



Vol. LI., No. 19 MONTREAL, SATURDAY, NOVEMBER 16, 1901. PRICE FIVE CENTS

NOTES AND REMARKS ON VARIOUS MATTERS.

FROM AN OCCASIONAL CONTRIBUTOR.

"NEARER MY GOD TO THEM."—This well-known hymn was written by Mrs. Sarah Flowers Adams, a Protestant lady, who was once a member of the Unitarian body, but who subsequently joined some denomination of a more Christian character. However, the fact of the writer being a Protestant does not absolutely necessitate that the hymn written be anti-Catholic. In the present case I learn that the original has been somewhat altered to make it more in accord with Catholic doctrine. Some difficulty recently arose regarding the singing of this hymn in Catholic churches, especially at Mass. "Intermountain Catholic" is credited with justifying the use thereof at a Requiem Mass celebrated in St. Mary's Cathedral, Salt Lake City. The writer of "The Review" of St. Louis, referring to the article, says: "We clipped the report of the celebration and the attempted justification, filed it away and said nothing, as we do in a dozen such cases, every week, because we do not want to fill our review with recording abuses and censuring scandals."

The "Review" took down this clipping from its file when the "Nord-Amerika" proceeded to support the "Intermountain Catholic" in the matter. We are then treated to a number of quotations from various papers, all marked in such a manner as to draw attention to the grammatical and other errors in the different items mentioned. In closing Mr. Drouss says:—"To the allegation that 'Nearer My God, to Thee' contains nothing directly objectionable, our contemporary rightly replies that even if this were conceded, it would not be sufficient to render the hymn fit to be sung in a Catholic Church. It is a law that, not only during the liturgical services, but even at private devotions in the house of God, no music may be performed or sung that has not been approved by the Church. 'Nearer My God, to Thee' has not been approved, because it is too much identified with sectarianism (in the real sense) and does not fulfil the dogmatic requirements of the Church."

It seems to me that had the editor of the "Review" allowed the report in question to remain upon the file, he would have been doing a service to the cause he has so much at heart. Or, if he found it necessary to take up the matter, it would have been much better to have simply published the paragraph which means of money. No wonder that Rev. J. Clayton Youker, of the Euclid Avenue M. E. Church should have objected to men of wealth seeking to arrogate to themselves too much influence in the church. Referring to the dominant influence of wealth in Church matters Mr. Youker is reported to have said:—"It has in its midst some sporadic cases of genuine piety, but, as a rule, it is far removed from being the embodiment of faith and hope and love. It insists upon being the dominating power in the individual church organization. It has even been heard to assert that no one who is dependent upon a small income should have a seat on the governing board of any church!" This clergyman sees a danger that actually menaces more than one Protestant church in America. It has been claimed that the Catholics are just as anxious as the Protestant ministers to secure money for Church purposes. One of our contemporaries answers this objection in a very concise manner by saying:—"No amount of money can buy for a Catholic layman the right to prescribe the doctrine that shall be preached in the Church which he attends, or to pass upon the qualifications of the pastor and his assistants. Money is necessary, of course; and the pastor, Catholic or Protestant, who tries to get money by every lawful way, in order to pay for and meet the running expenses of his church and school, is not working for himself, but for his people. He is doing what is to be entirely commended, so long as he does not bow down before the money power in the matter of the doctrine he preaches, and in the doctrine of his personal independence."

"MOURNING OVERTONE."—The editor of the "Globe" condemns that which he considers as exaggeration in mourning for the dead. While he has no desire to belittle the sentiment which prompts us to mourn for our dead, still he condemns expensive wakes and funerals, as well as the complete cessation of all entertainment for the mourners. He says: "The piano in the home is closed, and the family is expected to make itself as miserable as possible." Does the learned editor wish that the members of the family should keep up all the gay and entertaining practices which marked their customs during the life-time of the deceased? Common decency dictates due respect for the dead. It is not necessary to put on sack-cloth and ashes, nor to awaken the echoes with loud-voiced lamentations; on the other hand, it would be not only disrespectful to the memory of the departed, as well as of an absence of true Christian sentiment, to continue uninterrupted the enjoyments of life, when

AN ARCHIEPISCOPAL CONVENTION.

The annual convention of the archbishops of the United States will be held this month at Washington. It is always expected that the questions of most immediate and highest national as well as religious importance for Catholic Americans are to be taken up, sifted, and decided

upon by that assembly of prelates. Unless, however, the members of the convention previously make known the subjects to be studied, it is not probable that by any process of guess work the general public could reach a knowledge of their programme. Much less likely is it that any person could surmise the out-

come of the deliberations upon any particular question. Still, some of the American Catholic papers seem to have opinions regarding the probable scope of this year's convention. It appears that, amongst other laymen, it is believed that the Federation of Catholic societies will be taken up and settled for all time to come. One organ treating this matter editorially, while pretending to throw some light on the situation, keeps very carefully within limits and delivers an opinion after the style of the Delphic oracle. The following paragraph is certainly most uncompromising:—"Is the Federation of Catholic Societies a desideratum? Two bishops, a host of priests, and legions of laymen maintain that it is. The writer knows of two archbishops, a host of priests, and legions of laymen who maintain that it is not. The reasons urged against the wisdom of the movement seem fully as strong as those urged in its favor. What is to be done? How is the man in doubt to cast his suffrage? It seems to him that light should come to him from the archbishops, the highest embodiment of Catholic policy in the Church of the United States." Very naturally, should the archbishops of America decide the question in one sense or the other, the Catholic community will accept

THE DAYS OF THE CRUSADES.

They had excellent schools and were well versed in the knowledge then common in the Orient. The Armenians were especially numerous in the north and were renowned for their bravery. They had come the crusaders, who, as Matthew of Edessa wrote, "came to break the chains of the Christians, to free from the yoke of the infidels the holy city of Jerusalem, and to tear from the hands of the Muslims the consecrated tomb which received a God." They joined eagerly in fighting the Muslims and were the most important allies of the Franks. The Greeks of the Crusades were, it was at the time when the Turk held possession of the Holy Places, consecrated by the events in the life of Our Saviour, that Peter the Hermit, at Placentia and Clairmont, awakened the echoes of Europe with an appeal to Christendom to rescue the most sacred portions of earth from the grasp of the infidel "red walls." It was the cry that went up over the continent, and penetrated the very palaces of Catholic England. It was then that prince and peasant united under the standard of the cross; that Stephen of Blois, Bohemund of Torontum, Godfrey de Bouillon, Richard Coeur de Lion, and scores of others, with over a hundred thousand followers, left their homes, crossed their international struggles, combined their forces, sailed away from the shores of Europe, trod the wilds of Taurus, fainted under the suns of the Orient, and, at last, beheld, set in the emerald meadows of the Holy Land, the brown towers and the great battlements of the Syrian Antioch. The story of their achievements, both collective and individual, has furnished matter not only for the exact historian, but for the poet, the dramatist, the novelist, the artist, and the musician. It is the most wonderful and bewitching romance of events connected with the successes and failures that marked the different crusades need not here be repeated. We simply refer to the subject in the general manner, in order to come to the state of the Holy Land and especially the characteristics of the mixed population found in that country, as depicted by the writer in the "International Monthly."

While the bulk of what is set forth as historical information in the article in question, is exact, the comments of the writer whenever he ventures a personal opinion are tinged with error. We will take the paragraphs as they appear. He says: "The inhabitants whom they found in the Holy Land were of various races and creeds. The largest element in the population was composed of the Syrians—Christians who spoke Arabic and used the Greek liturgy, but who were nominally subject to the Roman Church. They were for the most part agricultural laborers or artisans." It is natural that the writer of the foregoing should make use of the word "nominally" as it might have its application were he dealing with the connection between two sects, or denominations of Protestantism; one of them might be nominally subject to the other, while in reality being separated entirely. Not so with Oriental rites Catholics. They were Catholics and of the Church, acknowledging the supremacy of the Roman Pontiff. They could not be nominally subject to Rome, with the Catholic Church that term has no raison d'être. Either a Church is Catholic, or it is not; it is either subject to the Sovereign Pontiff, or it is outside the pale of Catholicity. We are then treated to the following interesting facts:—"Closely connected with the Syrians were the Maronites, who were renowned for their skill as archers, and who formed one of the most important portions of the Frankish infantry. The Jacobites and Nestorians appear to have been the most civilized of the native Christians.

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HIS PATRONAGE.—The new Mayor of New York will be at the head of a government employing an army of 40,000 officials of various degrees, from heads of departments down to common day laborers. The direct patronage of the Mayor, that is, the officials whom he himself appoints, is very large. In fact, no other executive in the United States, with the exception of the President, has so extensive an appointing power. There will be twenty-nine places to be filled by the new Mayor whose aggregate salaries are \$190,000, or an average of over \$6,500 a year each.

CATHOLICITY IN SCOTLAND.

CATHOLIC TRUTH SOCIETY.—On Tuesday, the 22nd ult., a great demonstration was held by the Catholic Truth Society of Scotland in the Music Hall, Aberdeen. The chair was occupied by His Grace Archbishop Smith, Metropolitan, and amongst those on the platform were Bishop Chisholm (Aberdeen), Bishop MacFarlane (Dunkeld), Bishop Turner (Galloway), the Right Rev. Leo Linse (Abbot of Fort Augustus) and Monsignor Fraser (Scots College, Rome), Major-General Ralph Kerr (Dalkeith), and clergymen from every diocese in Scotland. Apologies were sent from His Grace Archbishop Eyre and Bishop Maguire (Glasgow), Bishop Smith (Argyll and Isles), the Right Rev. Monsignor Clapperton (Dundee), and others. His Grace Archbishop Smith, on taking the chair, said he had had an intense interest in the Catholic Truth Society of Scotland since its inception. He started it in Dundee, where he was sure his successor would improve it, and, with one exception, he had been at every general demonstration the society had had. If they would excuse him he would wish to learn more about their faith and doctrine, and, secondly, to break down, if possible, any bigotry which might exist against their holy religion (cheers). Bishop Chisholm expressed regret at the absence of Bishop Maguire, with whom all sympathized in his illness. Acting under medical advice, the Bishop thought it would be most prudent not to face the austerities of their northern clime, although they would have given him such a warm reception as would have put any cold out of his head (laughter and applause). He had great pleasure in calling upon Major-General Lord Ralph Kerr to address them. Major-General Lord Ralph Kerr, C.B., who was greeted with cheers again and again renewed, addressed himself to the subject of the amount of co-operation the laity could and ought to render the clergy. His Lordship did not share the views of those who would appoint churchwardens having right of control or administration over mission property. Such a system he was convinced would sooner or later lead to friction and place laymen in a false position in regard to their priests. That laymen could do was heartily and carefully wish to be of use in their respective missions, to take interest in its needs. If that course were followed a system would grow up throughout the Scottish parishes, gradually perhaps, which would be to the benefit and advancement of their holy Church. Referring to the retirement of Mr. A. C. Charlier from the secretaryship of the society, Lord Ralph said that Catholics throughout Scotland owed Mr. Charlier a deep debt of gratitude.

The Rev. W. Humphrey, London, gave an address on the objectivity of truth. Truth (he said) did not depend for its truthness on the ledge or belief of the men who held it. The truthness of truth was entirely independent of these men, as the truth did not become true by men holding it, nor did it cease to be true by men denying it. Had he remained visibly among men to this present day His teaching would have been precisely the same as it was nineteen centuries ago, for it would be impossible that he should have contradicted himself, who is the Incarnate truth and the God who cannot lie. It had been said that the Scots would never be converted, the reason given being that they were too hard-headed. It was just because of this hardheadedness that there was ground for hope. Scots' common sense, Scots' love of logic, the Scottish attraction towards metaphysics and theology, which alone merited the name of science in its strict and proper sense, have gone to form a soil, the best fitted of all mental soils, for the sowing of the seeds of objective truth (cheers). That their countrymen would pray, and when these men of good will had received this grace of the work of the Catholic Truth Society would not be in vain (cheers). Mr. A. C. Charlier, who had just given an address from Canon M. McGinnes (Innesclithers) and Mr. J. C. M. O'Neill (Jorbes Boydell).

The Right Rev. Monsignor Fraser (rector, Scots College, Rome), after a well merited tribute to the society and its work, said that it was a very good pleasure for him to announce to them the good wishes of their Holy Father the Pope for their society, and also to convey his special blessing to all those present that night. Less than a fortnight ago he had the honor of a private interview with His Holiness. Naturally the Holy Father had much to say about Blair's College, of the opening of the new church, and also about the progress of religion in Scotland. He was able to tell him that the Catholics of Scotland were not a depressed minority in a sleepy hollow, but an organized body ready to assert the claims of the Catholic Church to the attention of their fellow-countrymen. He was able to tell him of the noble churches rising all over the land, taking the places of the sanctuaries lost at the time of the Reformation. He was able to point to the schools being built for the education of youth, of the noble seminaries erected, and being erected, as nurseries for their future clergy men, and he was also able to say that a steady stream of converts were returning to the Church of their fathers from Protestantism and, what seemed to him a happy augury for the future, he pointed to His Holiness how the doctrines of Catholicism were permeating Protestantism itself, and that from Presbyterian pulpits, we were now hearing of Catholic doctrine, and a hearing of Catholic doctrine would have been pronounced rank Popery. In conclusion, Monsignor Fraser moved: "That the Catholic Truth Society, while rejoicing to see that our Holy Father has been preserved so long for the good of the Church, join with Catholics all over the world in praying that he may be long spared to see the years of Peter." This was carried unanimously. Bishop Chisholm, having congratulated all on having come to the end of a very successful meeting, the usual votes of thanks were accorded on the motion of Mr. John Craigen, solicitor. The proceedings closed with the singing of "Faith of Our Fathers," the audience standing.

(CONTINUED ON PAGE EIGHT.)