

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

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WEDNESDAY, APRIL 6, 1892

SACRED MUSIC.

Last week we made mention of the grand movement that Rome meditates with regard to congregational singing, and the interest that the great musical critics and celebrities are taking in its realization.

However, we must not think that by congregational singing is meant the participation of the whole congregation in the singing of Mass, or Vespers. These are Rubrical services, the laws and regulations governing which are unchangeable.

This subject suggests a few reflections upon the hymns and music of the Catholic Church in general. Music seems to have ever been the language of nature and of the heart in common and naturally understood language that speaks to all humanity and is understood by everyone.

From a purely literary standpoint how beautiful the poetry of the Catholic services. Not to speak of that music which has attracted the children of earth to the ceremonies of her innocent Faith, and that has inspired the genius of a Mozart and a Haydn, let us just cast a hurried glance at the epic splendors and the lyrical beauties of our hymns and canticles.

Need we refer to the psalms of David, to those immortal verses which are sung daily in the Catholic services? Ransack the masterpieces of profane poetry and where do you find such figures of speech, such comparisons, such simile, such apostrophe, such personification as in the *In Eritu Isaac*? The leaping of the hills, the flying of the sea, the rolling back of the Jordan; all the epic majesty of Milton or Dante pales before the conceptions of the Royal Harper.

Then comes the feast of St. Catherine of Siena, she of whom Pius II. said that "no one ever approached her without becoming wiser and better for her presence."

On the twenty-eighth of April, the feast of St. Anselm is celebrated. The once prior of the Norman monastery of Bee, he became Archbishop of Canterbury, and for his powerful defence of the Church's rights was twice exiled.

and columns of writing. Its Glorias, its Credos, its beautiful and sublime Preface: we might dwell upon these for days and yet the subject would be ever new.

PRELATE AND POET.

The Church has ever been the admirer and patron of science, art and letters. Today, as of old, the members of the Catholic hierarchy, from the Pope down to the last consecrated bishop, all love to encourage aught that tends to elevate the mind and polish the soul; music and musicians, art and artists, poetry and poets find their best friends amongst the dignitaries of the Roman Church, while many a consecrated hand has tuned the lyre, guided the pencil and touched the muse's pen.

John Greenleaf Whittier, the veteran Poet of America, the friend of Longfellow, the contemporary of Holmes, the advocate of freedom, the kind-hearted Quaker bard, celebrated a short while ago his birthday. Amongst the cluster of gemlike poems that fell from his nervous pen, there was one, an admirable production entitled "The Red River Voyagers."

On the occasion of the venerable poet's birthday, Archbishop Tache, of St. Boniface, Manitoba, caused the bells of the Church to be rung in honor of the poet whose undying verses sing the praises of those chimes. What a beautiful tribute from the good Catholic Bishop, the pioneer missionary of that vast "Lone Land," the first prelate to occupy a Catholic See in the "antichambars of the North West," to the gifted son of song, the tender and loving bard of another creed, yet of the same great Christian spirit!

THE MONTH OF APRIL.

If March were a month of anniversaries most assuredly April—this year especially—is another. To begin with, the great festival of Easter falls upon the seventeenth of this month. Consequently all that Holy Week, which precedes the glorious day of Resurrection, is found in April.

On the eleventh we have the anniversary of St. Leo the Great. This glorious pontiff was one of the most renowned of the popes. His name as a saintly and devoted man spread far and wide, and his achievements in other spheres, even those more worldly, helped to waft his name down the centuries.

On the twenty-third of April the Church commemorates the martyrdom of that great soldier and saint, the quondam friend of bloody Diocletian, the once Roman tribune, the valiant defender of Christ's followers, and finally the heroic martyr, St. George.

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Establish as a feast, in the western Church. Elsewhere we publish short sketches of the principal events, in religion, history, literature and art, that have their anniversaries during this month. Lent is fast drawing to a close, soon the penitential season will be over and the joyous time of Easter will have dawned upon us.

ROMAN DESPATCHES.

Some time ago we referred in these columns to the unreliability of the despatches that purport to be sent from Rome and that are scattered broadcast through the secular daily press of the country. In several instances we have pointed out the patent errors that these messages contained.

We are exceedingly glad to find that a bona fide Roman correspondent holds the same views as those we have so emphatically expressed upon this subject. All those despatches about the Pope's health, his intentions with regard to foreign policy, his messages to monarchs and his receptions of quasi-diplomatics, his purposes for the near future as a change of residence or commissions to the Cardinal, are picked up in the public streets in the "English quarter" of the Piazza di Spagna, or at best, in the cafe of the Piazza del Popolo.

The reason why we again refer to this subject is that with the senders of those news items the wish is often father to the thought, the desire creates the expectation, and what they would gladly say, were it true, about the Holy Father, they hazard, in guess work, leaving the public to believe all sorts of myths that may never be contradicted. And each of these has a more or less prejudicial effect upon certain readers.

WEALTH AT THE VATICAN.

A Roman correspondent writes to the Canadian press that "it is stated on good authority that Pope Leo, in anticipation of future difficulties which the Holy See may have to encounter, has deposited in a bank, to be paid to his successor, the sum of five million lire, which has been saved from the economies introduced at the Vatican." In another place it is stated that "the Pope has only one cook and a very meager table." All this may be very true, or it may be mere supposition; in any case, as far as the Pope, the Vatican, and the wealth of the former, which is stored away in the latter, are concerned, there is abroad a very false impression.

The Pope does not occupy more than six rooms of that immense building of eleven thousand apartments: the greater portion of the wealth contained in the Vatican consists of paintings, sculptures, gems of art, rare collections, and museum specimens of a thousand kinds. The Vatican is a huge depository of the choicest relics of ancient, medieval and modern civilization: its vast galleries are hung with masterpieces from the pencils of the greatest artists; its ceilings are covered with frescos from the most renowned brushes of the schools; its

floors are inlaid with mosaics of wonderful workmanship; its halls are filled with models of Grecian, Roman, and modern sculpture; its chambers contain collections of numismatics, antiquities and chefs-d'œuvre; its shelves are filled with the volumes, the manuscripts, the tomes of ancient lore and the literature of all ages. These are the treasures rescued by the Popes from the devastating floods of northern barbarism and preserved for the benefit of future generations.

To speak then of the great wealth of the Pope's palace, and of the magnificent home he owns, is as nonsensical as to say that the Chancellor of McGill or any other large establishment of the kind, who may happen to have his rooms in the building, is the owner of the whole edifice, occupies and enjoys it to the exclusion of every one, and is wealthy in proportion to the richness of its paintings, libraries or museums.

The unprejudiced cannot fail to admire the Popes and feel grateful to them for all they have done for science, literature and art. The Vatican stands today an imperishable monument, built by the hands of Catholicity, to the zeal, devotion and true patriotism of that long line of Sovereign Pontiffs. Efface the chair of St. Peter in Rome, carry it elsewhere, and we might count upon our fingers the years of Roman glory that would remain. Soon the artist would seek other sources of inspiration, the sculptor would turn his back upon the Tiber, and the rotten, lifeless fabric of an Italian power would totter to its fall.

INFIDELITY AND THE JESUIT.

The poor Jesuit, all the world over, seems to be the target for the arrows of Socialism, Heresy and Infidelity. A despatch from Paris, dated 26th March, tells of a scene in the Chamber of Deputies, in which "Premier Loubet, in reply to an interpellation by a Socialist member, declared that the address of the Jesuit Leuizig, in the Church of St. Merri, delivered on the evening of the 22nd instant, was unimpeachable. The discourse in question was offensive to many persons in the Congregation, especially to a number of Socialists, who subjected the preacher to a running fire of comments, the most frequent of which was the cry, 'The Republic has been insulted!'"

Is not this a fine state of things? Let any fair-minded reader judge of the case; let him decide between the Jesuit father and his Socialist accusers. Take the despatch upon its very face and say which party is in fault; the Jesuit who went precariously to preach the word of God from the pulpit of St. Merri, or the Socialist blackguards who interrupted his sermon? If the infidel ideas of the Parisian mob did not agree with the gospel truths that came from the lips of the preacher the Socialists had no business in the church. If they went to the church it was either to be instructed or to scoff; if the former, they should have respected the sacred edifice and those who came there to worship and learn, if the latter, they had no business in the church at all.

Not satisfied with insulting the congregation, interrupting the preacher and turning a temple of devotion into a very pandemonium, they push audacity to the point of having the matter brought before the Chamber of Deputies, and so partisan, so bigotted, so socialistic is that public institution that its Premier does not blush to stultify himself to the degree of accusing the unoffending preacher of turning his pulpit into a "political tribune." And it is the unfortunate Jesuit who has caused all this row! Of what crime will the evil minded not accuse the just? Of what abomination will not the Socialist accuse the Jesuit? It has ever been so, even since the days of Ignatius; and well was it for the Church that the martial spirit of the immortal author of "The Exercises" has been transmitted to each and all of his followers. Injustice, calumny, insult have been ever heaped upon them—but the Divine One, after whose Sacred name their order is called, suffered the same persecutions, His words were per-

verted, His actions misrepresented, and the infidel hosts of that day conspired in the public halls of assembly to have Him condemned by the law and before Caesar. Yet, His name and His Faith and His Church survive, whilst the palaces of the Caesars are but dust and the power of the mighty of this earth has crumbled. Let the imitators of these persecutors beware! "History repeats itself," because "like causes produce like effects."

Let it not be forgotten that the same Paris, from which Socialism would chase the Jesuit, is the very city whose citizens are today flying in all directions from the dynamite bombs of these identical Socialists. Further comment is unnecessary! Read the daily despatches, contrast the social order convulsed and rocking with the earthquake of infidelity, and the social status to which the Jesuit missionary would willingly raise the people. Surely, surely no right-minded man, no sane being, no friend of humanity but must sympathise with the Priest and condemn, abhor, aye, shudder at his enemy, the monster of Socialism!

THE APOSTOLATE OF THE PRESS.

Under the above heading, the Daily Witness of Saturday has a lengthy editorial which commences thus:—

"We recently took occasion to congratulate the Church of Rome on the new movement, which it terms the apostolate of the press, which proposes to use the press wherever possible for the promotion of Roman doctrine. Whether this discussion will be carried on honorably or not, remains to be seen—that is to say, whether Roman organs will as freely admit the arguments of Protestants as the Protestant press is asked to admit those of Roman Catholics. The experiment might be tried on the *True Witness*, in which the last letter of the 'Catholic Association of Canada' appeared before it appeared in this paper to which it was addressed."

There is but one other paragraph in that long article to which we need refer, and we will do so as briefly as possible when we shall have dealt with the foregoing. As far as the *True Witness* is concerned—and we are not authorized to speak for any other Catholic organ—should there ever arise any question for newspaper controversy, any subject of protracted discussion, it would completely depend upon its importance and its utility for the reading public how much space we would give to it and how deeply we would enter into its details. As a rule, we prefer avoiding unnecessary newspaper discussions; but when such is demanded in order to defend our principles or to assert them, we are fully prepared for the contest. But in all such cases we are perfectly willing to freely admit Protestant arguments, when they are logical, and to grant every concession that we naturally expect and ask from our adversaries. In the present case, the 'Catholic Association of Canada' sent a letter to the *True Witness* for publication in reply to a letter that appeared in the columns of that organ; the letter was given in at the beginning of the week; the whole week went past and it did not appear. On the Saturday of that week the *True Witness* published an editorial upon rejected communications, which seemed to point to this particular case, and which gave several of the reasons why letters sent to a paper are not always published. It was only on the following Tuesday that the letter was brought to us for publication; why should we do otherwise than publish it? On Wednesday, ten days after it had been sent to the *True Witness*, it appeared in our columns; and yet our friend across the way says, "the experiment might be tried upon the *True Witness*, in which the last letter of the 'Catholic Association of Canada' appeared before it appeared in this paper, to which it was addressed."

Does the *Witness* find fault in our publishing a letter, under these circumstances, to indicate a danger of any discussion not being carried on "honorably?" Had we refused—or neglected during six or seven issues of our paper—to publish a Protestant letter, and that the writer brought his manuscript to the *True Witness* begging for fair play would that paper refuse the letter? As far as the "Catholic Association of Canada" is concerned it is well able to take care of itself and defend its own principles. Our columns are ever open to its communications or those of any other body or persons whose cause we deem just and whose means of reaching the public are unduly curtailed. We are not aware that the "C.A.C." has received any special mission to conduct the "apostolate of the press"; but the members of that society have as much right as any other free citizen to undertake the defence of the principles which they hold, or to raise the shield, when they feel inclined and think proper, against the arrows aimed at their Faith. The principal object of that association is to enlighten non-Catholics by means of distributed literature, and to protect those who have adopted the Faith of Rome from the dangers of relapse into error. By the "apostolate of the press" we do not understand a system of attack upon the creeds of others, as the *True Witness* seems to imagine; it is merely the ex-

pression and putting into practice of the idea of Father Hecker, the educating, in matters religious, of the public through the medium of the press. In fact the first apostle of this system looked upon the press as a gigantic pulpit.

Speaking of controversies in general, the above-quoted editorial says: "A newspaper controversy is, however, almost necessarily little else than a nettle with no rule to specify how many shall enter on either side or what arms they shall use, and no umpire to pronounce on the fairness of the fight. Such a controversy, though it may for a time furnish much education, usually fades away in dust and confusion."

With this we agree, and we do not believe in these wroly wars—a kind of guerilla warfare upon paper—in which every new comer can take a hand, and which generally wind up, after a great deal of ill feeling, a considerable amount of useless abuse, and a series of uncalled for recriminations, in a very chaos of ideas, theories, opinions and phrases. For our part, should there ever arise a legitimate polemical discussion through our columns, unless we editorially refer to the question at issue, we don't want that the *True Witness* be held responsible for the views of the contending parties. However, we hope that no such contests will be ever found necessary: yet should such come, we repeat, our bikes are polished.

A CONTRAST.

Very little comment is required: we purpose placing two events of recent date in simple contrast with each other before our readers and leave to them the drawing of any conclusions.

An effort is to be made to place a statue of Pere Marquette among the memorials which are displayed in Statuary Hall in the Capitol at Washington. The matter had been discussed from time to time, but no definite move was made until the Wisconsin Legislature voted to offer a statue of Pere Marquette, the "faithful missionary, whose work among the Indians and explorations within the borders of Wisconsin in early days is recognized all over the civilized world." To these words we have but to add the following: "Representative Mitchell has offered a joint resolution granting to the State of Wisconsin the privilege of placing in Statuary Hall a statue of Pere Marquette."

So much for the morality and generosity of the American people. Religious bigotry may find lurking places in the castles of the neighboring Republic, but it hides its head, and does not face the light of day nor the eye of public opinion. Let us turn to another quarter and read a lesson in severe contrast!

Some time ago a number of Catholic gentlemen in England, with the Duke of Norfolk at their head formed a committee for the purpose of erecting a monument to the memory of Cardinal Newman. They proposed to place it in a suitable spot in the city of Oxford, in whose University the dead Cardinal spent many years of his life. The municipal council was communicated with, and even though a non-Catholic body, it granted a site in one of the public places of the city. This was denounced as "false toleration" and an insult to the "glorious reformers" Cummer, Ridley and Latimer. The council refused to yield to the outcry of the bigots, yet the Duke of Norfolk and his associates deemed it better not to proceed with their original scheme. Here is the letter of the noble Duke to the Mayor of Oxford:

"I am sorry that it has not been possible for me to reply sooner, save by a mere acknowledgment, to the courteous communication which I received on the 4th inst. from the Oxford city council. I had that communication yesterday before a general meeting of the Cardinal Newman Memorial Committee, when I was desired to express to you how grateful the committee feel for the acceptance by your council of their proposal to place a statue in honor of Cardinal Newman on a public site in the city where so much of his work was done; but the committee also feel that it would not be respectful to the memory of Cardinal Newman to proceed with their proposal in the face of the violent opposition to it (amounted, much to their surprise, by eminent members of the University of Oxford. With deep regret they must, therefore, beg of the city council to allow them to place the statue elsewhere."

It is unnecessary to comment further. The State of Wisconsin has by one act taken a step forward in the ranks of civilization and from its yet recent childhood—rocked in the arms of nature and lulled by the war-whoops of the Aborigines—it has sprung into the attitude of full-grown, powerful, yet generous portion of the great Union. At the same moment time-honored Oxford, the seat of learning, of science, of art, of all the works that England boasts as most indicative of her olden and perfect civilization,—Oxford has leaped back into the clouds of barbarism and the mists of pre-Christian ignorance. Yet the names of the Oxford intolerants shall sink into the oblivion out of which they arose, but the name of Newman shall live on the page of history, both sacred and profane, until the sunset of Time.

Commemorating the Event.

The Numismatic and Antiquarian society has erected another commemorative tablet. It is on Le Monde building and bears the following inscription:—

W. D. DES VICTORIES. Bâtie en mémoire de la Destruction de la Fille du Slt. Hovendon Walker sur l'île aux (1846). 22 Aout, 1711. Ste. N. & A.