

Catholic Notes And Comments.

DOMESTIC PRELATES.— It may not be generally known that there are many monsignori, appointed by the late Pope, whose rank and titles pass away with the Pontiff who conferred them. This is especially true of those who rank as private chamberlains of the Pope. They number a great many, in various countries, and sometimes there are several in the same country.

These domestic prelates are of four classes. Prelates wear a violet cassock of cloth in the winter and of silk in the summer. The facings, linings, cording and buttons are of crimson. The girdle is of violet silk, with silk tassels of the same color. Private chamberlains wear a violet cassock and girdle when on duty, and over it a mantellone of the same material and color. The mantellone is an exaggeration of the mantelletta and reaches to the feet, while from behind the shoulders there hang violet strips or false sleeves. The color is of violet silk.

The shortening of the mantelletta tells of the increasing dignity of the wearer. Thus the mantelletta of the chamberlain reaches to the ground, that of a Bishop to the knees, that of an Archbishop of three-quarters length, that of a Cardinal falls to the waist line, and that worn by the Pope is but a shoulder cape.

Private chamberlains crest their arms with a violet hat with three rows of tassels of the same color.

Chamberlains of cape and sword have three uniforms. One is of black velvet and gold embroidery. This dates from the days of Pius VI., whose successor added the epaulettes of gold. It is worn only on visits to newly created Cardinals, or in attendance on some sovereign who is visiting in Rome. The second uniform is more frequently in use. It is of black, ornamented with white lace, and, like the ruff, is of the period of Henry II. The cap is of black velvet, with a plume of the same color, attached to it with a gold clasp. There hangs from the ruff a silver-gilt chain, which is forward of three smaller chains, with the tiara and keys in the center. On a cartouche of blue enamel are the letters in gold "C. S."

The function of the private chamberlains when at Rome is to wait in the Pontifical antechamber at the hours when the Pope gives audiences. There should be at least two of them, one in the private antechamber, and the other in the antechamber of honor.

It is believed that Pope Pius X. will create a number of new prelates for the United States, and will probably renominate all the American prelates created by Leo XIII. And whatever is done in the case of the United States will be equally done as far as Canada is concerned.

NICOLET CONVENT.— Recently the Sisters of the Assumption celebrated, at Nicolet the fiftieth anniversary of the foundation of their Order in their convent there. What a vast number of religious, educational and other institutions had birth in Canada about the year 1853. Nearly every week this summer we have had occasion to record the golden jubilee of some institution or other that was founded in that year 1853. Decidedly it was a year blessed in this particular sense, and it forces strongly on the mind the grand personality of the great Mgr. Bourget, who at that time, had most to do with the establishment of so many grand institutions. No wonder that a statue should be erected to his memory, in this the fiftieth anniversary of so many of his glorious works.

On Wednesday morning High Mass was sung in the new chapel of the Nicolet Convent by Mgr. Brault, Bishop of Tubuna, and coadjutor of the diocese. Needless to say that the attendance was large. The choir, for the occasion, was composed of the best singers amongst the Sisters, and the music was beautiful. The sermon was preached by Rev. Father Allard, O.M.I., who paid a high tribute to the Sisters of the Assumption and to their work. Mgr. Gravel presided at the solemn Benediction of the Blessed Sacrament.

The Congregation of the Assumption was founded at Saint Gregoire le Grand, on the 8th September, 1853, by Rev. Mr. J. Harper, the parish priest, and his curate, Rev. J. C. Marquis—now Apostolic protonotary and canon of Lorette. The

Order spread rapidly, for it now numbers 350 religious, and has 30 missions throughout Canada and the United States. Since 1872 the Mother House has been at Nicolet—a superb edifice. The new chapel, constructed by architect Louis Baron, is commemorative of this fiftieth anniversary. It is 160 feet long and 60 wide.

The four chosen souls to establish this Order were all parishioners of St. Gregoire le Grand. They were the Misses Bourgeois, Heon Leduc and Buisson, who took, in religion, the names Sister of the Assumption, Sister of Jesus, Sister St. Mary, and Sister St. Joseph. The last mentioned Sister died one year ago at a very advanced age. She was Superior of the Nicolet Mother House. In 1856 the Order was canonically sanctioned by Mgr. Thomas Cooke, Bishop of Three Rivers.

A RESTORED STATUE.— About three weeks ago an old statue of the Blessed Virgin was solemnly blessed by Abbot Boniface, of South Devon, England, and placed in a niche above an altar that had been specially constructed for it in the temporary Church of Buckfast Abbey. The statue had been restored to its former condition and has most interesting history. In ages past South Devon was the heart of Mary's Dowry. Several churches and abbeys were there dedicated to the Mother of God; and by a decree of a council held in 1287, her image was to be placed in every parish Church. This restored statue was venerated in the ancient Church of Buckfast Abbey until the year 1549, when it was broken down by the followers of Edward VI. About twenty years ago it was recovered. In the restoring of the statue the marks of the sacrilegious destruction are distinctly to be seen. It is three feet eight inches in height, and represents the Blessed Virgin crowned and holding the Infant Jesus on her right arm. It was reserved for Edward VII. to behold in his time the reparation to the Mother of Christ for the dishonor under Edward VI.

With Our Subscribers.

A subscriber from New York State, W. K., writes:—

Enclosed please find \$2.00 for two years' subscription to the "True Witness" to 1905.

This is an example to our subscribers. If our subscribers generally were imbued with the same spirit as our good friend "W. K.," our troubles would be few, and ere many summers had come and gone, we would make the old organ a daily, instead of weekly visitor in Catholic homes.

Non-Catholic Hymns.

In an article entitled "Catholic Worship and Protestant Hymns," "The Review," of St. Louis, Mo., says:—

"One of the so-called hymns which is so lustily sung in Roman Catholic churches," as remarked by the Rev. Dr. Swentzel, is that bit of pious sentimentality known as 'Nearer My God to Thee.' No one who has read it will say that it contains any Christian doctrine beyond the mere implication that there is a God, and it would be hard to say what act of devotion it inspires or to what object of faith it directs the mind. The composition is so barren of all the elements essential to a Catholic hymn, that it is difficult to understand how it could have attained such vogue as it has in some of our churches. We are assured by respectable authority that it may be heard in many Catholic churches in New York, in one at least during the very canon of the Mass. This hymn was written by an English lady, Mrs. Sarah F. Adams, who belonged to a sect of Independents who first professed Unitarianism and finally drifted into Rationalism. About 1856 it appeared in a Protestant hymnal, compiled by the noted Unitarian minister, James Freeman Clarke of Boston, and a Boston organist set the tune, which, rather than the text, has carried the hymn into such popularity as it has since obtained. The Moody and Sankey revivals gave it prominence. It was sung at camp-meetings and at all assemblages of the so-called Evangelical Christians. It may be heard to-day at Masonic funerals, and in the public schools, where anything savoring of religion is excluded by law, it is frequently sung after the reading of the Bible and by Jewish children equally with those of any other or of no faith at all."

Worthy Successor Of Leo.

(From Dublin Freeman's Journal.)

Pope Pius X.'s career has not been of the usual kind that leads to the Papal Throne. His birth, education, experience are those of the simple priest. He was born of humble Italian peasants in Northern Italy. His education was that of the ordinary secular pastor. His first mission was not that of a diplomatist; it was neither to Court nor Government, but to the Italian peasant. Country curate, parish priest, bishop, cardinal—such have been the stages of his career. He was consecrated Bishop only nineteen years ago. His record is one of successful missionary work and zeal for souls; learning, piety, the tact that comes from the successful priest's experience in dealing with the world are the notes of his character. Sprung from the people, he has already shown his capacity for reconciling popular liberty with the well-being of religion. As Patriarch of Venice he has seen the Catholic flag raised by the free vote of the people instead of the Socialist Red; and the result was of his organizing. His sympathizers are said to be with that Catholic Democratic movement which has already made considerable progress in Italy, and has its strongholds in the provinces of the North where his work has lain.

Speculation and gossip are rife concerning the new Pope's ideas as to Papal policy; but nothing more than speculation and gossip are forthcoming. One story contradicts another. One newspaper describes him as a candidate of "the Rampolla party," as the sympathizers with Cardinal Rampolla's ideas are described; another asserts that he was elected by "the Vannutelli party," as the gossips describe another alleged group of Cardinals. The significant thing is, that before his election Pius the Tenth was identified with no party. He was chosen for his spiritual worth, and he will decide the many grave questions that may arise in the future, with the single idea of promoting the cause of Christ in the world, and with the light that will be vouchsafed to him as a faithful Servant of the Master. All the talk about groups and parties and "trials of strength" may be dismissed. The system of election necessitates repeated balloting save where the preponderance of one name is manifest from the first. The Conclave has, it should be noted, been unusually short. The Conclaves of Pius IX. and Leo XIII. were exceptional in their brief duration. The election of Pius X. took three days, and the result was arrived at before it was expected. Two days sufficed to elect Leo XIII.; but that was because there was practical unanimity as to the Cardinal to be chosen. But the election of Leo XII. occupied thirty-five days; that of Pius VIII. thirty-six, and that of Gregory XVI. sixty-two. The Conclave, therefore, was unusually prompt and decisive in its voting; and all the stories of parties and intrigues and candidatures may be dismissed.

Equally idle is the gossip which identifies the Pope with this country and with that. Here again the different accounts are satisfactorily destructive on the mutual principle. Pius X. is claimed at once as a foe of Austria, a friend of France, an Irredentist, and a candidate of the Triple Alliance. What it all means is that the new Pope is untrammelled by prejudices or preconceived policies; and that he has ascended the Papal Throne, as he ascended the altars of the village churches where he ministered to God's poor, to promote the cause of the salvation of men.

The other point that is eagerly discussed is the attitude of the new Pope to the Italian Monarchy. His relations with the Government while Patriarch of Venice were of a friendly character, and he joined freely in the official receptions of the Italian King and princes. But at Venice the King of Italy is no usurper, but represents the deliverer of Venetia from the hated rule of the Austrian. In Rome the King, on the contrary, usurps the rights, the powers, and the independence that belong to the Church; and it is evident, from the events of Tuesday that Pope Pius X. will follow in the footsteps of his predecessors in maintaining the protest against the usurpation and the conditions it at present imposes on

the Papal Sovereignty. The Papal Benediction was given within the great Basilica, not without. The Pope has not gone to take possession of his Cathedral beyond the Coliseum. He remains, like Pius IX. and Leo XIII., the Prisoner of the Vatican. Whether time will bring wisdom to the Italian Monarchy and lead to a modus vivendi that will give real recognition to the independence of the Papal Sovereignty it is rash to speculate. But if the recognition is made during the coming reign it is evident that Pius X. has the tact and capacity needed to adjust the difficulties that lie in the way. A great and holy priest has been elected Pope; Leo XIII. has a worthy successor.

First and Last Conclaves

The changes in the world since the first conclave of the Church was held are wonderful to contemplate. To-day the Sacred College numbers sixty-four Cardinals. The full number is seventy, and rarely did a conclave be held in which there was such an amount of Cardinals as on this last occasion. Of these forty-two are Italians and twenty-two are foreigners. There are two of Irish birth—Cardinals Logue and Moran—and one of Irish descent, Cardinal Gibbons. There is no English Cardinal alive to-day. During the nineteenth century there had been five, but they have all passed away. They were Cardinal Weld, Cardinal Howard, and three Archbishops of Westminster—Cardinals Wiseman, Manning and Vaughan. In earlier times the Pope was chosen by the entire body of the Catholic priesthood. It was only when the Church came forth from the catacombs that the voting was confined to the "Cardinals," or parish priests of Rome. A very nice passage concerning the world since the days when the first conclave was held down to the present, appeared recently in an English paper. Amongst other things it said:—

Since that first Conclave met, the face of the world has been changed. When it assembled, a Caesar ruled the world. Paris was a Roman camp, London a few huts in the woods. The red man had before him fourteen centuries of undisturbed occupation of America. In the Middle Ages the two institutions which ranked next to the Papacy in antiquity were the Republic of Venice and the Kingdom of France. Both were modern, compared with the Papacy; both are gone, but the Papacy remains, not in decay, not a mere antique, but full of youthful vigor. It has, indeed, lost provinces in the Old World, but acquisitions in the New World have more than compensated for this loss. If there are millions of dwellers by the Thames, the Elbe and the Volga who deny the Primacy of Rome, their place has been taken by other millions who dwell by the St. Lawrence, the Hudson and the Amazon. It was a great Protestant author who testified to the greatness of Rome in a passage hackneyed, but always full of a generous eloquence. "The Roman Church," wrote Macaulay, "was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the Temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall in the midst of a vast solitude take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." Is it to be wondered that Catholics believe that it was a Divine hand who protected the Papacy through nineteen troubled centuries; that the choice at the sitting Conclave will be made, not by man, but by that Divine Spirit which from its manifestation on the first Pentecost has never deserted the Church of God.

CHRISTIAN BROTHERS TO BUILD AT PLATTSBURGH

The Brothers of Christian Instruction, according to a Catholic American exchange, will establish a seminary in Plattsburgh, N.Y., having just purchased property here for the purpose. The order is very strong in Canada. The seminary will train the teachers of the Order in the United States. The establishment of the Seminary in Plattsburgh is a direct result of the banishment of the religious orders from France.

Is Ritualism A Menace?

(By a Regular Contributor.)

Philip Sidney, writing in "The Hibbert Journal," of London and Oxford, maintains that "the extraordinary advances all along the line" effected by the High Church Anglicans is something that only a mere handful within the Catholic Church realize. In this sense he says:—

"If the propagation of Catholic doctrines and practices, carried to a limit beyond anything dreamed of by the pioneers of the Oxford movement, has tended to catholicize a formidable proportion of the Anglican Church, it must at the same time be acknowledged that the growth and success of a creed not in alliance with the Holy See, but professing, nevertheless, to hold and teach all the Roman Catholic doctrines, must be counted as a dire source of danger to the power, present and future, of Rome in England."

We may as well, at once, say that we do not agree with the writer. We by no means underestimate the importance of the advances made of late, by the High Church Anglicans along the way of imitation of Roman, or rather Catholic ritual and practices. While we do not see in this any approach to Catholicity, we fail to detect the menace. The subject is a vast one and would bear a great deal of development, much more than we have either time or inclination to give it. But we will briefly state our reasons for the foregoing conclusions.

In the first place there is a mighty abyss that yawns between the Catholic Church and all outside her pale. It is one that can never be bridged. Either you are with Christ or against Him; either you are inside the Church or outside of her fold. There is and there can be no medium. Others may drift away to various distances from her; one of them may approach to the very opposite side of the precipice, but the precipice remains, and that one is as much outside the Church as are those denominations that have gone away out of sight. No amount of imitation, no degree of mimicry, no extent of forms and external ceremonials can be worked into a draw-bridge to span that gulf. Therefore, we do not see that the High Anglican Church is any nearer to Catholicity than is the most formless and meaningless denotation that has sprung up since Protestantism began.

In the next place it cannot be a menace to the Catholic Church, for she is so constituted that nothing can change, deter, much less destroy her. From Nero to Mazzini, from Caligula to Robespierre, she has met and faced and conquered every enemy who sought her destruction. It is not at this stage of the world, after nineteen hundred years of triumph, over pagans, barbarians, infidels, so-called reformers, and secret conclaves, that she is going to quail before that which pays her the tribute of imitation, but which has not the courage to accept the substance with the decorations. Mr. Sidney says:—

"Since the reign of Charles I. there have always been two schools of thought among Roman Catholics concerning the High Church party; the one favorable to it, as seeing in it the secret construction of a golden bridge from Canterbury to Rome, the other thoroughly jealous of and alarmed at its prosperity."

This is exactly what we have shown not to be true. There are Anglicans, and others outside the Church (like Mr. Sidney, himself) who seek to have the world believe that some Catholics had with delight the approaches made by Anglicanism, while others fear it. No such thing as a golden bridge, or any other kind of bridge can ever unite Canterbury and Rome—as long as they remain the exponents of two different systems. Canterbury must come to Rome, and come divested of its assumed spiritual authority, otherwise there can be no union. In the very next sentence we have another proof of how little the writer knows about Catholicity, much as he may know on the subject of Anglicanism. He says:—

"In this respect, it is constantly repeated that Rome must take the initiative in forwarding the needful concessions in favor of high Anglicans anxious for reunion. Such concessions, owing to the steady spread of ritualism, would be far easier to make now than of yore."

It is a vain and a presumptive hope on the part of the writer. The slightest concession on the part of Rome, in such a matter, (even were it possible) would simply mean that she abandoned all that has been her mainstay since the days of Christ, and that she would be willing to compromise with what she knows to be error. Look at the matter from the purely Catholic standpoint, which is the only one you can take when you talk of Catholic concessions, and you will find that the thing is an absolute impossibility, and this statement has the sanction of twenty centuries of history to support it.

Again in closing his article the writer says:—

"In the judgment of nearly all Roman Catholics sufficiently well informed as to be able to decide fairly, the invitation to reunion must come from Rome. It is for Rome to open the ball, and not England."

This is almost a repetition of the first assertion, and we need not repeat our answer. But in one sense, we would say that Rome has done her part, and gone as far as she could go. The late Pontiff issued an encyclical on the validity of Anglican orders, which, as far as the Church's teachings are concerned, should leave the matter forever settled. But in his individual capacity, as a statesman dealing with the affairs of this world, and not as the Pontiff infallible, speaking and teaching ex-Cathedra, Leo XIII. has opened the ball, has extended the hand to Anglicans, has spoken in that memorable document on the union of Christendom, and in his address to the people of England, in a manner that leaves the next move on the board with them and not with our Church.

But the secret of it all is that these non-Catholic enthusiasts wish to force some one concession of a doctrinal character from Rome, and that they can never get as long as Time lasts.

A Catholic Paper And Ancient History

In a Catholic American exchange we find this small editorial note:—

"If you are looking for a Catholic journal that is fearless, vigorous, and clean cut, take the * * * * It is not publishing ancient history, and it is not afraid to say what it thinks."

We have not the slightest doubt that our contemporary is all that it says—fearless, vigorous and clear-cut,—but we have grave doubts about the applicability of the second sentence to an ideal Catholic journal. "Ancient history," that is to say, events that have taken place during all the ages that have gone past, is something that actually belongs in a special manner to Catholic journalism, and to the Catholic Church. One of the chief glories of our Church is the fact that we can cite history, both modern, mediaeval and ancient in support of our contentions, be they in regard to the dogma, the morals, or the discipline of the Church. What other Church of a Christian character can appeal to what it calls ancient history? It is that very antiquity and unchangeability of our Church that constitutes her a wonder in the eyes of all who are so bitterly opposed to her. We admit that the idea of our contemporary, in using the terms "ancient history" is to designate events and incidents long gone past. But is not that exactly the sphere of a Catholic journal, to keep before the eyes of the religions of yesterday the claims that Catholicity possesses to antiquity in every acceptance of the term?

No more do we find it a very strong recommendation for a Catholic journal to boast that "it is not afraid to say what it thinks." We know of no Catholic journal that, once it is certain that it is in accord with Catholic teaching, is afraid to tell the truth. But we have known many a one to fall into the grave error of thinking wrongly, without advice, and without a care for the infallible authority that is the only sure guide, and then saying what it thinks. We do not mean that the journal in question belongs to this category; but surely it, as well as any other Catholic organ is liable to err in thought; and to say out what it thinks before it has taken the pains to find out whether it thinks rightly, is a grave error and not at all in accord with the true principles of Catholic journalism. It is exactly this bravado, of saying out what we think, that very frequently leads to mistakes that are regrettable and that subject the Catholic journal to the humiliation of correction. We are not attempting to underestimate the fearlessness of our contemporary, but its little remark might lead us to suspect its discretion.

"Come, Hardress," nolly, "although you with me, yet we me together. Hark! What are the dogs do?" "They have left the hill," cried a gentle galloping past, "and corcass."

"Poor Dalton," said "that was the man t had old Reynard out now."

"Poor Dalton!" ex-ress, catching up the sionate emphasis, "p-ton. Oh, day of my r-ed, turning aside on he might not be obs-ing out upon the qui-days—past, happy day- hood, and my mer-boat! the broad river, wind, the broken wa-heart at rest! Oh, mi-What have you now My heart will burst b this field!"

"The dogs are cl-Connolly; they hav-Come! come away!"

"'Tis a false scent," gentleman. "Ware har-"Ware here!" was ec-voices. A singular hu-served amongst the cr-brow of the hill, wh-the corcass, and pres-scended to the marsh.

"There is something going forward," said C-makes all the crowd co-marsh?"

A pause ensued, c-Hardress experienced a-vous anxiety, for which account. The hounds chop in concert, as if a strong scent, and ye-pearled.

At length a horseme-served riding up the m-fore mentioned, and g-wards them. When he- they could observe that was hurried and agitat-countenance wore an e-terror and compassion. ed the rein suddenly, as-on the group.

"Mr. Warner," he said, the o.d gentleman atre-to, "I believe you t-trate?"

Mr. Warner bowed.

"Then come this way, please. A terrible occa-your presence necessary side of the hill."

"No harm, sir, to at-friends, I hope?" said M-putting spurs to his hor-loping away. The ans- stranger was lost in the the hools as they rode

Immediately after, two-men came galloping by. held in his hand, a str-beaten out of shape, and the mud of the corcass-just caught the word "h they rode swiftly by"

"What's horrible?" she-ress, rising on his stirrup- The two gentlemen wer-out of hearing. He sun-gain on his seat, and gl-at his father and, Conn-does he call horrible?" he

"I did not hear him," nolly. "Come upon the e we shall learn."

They galloped in that. The morning was changin-the rain was now descend-greater abundance. Still not a breath of wind to a- rection, or to give the s-imation to the general let-of nature. As they arriv-brow of the hill, they per-crowd of horsemen and pe-lected into a dense mass of the little channels befo-ed. Several of those in t-were stooping low, as if a fallen person. The next their heads turned aside-shoulders, were employe-ing the questions of tho-side. The individuals w-outside were raised on tip-endavored, by stretching o-ver the shoulders of the-bors, to peep into the cent-whisper-in, meanwhile, wa-the hounds away from th-while the dogs reluctantly-Mingled with the press-horsemen, bending over the