

The True Witness



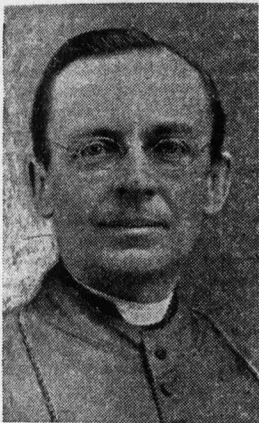
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THREE CANADIAN BISHOPS FOR ROME.

His Grace Archbishop Bruchesi of Genoa, accompanied by two assistants, left for Rome on Tuesday, the feast of All Saints, at Pontifical High Mass at St. James Cathedral. His Grace was assisted by Right Rev. Mgr. Racicot as assistant priest, and two seminarians as deacon and sub-deacon. The deacons of honor were Rev. Canons Vaillant and Roy, Rev. J. B. Demers, the Archbishop's Secretary, was master of ceremonies, assisted by Rev. Canon Dauth. Rev. Father Mellancon, of St. Louis de France, preached the sermon. The altar was tastefully decorated with flowers, candles and colored lights, while the altar boys were dressed in cardinal cassocks and their snow-white surplices had cardinal streamers and rosettes attached. The music of the fine choir lent additional charm to the imposing ceremonies.



His Grace Archbishop Bruchesi.

At the end of the Mass His Grace imparted his benediction. In the afternoon representatives of the female religious orders, and a large number of friends called to see His Grace, and wish him a prosperous journey to the Eternal City. At 6.30 solemn Benediction of the Blessed Sacrament was imparted by the Archbishop, assisted by Right Rev. Mgr. Racicot and Rev. Canons Dauth and Roy as deacon and sub-deacon. In the sanctuary were Rev. Canons Gauthier and Vaillant, Rev. Fathers Perrier and Demers, and the Superiors of the Franciscans, Redemptorists, Oblates, Jesuits, Holy Cross Congregation, St. Viator, Fathers of the Blessed Sacrament, Sulpicians, Dominicans, several of the pastors of the different parishes and their assistants, and members of the Christian Brothers. The large edifice was filled with a congregation who came to take part in the last ceremony of the Archbishop in Montreal for some time.

His Grace said the prayers as prescribed by the rubrics, "Itenerarium," assisted by all the clergy present, and the choir.

The Archbishop then drove to the Grand Trunk station en route to New York, where another very large crowd of representatives of Church and State had assembled to catch a farewell glance of their beloved pastor. Many of those present kissed his ring, received his blessing, and wished him a "bon voyage." The numbers present testified to the esteem in which their chief pastor is held. As the train drew out of the station, many good wishes for a happy and prosperous journey were expressed, and many a silent prayer was offered up that His Grace would return safe and in good health to the Archdiocese of the Metropolis, over which he so well presides.

The True Witness joins with all the Catholics of the Archdiocese in wishing Mgr. Bruchesi a pleasant and prosperous journey. During the Archbishop's absence, the affairs of the diocese will be looked after by Mgr. Racicot. Rev. Canon Roy, Chancellor of the Archdiocese, goes with the Archbishop, as well as some friends of the laity and a couple of priests.

The Archbishop and party sailed this morning from New York. His Lordship Bishop Casey, of St. John, N.B., also sailed for

Rome on November 3. Accompanied by Rev. Father H. A. Meahan, of Moncton, he arrived in Boston on All Saints' Day. His Lordship celebrated Mass in one of the city churches. Wednesday he arrived in New York, from which port he sailed by steamer Celtic. His Lordship Bishop McDonald, of Charlottetown, was a passenger by the same steamer. On the trip, the first land sighted is Azores Island, in mid-ocean, the first stop will be at Gibraltar, at the entrance to the Mediterranean. A short stop will be made at Algiers, in Africa, and at Naples. The party will leave the steamer at one of the towns on the coast of Italy, where they will take the train for Rome, a distance of five hours' ride. The voyage occupies 14 days. Their Lordships will in all probability reach the Eternal City by the 20th November.

Catholicity Prospers North of the Tweed.

Catholicity continues to progress in Scotland. The foundation stone of a new Church in Portobello has been laid by His Grace the Most Rev. Dr. Smith, Archbishop of St. Andrew's and Edinburgh. The old church, which was acquired in 1835, was long since found to be quite inadequate to accommodate the gradually growing Catholic population of the town, and accordingly its demolition was decided upon to make room for the handsome structure which is now in course of progress. Seating accommodation is to be afforded for close upon a thousand persons, and the total estimated cost is over \$35,000. In 1844, up to which time there was no resident clergyman in Portobello, St. John's old Church was formally opened as a mission station to supply the needs of the Catholic population of a very wide district, stretching from Edinburgh to within a short distance of the walls of Berwick-on-Tweed, including the whole of Haddingtonshire, and the shires of Berwick and Mid-Lothian. In later years, however, it was found impossible to provide for the increasing Catholic community, and accordingly the Rev. Father Clapperon, the first priest of the place, opened mission stations at Dalkeith, Prestonpans, Pathhead, Tranent and Haddington, and these missions have now large and flourishing congregations. The successive expansions of late years can be judged from the fact that while in 1851 the district census of Catholics totalled 1000, the town of Portobello has come to hold more than that number within its own limits. The present pastor of the mission (Rev. Joseph Donlevy) was appointed at the beginning of 1890.

THE DIGNITY OF THE PRIEST.

We clip the following from the Michigan Catholic. It will be profitable reading for all Catholic men and women, who are inclined to speak words of criticism of our clergy:

It is a noteworthy fact that one of the marks of a true Catholic is the esteem he invariably cherishes, and the reverence he manifests towards the minister of God. It is not a cringing servility, nor fulsome flattery, nor again is it that mere sentiment of courteous refinement that prompts the true gentleman to acts of respectful obsequiousness towards others. No; its source and consciousness that God Himself is the ultimate object of whatever honor is shown his priest. And this is but fitting, for has not the priest abandoned everything, to minister exclusively to them? Is not his life, his time, his labor at their disposal? Is he not the vice-agent of God in their regard? Is it this entire and unreserved dedication of his whole being, physically, morally and intellectually, to the cause of his Maker that elicits this universal loyalty to the priest, and that distinguishes it from the more or less human motives that beget deference and respect, in the hearts of non-Catholics towards their pastors.

As a contrast, now and again there is to be found a person, possessed of such mental giddiness and levity, or malice, or both, as to scruple not to

censure nor to expose to obliquity and contumely the most innocent actions of his sacerdotal superior. Such persons by the very fact of this baseness to which they stoop prove themselves to be neither more or less than ignorant, unprincipled slander mongers, and such, unworthy the notice of honest men. Yet the harm they are capable of doing is often incalculable. By their malice, or at least their unpardonable want of even ordinary judgment, they create enmities, antipathies, aversions, and in general do all in their power to weaken that moral influence which the priest, in virtue of his sublime office, wields over his faithful children. Such inconsiderate creatures seem oblivious to the fact that their wanton recklessness makes them rigorously amenable to the justice of God for all the evil that follows from this signal breach of religious obedience. It might cause them astonishment to learn that sins of detraction in themselves venial as a rule, become mortal when directed against an ecclesiastical person. And yet it is so.

Let them, therefore, remember that though a priest may be honored and esteemed from personal motives, by reason of his special talents or accomplishments or of the eminent position he occupies in the literary or scientific world or from any other cause, whatever, yet all this is merely accidental, nor is this esteem of the kind that is due him as a priest. No. The sublime dignity with which he is invested entitles him to a reverence far surpassing in degree and kind any recognition of his intellectual attainments or mental endowments. As a priest, he is a guide, a physician, and a father, and as such no person, of whatever condition he may be, is ever justified in casting irrelevant reflection on his conduct, much less in slandering or forging calumnies to the disparagement of truth, and the scandal of the faithful. A word to the wise is sufficient.

LITERATURE AND INFIDELITY

Dr. William Barry writes a notable letter to the Catholic Times, supporting the suggestion that Catholics must be alive to the importance of the Catholic press as a potent influence against infidel literature. He says: Catholics do not and cannot realize what a field lies open to their efforts in this direction, or how wonderful a harvest they might reap if they were willing to sow. England's danger is not heresy; it is sheer and convinced unbelief, which appeals to science, to Biblical criticism, to great modern names, against the very idea of God and Hereafter. How are we going to meet this evil? By printing, I say, much more than by preaching, though preaching is wanted, and cannot always be had. The trouble is that Catholics naturally harp on old strings, and so they will neither help nor encourage their own men who see the perils of these last times. Let us come to something practical. People are generous in building churches; they do not see the good of endowing a Catholic anti-infidel press. But I venture to say that if the infidel is allowed to preach outside while we stay indoors he will have the next generation at his mercy. Everyone knows that it is so, and Catholics are up in arms to defend Christian education. Very well; but what are the "educated" reading? Huxley, Spencer, Haeckel, Renan, in sixpenny editions.

AN AGED IRISHWOMAN.

The township of Montague can boast of having for a resident the oldest woman in this part of Ontario, in Mrs. Darby Morrison. She was born in Sligo, Ireland, in 1803, and is, therefore, 101 years old. She came to this country in 1837, passing through Ottawa, which at that time consisted of a few houses on the banks of the canal. She came to this section and settled in Montague, when it was a wilderness. She remembers the coronation of George IV, and William IV., and Queen Victoria, and distinctly remembers seeing Daniel O'Connell speak. She is in excellent health, and is able to walk out, can thread a needle without spectacles, which she never used.

THE ARCHBISHOP'S LETTER.

On the third of November next, I will embark at New York for Rome, with my Chancellor, Rev. Canon Roy.

Already, during the pastoral retreat, I spoke to you of reasons of this voyage. The year 1905 is the one during which I should make my visit "ad limina," prescribed by the Sacred Canons. I advance the time of this visit by a few months in order to answer the invitation extended to me by the Holy Father to assist at the grand festival prepared in honor of the Blessed Virgin. Fifty years ago my illustrious predecessor, Mgr. Bourget, had the happiness to assist, in the Basilica of St. Peter, at the proclamation of the dogma of the Immaculate Conception. It seems proper to me that his humble successor on the throne of the diocese of Ville-Marie should be present at the ceremony of the fiftieth anniversary of this great event.

I would like, dear co-workers, to represent you and your faithful flock at the feet of our common Father, and at the feet of the Blessed Virgin, who will be the object of so striking a triumph. Is it not, in a certain sense, a duty of my pastoral charge that I shall then accomplish? But at the same time, I shall discharge a duty of filial gratitude towards her who has given me so many visible marks of her powerful protection and maternal kindness. I feel, I confess, a lasting want thereof.

I shall see Pius X. for the first time. It will be sweet to me to speak to him of your zeal, of the faith and piety of your people, of the prosperity of our undertakings; and to present to him a complete report which will certainly be of a nature to console his heart. I will place in his hands, with the offering of the Peter's Pence, that which you have recently raised for him on the occasion of the jubilee of the Immaculate Conception. This will be our humble gift; it will aid the august Pontiff in the numerous works that constantly call upon his charity. As I have already recommended to you, you will insist upon the celebration here, with all the pomp possible of the feast of the 8th of December. You will have this feast preceded by a Triduum of prayers; you will invite the faithful to approach the sacraments of Penance and the Holy Eucharist; in a word, you will do all that your piety towards Mary shall inspire you. Please read over, on this subject, the regulations set forth in my pastoral letter (No. 50).

On the night of the 8th of December, I would desire to see renewed the magnificent spectacle presented in the whole diocese fifty years ago, at the definition of the Immaculate Conception. I would wish that all Catholics, both in the country parishes and in the cities, should testify to their faith and happiness by the illumination of their houses. I know well that the temperature of winter favors but poorly demonstrations of this kind; yet it will suffice to make an appeal to our Canadian families, so devoted to the Blessed Virgin; they will vie with one another in their zeal, and will find a means of giving to this beautiful feast an éclat as touching as it will be grand. During my absence Mgr. Racicot will take charge of the administration of the diocese, and Rev. Abbe Perrier will fill the position of Chancellor.

CATHOLIC ASSOCIATION OF FRENCH-CANADIAN YOUTH.

You know all the good that I think of this association that has been recently formed among us. I shall be happy to speak of it to the Holy Father and beseech him to bless it. I recommend it to your lively sympathy. To subscribe to the paper which it has just started bearing the name of "Le Semeur," would be to encourage it and do an excellent work. The subscription to this paper is only 50c a year.

SACRED MUSIC.

I invite you to read over carefully the Motu Proprio of His Holiness Pius X. concerning sacred music, which the Semaine Religieuse

of the 29th of February last brought officially to your knowledge. This Pontifical direction was both necessary and opportune. It is imperative for us to conform ourselves to it as faithfully as circumstances will permit. It will in no way present any serious difficulties. Long ago, thanks to the wise prescriptions of my predecessors, Bishops Bourget and Fabre, plain chant, or Gregorian Chant was in use and honor in our parishes and houses of education and our religious communities. The only thing necessary is to continue to use the approved books in actual service. If they are not perfect, they answer, nevertheless, in a great measure the desires of the Holy See. When an authorized edition shall have been published by the Vatican, it will be easy to substitute it for those which we have to-day. For a long time, also, mixed choirs of men and women have been prohibited in our diocese, and it gives me much pleasure to say that this rule is scrupulously observed. Ladies are admitted to sing for certain religious ceremonies, such as the exercises of the month of Mary, of the month of the Rosary, or during the meetings of the pious confraternities of women, and that is not forbidden them by the new ordinances of the Holy See.

It has also been forbidden here, for quite a number of years, to sing anything in the familiar tongue during the solemn liturgical ceremonies. We can therefore say that we are strictly in keeping with those very important points of the Motu Proprio.

But there are some things to which I desire to call your attention. Sacred music, says the Sovereign Pontiff, should be holy, and, therefore, exclude all profane character, not only in itself, but also in the manner in which it is presented by those who take part therein. As modern music is principally devoted to profane service, we should watch with the greatest care that the musical compositions of modern style admitted into the Church contain nothing profane, have no tendencies to the motives used in the theatre, and be not composed, even in their exterior forms, upon the type of profane pieces.

It is not permitted to make the priest wait at the altar, by reason of the singing or music, more than is necessary for the liturgical ceremony. The liturgical text should be sung exactly as it appears in the books, without alteration or transposition of words, without undue repetitions or contractions of syllables, and always in an intelligible manner to the faithful who listen.

It follows from that, if the Gregorian chant is especially the liturgical and sacred chant, if it is especially recommended by the Holy Father, figured music is not therefore banished from the Church. But we see clearly the character that it should possess. We have, in this regard, certain reforms to make.

Consequently, at Mass, at Vespers, at the Benediction of the Blessed Sacrament, musical compositions should never be admitted which would find a more suitable place in the concert room than in the sacred precincts; which please the ear, but in no way inspire piety; that contain useless and often contradictory repetitions; which by their great length fatigue both the faithful and the priest, and which are often nothing but operatic airs forced to adopt the sacred words.

We have not to-day to designate these musical compositions in use. They will be easily known by the rules cited already.

There exist fine musical masses, quite in conformity with the Roman directions. Let them be procured, if so desired. They can be sung on feast days in all liberty. The Tantum Ergo Sacramentum is sometimes sung to certain profane and popular airs. This is an abuse that must disappear.

Upon all this question of music and sacred chant you would do well to give your singers the necessary instructions, which, I have no doubt, they will be happy to follow.

Henceforth they will kindly abstain from publishing in the newspapers the musical programme which they will present on grand feasts. It is necessary when it is a question of something so grand as religious worship that everything that resembles

the concert or outward show be done away with. Violin or violincello solos are not permitted during the liturgical offices of nuptial Masses. In parishes where it can be done, I would see the faithful sing together the responses to the wishes and at invitation of the celebrant: Et cum spiritu tuo; Habemus Dominum; Dignum est justum est. This would be to answer, at least in part, to the desire formulated in the Motu Proprio by these words: "In particular that we take care to re-establish the Gregorian Chant in the practice of the people, so that the faithful take anew a more active part in the celebration of the ecclesiastical office, as was their custom heretofore."

NUPTIAL MASS.

At the end of the exhortation preceding the marriage, exhortation which has been in use in the whole diocese for many years, the priest says to the future betrothed: "We will join our prayers to yours, and after celebrating your marriage we will offer for you the holy sacrifice of the Mass, at which we exhort you to assist with respect and devotion."

Upon this point I recall to your minds what I have decreed at the last pastoral retreat. As often as the celebration of the marriage by the Mass, that Mass should be offered for the betrothed. The offering for this Mass is included in the approved tariff for marriages.

I profit by this occasion to tell you how deplorable I find certain habits which have introduced themselves upon the subject of marriages, and which tend to become more and more general. Truly, we seem to forget that marriage is a sacrament of our holy religion. The newspapers describe the bride's apparel as though it were one for a ball; they must enumerate the presents received, and give all the other worldly details. Everyone seems to put a veritable rivalry into this. Where, then, are the simple usages of our fathers? Where are our Christian sentiments? A few observations to the members of your parishes upon this point, and I am sure of excellent results.

INVOCATION TO THE SACRED HEART AFTER MASS.

By a decree of the 17th of June, 1904, His Holiness Pius X. has been pleased to authorize the recitation, after the Salve Regina and the prayers that follow the Mass, three times the invocation: Cor Jesu sacratissimum, miserere nobis.—Sacred Heart of Jesus, have pity upon us.

We will do ourselves the happiness, in the whole diocese, to repeat this invocation to which the Sovereign Pontiff has attached an indulgence of seven years and seven times forty days.

THE CANADA ECCLESIASTIQUE.

This work, which is published every year, has a right to our encouragement. It is useful to every one, on account of the enlightenment which it contains. It is especially precious to the clergy, but, naturally, its publication entails a considerable outlay. I would regret very much to see it disappear. Let each one make it a duty to procure a copy. It would also be an excellent thing if each Fabrique became the possessor of a copy.

I recommend myself to your good prayers, and I reiterate to you, dear co-workers, the assurance of my most devoted sentiments in our Lord.

PAUL, Archbishop of Montreal.

NEWMAN'S TRUST IN GOD.

In March, 1884, Newman wrote: "For myself, now, at the end of a long life, I say from a full heart that God has never failed me, never disappointed me, has ever turned evil into good for me. When I was young I used to say (and I trust it was not presumptuous to say it) that our Lord answered my prayers. And what He has been to me, who have deserved His love so little, such will He be, I believe and know, to every one who does not repel Him and turn from His pleading."

"Have you ever read any of the teachings of Buddha?" asked Mrs. Oldcastle.

"No," replied her hostess, as they seated themselves in the sumptuous library. "Where's he teaching?"