" which he was very anxious to have published in this paper; and which, for the sake of "Catholic Dogma," we consigned to oblivion. Part of his letter reads thus:

"I have only one object, the glory of God. I have not, in twenty years, missed going to Holy Communion every week, and I swear to you by the Adorable Sacrament that I am a devout and devoted Catholic, as my correspondence will show. So, for the sake of Our Blessed Lord, and His Most Holy Mother, give my articles space in your most highly respectable paper."

Without wishing to judge harshly, nor to question the truth of the foregoing, we felt it advisable to give this gentleman a wide berth, and for the sake of our "most highly respectable paper" we had to decline his contributions.

The man who boasts is generally held in contempt by all with whom he comes in contact. People may not take the trouble of telling him how little they think of him and how little they believe him, but they despise him none the less and laugh at him as soon as his back is turned. If it is so in the ordinary affairs of life much more so is it when the self-commendation concerns spiritual matters. The greatest mark of true piety, and the most infallible one, is humility. Many times, in the Sacred Scriptures, does Our Lord rebuke the ostentatious worshippers, and He gave more than one example for the imitation of the future. He did not go out on the highways to pray, nor did He proclaim from the housetops His own Divine character. In public He taught, He labored, He performed miracles, He cured the infirm or raised the dead. When He prayed He withdrew from public gaze and ascended into the lonely places, or else went alone into the Garden of Olives to hold communion most intimate with the Heavenly Father. The saints of God did not parade their devotions before the world, nor did they strive to impress men with the idea that they were more holy than others. On the contrary, their greatest acts of piety were performed in secret, and the world knew nothing of them.

It is certainly an admirable thing to find a man, in the midst of this rushing, careless life, attending faithfully to his religious duties and setting an example of piety to all around him. But it is just as repugnant to the feelings to have that man tell every person he meets the story of all his devotions. At once he creates a bad impression and awakens very justifiable suspicions as to his sincerity. All the merits that his good actions might otherwise entail are lost in the human respect that causes him to seek the applause of his fellow-men.

And there are other ways of advertising one's piety that are equally as bad as the open boast. Some people only bring religion into ridicule by their ostentatious display—when it is out of place—of their crosses, beads and other insignia. Here we do not refer to those whose office, or religious rank, or position, render it necessary that they should wear the garb and the accompanying signs of their station and vocation; we speak of men of the world who imagine that they are exhibiting a Catholic spirit by exciting the curiosity or comment of others. And in this connection we would say that there is a class of mendicants whose methods we find peculiarly offensive and totally against good taste. They sit at corners, with certificates tied round their necks, blind generally, and while awaiting alms, they rattle a tin cup with one hand and display an immense pair of beads in the other. As a rule, when they hear any one approaching they commence to tell their beads with a rapidity that is most astonishing, and when they expect that no person is observing them, they stop quite suddenly, as if to draw breath and get ready for the next rush of devotion that they are soon to make. We carefully watched one of these beggars not long ago and we felt anything but edification and compassion. This "advertised piety" is merely another method of attracting attention and of creating sympathy; but it is at the expense of religion, and we don't like it. There are institutions for such unfortunate people and they should be kept in them; and if there are no such institutions, there should be some. Be that as it may, it is very unpleasant

for Catholics to notice the scoff of the unbeliever or the laugh of the irreverent at the expense of his religion. This may seem plain talking; but we deem it necessary. Some may not think as we do, but the vast majority of our co-religionists will re-echo our sentiments.

Above all do we hate sham or mock piety; we despise particularly the trafficking with things sacred; the utilizing of religion for purposes other than of the highest and noblest kind should not be tolerated. Perhaps we have said enough upon this subject for the present; at all events we hope that our few remarks may have some effect in doing away with "Advertised Piety" in more than one form.

OUR CEMETERIES.

Every large city in the world has its "city of the dead," and in proportion to the importance of the former is the beauty and attractiveness of the latter. The people who walk the streets of the "city of the living" take pride in the honor paid to the memory of the thousands who sleep in the silent abode of the cemetery. Generally, when the traveller finds magnificent buildings, grand streets, extensive public institutions, in the one, he discovers rich monuments, carefully guarded lots, flower bedecked parterres, in the other. We know of no city on this continent, or for that matter in Europe, that has a more magnificent and picturesque site for its cemetery than Montreal. It would seem as if nature had built up that grand mountain expressly to serve as the necropolis of the commercial metropolis at its base. And the drives upon the mountain park that lead to Mount Royal and Cote des Neiges cemeteries are surpassingly attractive and afford panoramic views of the city and surrounding country that have awakened the unstinted admiration of thousands of strangers. Particularly imposing is the Catholic cemetery, with its grand entrance, its broad acres of well-laid-out walks and grounds, its rich and varied vaults, its beautiful and costly monuments, its unique Stations of the Cross and its sublime and prayer-inviting Calvary. Enormous the amount of money spent yearly in improvements and wonderful the labor expended upon that sacred place. We believe that the cemetery is one of the most interesting and beautiful places of attraction in or around our city. Yearly it becomes more so; and in time it should be the scene of universal pilgrimage when the ever increasing numbers of travellers pass through Montreal.

Although we are not in a position to judge of the motives, the object, or the ultimate intentions of the Fabrique that has the cemetery in charge, yet we must confess our inability to appreciate a movement inaugurated this year. It may be for purpose of economy, of simplicity, of uniformity, or of something else; but be the aim what it may, we feel, in common with hundreds of our citizens, a deep regret that the abolition of monuments and enclosures should have been considered advisable. The system now commenced is to have all the lots uniform; four stone posts making the corners of each lot; the posts to be about three inches above ground and to bear the number of the lot and, we suppose, the name of the proprietor. No more copings of granite, no more enclosures of any kind, one vast, even field, marked with checker-board regularity by the little square stone posts, and undulating irregularly according as mounds are raised over the graves of the departed. It may, perhaps, be a lesson for the living upon the equality that death creates; but it savors very much of the monastic system of burying the dead. Decidedly there will be uniformity, broken only by the various number of mounds in each lot. But the grand attractiveness, the imposing majesty, of the cemetery will no longer be found there.

We wish it to be well understood that we are only expressing our individual opinion, and that we do not know what the exact intention or motives of the cemetery authorities are. We are not, therefore, criticising; merely are we giving expression to our views, and in those views hundreds participate. We have occasion, very often, to visit the cemetery. There we meet with people of all classes, rich, poor, young, old, French, English, Irish, citizens of Montreal and strangers; and in all the conversations we have had upon this subject we have not yet met with one person who approved of or admired the change in system. It is true that the people who have already enclosed their lots and have placed monuments—some rich, some less costly, others simple—over their dead will not have their property disturbed; it is true that the new regulation will not be retroactive; but when it has been in force for a couple of years we will notice a wonderful contrast in that now magnificent and promising city of the departed. Along the slopes of the hills will look out the vaults; here and there, over the valley between, will rise shafts of marble, granite columns, cross-crowned monuments, and all the rest will appear like a huge patchwork quilt, with scarce any indication to tell where the

various lots commence or end. It is not this year, nor perhaps next year, that the effect will be noticed; it is when the several acres of ground will be thus covered with little square posts, that the first fall of snow will hide.

"Where the graves were many
We looked for one."

wrote an English poet, when seeking for the grave of Charles Wolfe, in Clonmel cemetery; truly would he have long to look were there no other indication than those which we evidently are in future to have at Cote des Neiges.

Again, we say that there may be some very good reason for adopting such a system; but, as yet, we do not know what it is, nor can we possibly guess at it. However, without in any way wishing to find fault, we feel it our duty to let the cemetery authorities know exactly what the general feeling on the matter is. Before speaking on the subject we have made sure to become well informed as to the opinions of those most interested—and surely the most interested are the people who frequent the place through motives of devotion for the memories of their dead.

In connection with the cemeteries there are very many other points upon which we would like to touch, but with which we do not care to encumber this article. For example attention might be drawn to the loud and boisterous conduct of some people, the disrespectful manners of others, the carelessness of not a few, the jovial, holiday style of pleasure-seekers and many other such like untimely exhibitions of disregard for the sacredness of the soil and the respect due to those whose dust commingle with it. We must, however, state that these things can only be corrected by educating the public to a proper consideration for the feelings of all who mourn; as far as the immediate officers of the cemetery are concerned they are most vigilant, kind, polite, attentive and faithful to their duties; their task would be rendered much more easy if people who frequent the cemetery were more respectful for the dead and considerate for the living.

CATHOLIC FORESTERS.

In connection with the report published in another page of the recent convention held in Ottawa, we think it timely to express a few ideas, that we have long entertained, regarding the Catholic Order of Foresters. That it is a thoroughly and highly approved Catholic organization admits of no question; that it has been phenomenally successful, particularly in Canada, is evident from the various reports published from time to time, and from the number of Courts established in all the principal towns of the Dominion. It is from the twofold standpoint of the individual and general benefits that it procures we now purpose considering the organization. As a security to the individual member, in case of illness or death, the rules and regulations of the order could not be more perfect. As a grand support to the Catholic cause, in general, the spirit of the order is effective and valuable.

Apart from the social benefits that each member derives there is the insurance, if we may so call it, which he enjoys. Particularly for the working-man, or the person of limited means, is this splendid system a boon. In the hour of illness he has the services of the Court's physician at his disposal; members of the Order, who form the visiting committee, call regularly upon him; the amount of pecuniary relief to which he is entitled is given him; the sympathy and aid of many, who might otherwise have never known him or heard of his illness, are there to console, help and encourage. And when comes to him, as to each one at some time or other, the dread and final summons, he has the consolation of knowing that the "benefit" he has secured by his membership will be there for his widow and children, or whomsoever he may leave to mourn his death. These are a few of the temporal and material benefits which the Order bestows upon, or rather secures for, each and all of its members in good standing. Alone they should suffice to show the utility and praiseworthiness of the institution. However, we do not deem it necessary to dwell to any greater extent upon advantages that are patent to every one who knows of them. We might also speak of the social ties that are formed; the friendships that are established; the pleasant relations between neighbor and neighbor that arise; the mutual assistance to be derived; and the hundred and one other very attractive features that the organization presents; but we prefer, for the present, to dwell upon the great good that the grand cause of Catholicity draws from the existence of the Catholic Order of Foresters.

In the days of Horatius or Leonidas the sword was the all-powerful weapon of the warrior and the battering-ram was his only engine of attack. Very little use, however, would such arms be in our day, when the cannon, the rifle, the "gating" gun and the terrific bomb are engaged in the struggles between armies. The nation that pretends to uphold its own by force of arms must use the weapons equally as effective, if not superior, to those employed by the

enemy. Man is by nature a social creature and does not feel happy in isolation. The consequence of this tendency in our race is a union of individuals in different forms, constituting the family, then the community, then the country, or nationality. Man feels instinctively, and is taught by experience, that it is not well for him to live apart from all his fellow-men. The exceptions to this rule are the holy hermits who made, for God's sake, and for the cause of salvation, the great sacrifice of all social life. It is, therefore, natural that men should seek to combine their individual strength in organizations of various kinds. And it is notable that with the majority of the human family, if they do not form good societies, they will form others that are either questionable or bad. One of the most powerful and dangerous enemies of the Catholic Church—itsself an organization of Divine origin—is found in the secret societies. Wonderful the influence they have wielded and still wield; and so alluring and magnetic have they become that not a few Catholics have been drawn away from the Church, and into the ranks of her enemies, by the glitter and promise of those various organizations.

No better evidence of all this than in the events the twenty-fifth anniversary of which Italy celebrated on Friday last. What brought about the persecutions to which, at various times, Pius IX. was subjected? What influence raised the standard of revolt all over Italy? What bodies of men were responsible for the robbery committed in the usurpation of the Papal States? Yes; by whose orders was Rossi murdered on the steps of the Senate? Was Palma shot on the balcony of the Papal palace? Was Pius IX. driven from the city of the Popes to seek refuge and life at Gaeta? The Carbonari, the Illuminati, the Sons of Italy, the Masonic associations, the secret conclaves presided over by Mazzini—the Knight of the Dagger, and by men equally as dangerous and often more daring. And in 1870 was it not the arm of the secret societies that burst in the Porta Pia? And to-day is not Lommi the head-centre and grand leader of the secret organizations that govern Italy and dictate the anti-papal, anti-clerical, anti-Catholic policy of Crispi and that poor figure-head Humberto? It is the same in France, the same the world over. In one way or another, by this means or that, by hook or by crook, the secret societies strive to undermine Catholicity and upset the Church of Christ.

How, then, are we to meet such a well equipped and cleverly organized enemy? Are we going to fight with wooden swords against Krupp cannons? No; we must make use of weapons as effective for good as theirs for evil. We must meet organized force with organized resistance. It is in banding together in social strength, in the formation of associations calculated to produce Catholic unity of action, and in the mutual support of each other, with the one grand aim in view, that the fearful effects of the secret societies' work can be counteracted. And the Catholic Order of Foresters is one of those societies destined to aid in the accomplishment of that grand purpose. It offers to every Catholic all the social and material advantages that can be expected from the secret societies that are the opponents of our faith. But it does more; it affords the Catholic an opportunity of helping, in a practical manner, in the grand work of spreading and perpetuating his holy religion. It is one of the various weights cast in the balance to counteract the numerous secret, sworn organizations that have for principal aim the destruction of the Church.

We do not think it necessary to dwell any longer upon this phase of the subject. Let each Catholic carefully study the foregoing few, and too brief, arguments, and we are confident that he will feel it a duty to thank God for the existence of the Catholic Order of Foresters.

THE IMPOSING religious procession of "La Delivrande," at Dauvres (Calvados), at which the Archbishop of Rouen, with five other Bishops and 20,000 pilgrims, were present, was saddened by the fact that Mgr. Touchet, Bishop of Orleans, was stricken with apoplexy. Although not out of danger, the condition of the sufferer, by latest report, is much improved.

THE Boston Republic contains the following, which might, perhaps, serve as a suggestion for other localities:

A retreat to public school teachers is something of a novelty in Catholic circles. Such a retreat, however, was given last week, just previous to the opening of the school season, by the Sisters of the Institute of Our Lady of the Cenacle, in their headquarters in New York city. The teachers were invited to attend and receive instructions on their duty to the children under their charge. Lectures were given daily on the attitude of a teacher to her pupils, as regards patience, the development of the spiritual faculties and all phases of the ethical relation between teacher and pupil. The retreat was conducted by Rev. Thomas Campbell, S.J., formerly the provincial of the Jesuit order for the New York and Maryland province. The lectures were attended by forty teachers, all but one of whom were connected with the public schools.