

The True Witness and Catholic Chronicle.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

PAUL, Archbishop of Montreal.

SATURDAY.....JANUARY 12, 1901

TWO EXTREMES.

It is most interesting, and frequently amusing, to note how innocently a certain class of citizens seek to impress the Catholic in Canada with a lofty idea of the patriotism (at the expense of his religion) which is expected from him. Attempts of this class at once suggest to us some of those old sayings, such as "the shoe on the other foot," or "what's sauce for the goose should be sauce for the gander; or, "the other fellow's ox that is gored." These very cleverly arranged rules are easily adapted to all Catholic cases, but, in practice, they are the opposite, or, at least, are entirely ignored, when the Protestant's interest is at stake. To illustrate our humble contention we will simply take two very recent cases in point. We commence with a letter that appeared in the Toronto "Globe," of the 3rd instant, and signed "G. G. Mills." They say that "the mills of the Gods grind slowly, but they grind exceedingly fine;" we do not know Mr. Mills personally, and we are tempted to believe that, while being very well meaning—as far as his lights go—he does not know himself, nor his co-religionists. He is commenting upon a letter in the same paper, on the Saturday previous, by Mr. W. R. Smyth, in regard to the vacancy in the High Court Bench of Ontario. Mr. Mills says:—

"He (Mr. Smyth) states (in harmony with the well known facts) that a section of the Roman Catholic press has been demanding with increasing insistence and threats that the present vacancy on the High Court Bench must be filled by a barrister of the Roman Catholic faith. And unfortunately such demand has by no means been confined to the press."

"Quære—Has a single Roman Catholic paper, has a single Roman Catholic citizen, uttered a single word of protest against this unblushing and shameless attempt to degrade the bench and drag it into the slums of ward politics?"

He then adds:—

"Are we to conclude that the Roman Catholics of this province as a whole are—either actively or passively—aiding and abetting the adoption of a principle which would mean infinite loss to the country?"

"Let them come out squarely and show their readiness and willingness—if they are ready and willing—to maintain the integrity and purity of our courts of justice."

After a grand eulogy of the British Bench—with which we find no fault—this gentleman gives vent to the following:—

"Let us be plain and honest with ourselves. Do our Roman Catholic fellow-citizens desire the Government to lay down the principle that appointments should be made to the High Court Bench on the ground of creed instead of personal fitness for the office? If the answer be in the affirmative, then every patriotic citizen, no matter what his creed, is in duty bound to rise in his might and stamp out this attempt to outrage and prostitute one of our most sacred institutions. The fount of justice must be kept pure and undefiled. The motto should be, yes, must be, 'hands off.'"

"It will indeed be a black day, a

day ever to be lamented, if the Government yields to backstairs methods and does not rise to the occasion and adhere rigidly to the traditional policy of Great Britain and Canada, in making appointments to the High Court Bench."

If all things were equal, and if there were no sectarian or racial apathy in Canada, we would have to agree, in principle, with Mr. Mills; but, unfortunately, it is the very contrary method, or system which obtains. As an example of how Mr. Mills' cherished theory is practised by non-Catholics, we take the following extract from a report in Tuesday night's "Star" of Alderman Ekers' address in the City Council at the Monday meeting. The report says:—

"Ald. Ekers said he was surprised to see the kick Ald. Martineau was making. When the salary committee had called in Ald. Martineau, as to proposed changes in the Road Department, his wishes had been followed out. Such being the case it was too bad that he should try and outwit the Finance Committee in its desire to dispense with the services of Mr. Patterson. The appointment was a Protestant one, and there should be no interference by the French members with the question. The English wards paid half of the entire taxation of the city, and if the Finance Committee thought it was in the interests of the west wards to appoint a new assessor, in the place of Mr. Patterson, it should be allowed so to do."

Here is a direct violation of what Mr. Mills lays down as a necessary rule in Canada. According to Mr. Mills, the Catholic, in Ontario, is false to the interests of the Dominion when he asks for fair and proportionate Catholic representation; while a Protestant alderman in this province makes it known that the religious distinctions of applicants for positions must prevail. We regret, as much as it is possible, the situation at present, but we are incapable of changing it; and while it lasts the Irish Catholic should have a respect and love for the Church of his fathers.

MISLEADING REPORTS.

As a rule we are not surprised when the secular press publishes erroneous statements concerning matters of Catholic doctrine or practice. Still we think that newspapers which enjoy very wide circulation cannot be excused on the simple plea of ignorance—that is to say of having published that which they supposed to be right. Knowing how poised to be right.

Without wishing to ever harp on the same chord, we cannot refrain from citing a very striking illustration of what we mean. A certain citizen has become a Catholic. One of our daily papers presents its readers with the following—we omit the names: "Becomes Catholic; Mr. is preparing to enter the Roman Catholic Church; he has been baptized; and will make his First Communion shortly." This is the heading of the article. Each point in this heading is merely extended to a couple of lines in the body of the report; no, save the last paragraph—with

which we have to deal later on—the above is a summary of the whole article. If this man "becomes a Catholic," he cannot be "preparing to enter the Roman Catholic Church"—he is already a member thereof. If "he has been baptized," he is not "preparing to enter the Roman Catholic Church"—he did enter it when he was baptized. We merely draw attention to these inaccuracies to show how carelessly such subjects are treated.

But what we are most desirous of commenting upon is the paragraph in which the reporter seeks to impart to the public the motives that actuated the convert. These are the words: Mr.'s chief desire, in changing his religion is that he may be buried with his wife and children who are all Catholics, and his desire cannot be gratified without accepting their religion."

That a man should wish to be buried with his family is a very praiseworthy and very Christian motive; but it is an insufficient one in the present instance. Wherein the reporter errs is the presenting of this desire on the part of the dying man as the sole motive of his conversion. The difference between the writer of the above-noted passage, and the one who writes this article, consists of a knowledge concerning Catholic discipline which the latter possesses and the former lacks.

In the first place, we do not claim to know anything personally about the desires of the dying man in regard to his family, we were never admitted to his confidence, the reporter of the above has no better means of acquiring such knowledge than we possess. Consequently, he went by guess work and he missed the mark. He based his hap-hazard remarks upon a pretty generally accepted opinion concerning the Catholic Church—namely, that she is glad to admit any one into the fold no matter what the motives of his conversion may be. Now this is a false idea.

If the desire to be buried with his wife and children, to have the privilege of sleeping his last sleep in consecrated ground, were the only motive that actuated him in becoming a Catholic, we make bold to say that he would not be received into the Church, no Catholic priest would baptize him. The fact of having been baptized, and of being about to make his First Communion, is sufficient evidence that other, higher and more sacred motives must underlie his conversion. The burial of his remains in a Catholic cemetery merely affects the body, and the motives that permit of his reception into the Church must affect above all the soul and its eternal welfare. Were all of his relatives past and present, without an exception, Roman Catholic, still unless he made a profession of faith, abjured all heresy, and declared his belief in the infallible Truth of our religion, as well as his belief that it is the only true road to eternal salvation, and that, in order to reach God's unending glory, he wishes to become a living member of the Church Militant, he could not be received into the Church.

Consequently, while the motive assigned by the reporter as the one that actuated him, may exist, still it is insufficient as a reason for his conversion. Other motives are necessary, otherwise the Church would close the gates against him.

CARDINAL GIBBONS' TALKS TO A REPORTER.

When His Eminence Cardinal Gibbons, was in Augusta, Ga., on the occasion of the dedication of a new Church, he was interviewed by Mr. R. W. McAdam, a representative of the Atlanta Constitution.

"I sat in the parlor of the personage of the Church of the Immaculate Conception for an hour yesterday afternoon," said Mr. McAdam, waiting to see Cardinal Gibbons.

"As I waited I considered for the first time what questions I should ask the great prelate if he gave me an audience. I thought of the many Protestant churches whose architectural grandeur adorns the fashionable quarter of New York that had sold their ancient properties in the lower part of the great metropolis at an enormous financial advantage and moved their moldy tombstones for more than half a century indifferent to the maelstrom of traffic that surged just over the protecting black iron fences, now afford foundations for buildings of the sky-scraping variety. The weather scarred old temples and the picturesque graves have been swallowed at a gulp by the Moloch of commercialism. These business transactions made many of the churches rich, but removed them from the region of souls. The teeming hundreds of thousands of the lower third of Manhattan were becoming churchless as the aristocratic hegira proceeded northward. The Catholic Church did not sell its downtown properties, no matter how tempting the bids of the real estate agents. It stayed right there and multiplied its houses of

worship. I determined to ask the Cardinal something about this and the evident democracy of Catholicism."

"Rev. Louis O'Donovan, the Cardinal's secretary, came downstairs at length, and to him I explained briefly why I desired to converse with his eminence."

"In a few minutes Cardinal Gibbons and Father O'Donovan entered the parlor together. He had on his overcoat and was evidently about to leave the parsonage."

"My secretary has told me your question," he remarked with a kindly twinkle in his eye. "You want an expression on the democracy of Catholicism. That is rudimentary and can be answered by him as well as by me. The Catholic Church is nothing if not democratic. You must excuse me as I am about to leave for the depot and must make some little preparations. My secretary will speak for me."

"Your eminence," I returned, determined to at least get a few words out of him. "Dr. Madison C. Peters, the well known minister of New York who is to lecture in Atlanta shortly, has pointed out the fact that Protestantism has virtually abandoned the lower third of New York to the Catholics by moving its churches from among the poorer classes to the fashionable avenues around and above Central Park. Where Protestant churches, with almost the single exception of Trinity, are still represented in the downtown and east side districts, they have degenerated into little more than charitable missions, and many have not even left missions behind them. Of course, the working classes of lower New York do not take kindly to such a situation, and many thousands of them have ceased attending church altogether. As the Catholic Church has not only remained in this church abandoned district, but has built many fine new churches and cathedrals there, I thought you would be willing to tell the readers of The Constitution about the democracy of Catholicism along the lines I have indicated. The work of such priests as Father Thomas Ducey among the working people of New York has attracted much admiration."

"The Cardinal touched me lightly on the shoulder and his face lighted up with an interest he had not evinced before. He half pushed me back into the chair from which I had risen."

"Sit down," he said, warmly. "I must take a few minutes, even at the risk of missing the train, to talk on such a theme as that."

"First, you must know that the dignity of the soul is the cornerstone of the Catholic Church. With us the soul is everything—the man nothing, socially speaking. From the days of the Disciple Peter, we have been fishers of men. Whether in the slums of a great city or in the wilds of heathenry, the Church has labored with an eye single to snatching humanity as brands from the burning."

"If in America the Christian religion were not made accessible to the people in the mass, and the poor did not have the gospel preached unto them, how strange would be the spectacle of a great foreign mission organization supported by the benevolence of the privileged few who hear the word under imposing steeples of a Sunday."

"Catholicism has never deserted the people. It has instead sought them out whatever their station or walk in life, and planted the cross in the midst of them. The soul is more precious to the Church than gold, though it reposed in the breast of a beggar. Nor has the Church been unmindful of the bodies of the least of these our brethren. Catholicism has nothing to blush for when inquiry is made into the extent of its philanthropy. If the burden of society's extremely poor and unfortunate ones has been largely resigned to the charity of the Catholic Church in some communities, the Church has not it as becomes a Christian organization with a heart full of pity, mercy and love and generosity of purse commensurate with the degree of its material stewardship."

"The Catholic Church will never leave the region souls. If it can afford beauties of architecture, splendors of art and comforts for the worshipper, these are for high and low, rich and poor alike. A Cathedral will lift its gilded spires and throw wide its sculptured doors beside tenement house and factory, because among the teeming thousands in the dingy haunts of labor, poverty and sin are the souls more precious in God's eyes than purple and fine linen. The Catholic Church is planted there, regardless of all temporal considerations, and there it will remain."

"The Catholic Church," I ventured, "has shown itself to be in close sympathy, not only with what is most democratic in republican institutions, but through His Holiness, the Pope, has taken advanced ground on the great social question, particularly the phase of organized labor. I understand your eminence is a staunch advocate of trade unionism."

"Throughout the United States and Great Britain there is today a continuous network of syndicates and trusts, of companies and partnerships, so that every opposition from the construction of a leviathan steamship to the manufacture of a needle is controlled by a corporation."

"When corporations thus combine, it is quite natural that mechanics and laborers should follow their ex-

ample. It would be as unjust to deny to workmen the right to band together because of the abuses incident to such combinations unwarrantably seek to crush or absorb weaker rivals. Another potent reason for encouraging labor unions suggests itself to my mind. Secret societies lurking in dark places and plotting the overthrow of existing governments have been the bane of continental Europe. The repressive policy of these governments and their mistrust of the intelligence and virtue of the people have given rise to those mischievous organizations; for men are apt to consider in secret if not permitted to express their views openly. The public recognition amongst us of the right to organize implies a confidence in the intelligence and honesty of the masses; it affords them an opportunity of training themselves in the school of self-government and in the art of self-discipline; it takes away from them every excuse and pretext for the formation of dangerous societies; it exposes to the light of public scrutiny, the constitution and laws of the association and the deliberations of the members it impresses them with a sense of their responsibility as citizens and with a laudable desire of meriting the approval of their fellow citizens."

NOTES FROM ROME.

As a piece of interesting and very useful information concerning church music, and plain chant in particular, we extract the following from a Roman letter:

The third Sunday in advent was, of course, observed as such in all the churches of Rome—with one exception. The exception was the college chapel of the South American college on the Prati di Castello. The day happened to be the feast of Our Lady of Guadalupe, the Patroness of Mexico, and by a special favor the Mexicans were allowed to observe it as such in Rome. All of us who were invited knew that, among other things, we would hear beautiful music, for Capocci was to be there with the full choir of St. John Lateran's, and the Mass was to be the exquisite "Aeterna Christi munera" of Palestrina. But we heard a greater treat than anybody ever expected that day.

To explain. The South American college, which contains some one hundred and twenty students from the different countries of South America, is one of the most important educational establishments of Rome, and during the few decades of its existence has become renowned for the formation of good priests and learned bishops—and for the extraordinary way in which the students executed the plain chant at their services. There is a great deal of bad singing to be heard in Rome, but the singing in this particular college was among the very worst. Well, last Sunday we went to hear the Lateran choir, and we stayed to listen to the students singing the plain chant. To say that everybody was astonished would be putting it mildly. Suffice it to say that at the end of the Mass the very singers of the most famous choir in Rome went to the choirmaster of the South American college and begged him to give them lessons in plain chant. Only three days have elapsed since then, but they have already begun, and Capocci himself is among the most enthusiastic of the new students.

The secret of the whole success is that the students were taught the system of plain chant which has been rescued from the oblivion into which it had fallen for ages by the Benedictine monks of Solesmes. Your correspondent now understands better than he ever did before why Cardinal Vaughan has resolved on the otherwise extraordinary step of bringing over a number of Benedictine monks from Solesmes for the service of the magnificent new cathedral, which is rapidly approaching completion in Westminster, and which will be one of the grandest churches built during the nineteenth century; and he is quite sure that any American pastor that makes the experiment, under the proper conditions, of course, of adopting the Solesmes chant in his church, will not only save a good deal of the money that is now wasted on operatic choirs, but will fill his church with devout worshippers.

Good traditions hardly ever die in Rome, and even bad ones die very hard. Some of the traditions about sacred music are well nigh as bad as they can be. But there is a rift in the cloud at last and the South Africans may be largely thanked for having it. Most consoling, too, to all lovers of devout church music is the fact that the Maestro Perosi is on the right side. Hitherto his hands have to some extent been tied—but he can afford to wait, and his triumph will not long be delayed.

SUCCESSFUL IRISH AMERICANS.

The four brothers who make up the Cudahy family are well known all over the United States as kings of commerce. Their combined wealth is estimated at \$15,000,000. They began their career in Chicago with their father, who established a business there in the early days of meat industry in that city. To-day they have plants located in Kansas City,

Omaha, Milwaukee, Nashville, Los Angeles and Wichita, besides which they own much of the petroleum industry in California. Mr. Edward A. Cudahy, who has come into prominence lately through the kidnapping of his boy, is one of the most prominent Catholics of Omaha, and the boy is a student at the celebrated Jesuit College, Creighton University. As industrial organizers the genius of the Cudahy brothers is said to be unsurpassed in America.—Catholic Columbian.

RELIGIOUS NOTES AND COMMENTS.

Some time ago we made editorial reference to the wonderfully Catholic-like ceremonies that marked the consecration of the Protestant Episcopal Bishop Coadjutor Weller, at Fond-du-Lac, Wis., and which were clearly demonstrated the radical difference between what there took place and which takes place in the case of real Catholic episcopal consecration. Since then various are the comments that have been made the criticism indulged in and the opinions expressed.

In one case we are told that: "It is quite evident that the controversy between the low church and high church of the Protestant Episcopal Church in the United States is about to break out as vigorously as ever. The immediate cause of this new rupture is the recent consecration of Bishop Coadjutor Weller, of Fond du Lac, Wis., which occurred recently and which was marked by ritualistic practices heretofore unknown in the Protestant Episcopal Church."

"The ceremony, as some one has described it, 'out-romed Rome itself,' and as the ritual was altogether unauthorized the consecration may possibly be declared illegal. The presiding bishop of the church has formally disclaimed all responsibility in the matter, and the bishops who acted for him are being severely criticised in their home dioceses and by the church at large."

So they will attempt to have the consecration declared illegal. As far as we are concerned, we have already pointed out how it must have been ineffective—whether legal or otherwise. But that is none of our concern. What we do notice is the very increasing tendency towards Rome amongst the Episcopalians. It is not a mere childish liking for display and ceremonial, there is something more solid beneath it all. It is remarkable how reluctant the advanced ritualists are to speak on the subject, and how careful the others are to refrain from any criticism or action that might result in a test case. Both parties are in trouble.

Regarding the consecration, Right Rev. Dr. Pare, P. E. Bishop of Maryland, says:

"I was not present at the consecration, but from what I understand the ceremonies were of a most unusual character."

Rev. Dr. Robert H. Paine, rector of Mount Calvary Protestant Episcopal Church, who is generally regarded as the leader of the high church party in the diocese of Maryland, displayed considerable unwillingness to discuss the ceremonies attending the consecration. He said: "It was not at the consecration, and the only thing I know of it is what I have seen in the papers and heard from friends." A person present at the consecration told me it was quite an elaborate ceremony."

A young clergyman of the Diocese of Maryland, whose tendencies are decidedly ritualistic, says: "Every once in a while we hear a great deal of talk about ritualism and high church practices, but the fact remains that, in spite of condemnation by bishops, there is not a bishop in the whole country who will dare single out a case and bring it to trial. All the time the high church party continues to gain strength and adherents. General condemnations, like glittering generalities, may be found to listen to, but they never accomplish any results. It will be a blessing for the ritualists if the matter of the consecration of the Bishop Coadjutor of Fond du Lac is brought up at the next general convention, for the church will then see what an advance the adherents of 'Catholic' practices have made in this country."

What does all this indicate? Nothing more or less than that the advanced ritualists have still a lingering fear to overstep the mark, in their desire for Roman ceremonies, while the anti-ritualists feel that the change, now taking place is so great, that it would not be safe to drive the other party to the wall, lest they should jump over it entirely. Yet, at best, or at worse, all this is mere initiation of Catholic ceremonies and customs; but there is no real approach to Catholicity as far as faith is concerned. In the true Church ceremonial and all external ritual count for very little in presence of dogma. All the ceremonies conceivable would be worthless without an infallible head; so that the anti-ritualists might keep their powder and shot until the game was within closer range.

There is, I know not how, in the minds of men a certain passage, as it were, of a future existence, and this takes the deepest root and is most discoverable in the greatest geniuses and most exalted souls.

DANGERS

Should who more properly be considered the writer was in the English Irish life or ph or idiosyncrasy often asked, readers whose by the dialect would-be Irish is faithfully rendered employed it in literature, rendered and it is always offensive. If for philosophic be scholarly, m If however, a depict a conversation men whose education is rudimentary sends them thoughts in school also doing his untruthfully. I lect in real life as speaking directly made to appear literature, being has to deal with the humbler as exalted spheres has its place at

It must be s what is called ly abused. The a great many that by misspel employ they when in reality ducing a hidden school of writers use of "Begorra" "Be Hivins." T As outlandish With them an I as "Oi," here "eye." Here written by such which nature s mind: "Be hiv tip me a whiskey iv yez."

Who ever hear "yez" when add soon? "You." very frequently of Ireland, inst second person pl of Ireland will c say "yous" of speaking in the lar. The "yez" known in Munst knowledge. I all along the S hears them most lower end of Ki parts of Meath. perary man as s the second pers correct as to r man suppress nouncing the w

The word life i in some localitie monly is the "y." Whiskey is "whesky" unless conventional die ever says "tip me The employment "you" betrays th ney. No one ever say "If you do don't." In parts Roscommon, Le tie one may hee ced "hivins," bu anywhere.

The great suc States of F. E. ticles has had of ble results of r imitators. Now nor always cor of Roscommon d Irish-American i though his know certainly very go uses it with mai are occasional very worst he is times better than those who follow The dialect spok cession of Dooley cases, a thing to don't believe—the don't read—they send for a priest "praste." They "slape." They d morning—the "roi

For them the ish hedges and sweet—it is "aw know what's what 'phwat's phwat. Shelnallere farme iv a neighbor who wuz at Oulart," "I know of a sel pike," etc. They the Glenies use music halls, tra Irish dialect, igno in nine cases out himself only in Iri lect of a foreign It is so difficult to be spoken and with judgment, th has heard it in ch and learned all t nunciation and t of thought express terms apparently better for him or including the mil tiles (not tolls) his or her neck, a