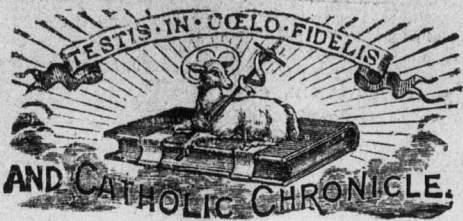


WOMEN'S SOCIETY.—Established 1856, incorporated 1864. Meets in Fall, 92 St. Alexander Street, first Monday of the month. Meets last Wednesday of every month. Officers: Rev. Director, Mr. J. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tausky.

Gardien dans Salle de Lecture 1904 Assemblée Legislative

# The True



# Witness

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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.

## NOTES OF THE WEEK.

**AN ORANGEMAN'S VIEW.**—Recently Mr. William Galbraith, wholesale merchant of this city, paid a visit to Ireland, and on his return he gave expression to his views concerning the situation in the Old Land. In the "Daily Witness" of the 31st of August, he tells what he thinks regarding the future prospects of the country under the new legislation. Mr. Galbraith takes special pains to have it known that he "did not for a moment appear in the guise of a firebrand or a bigot." To all who are unacquainted with the gentleman this assurance would be unnecessary, for his remarks, while indicating strong religious prejudices are far more careful and rational, than might have been expected from him. And to all who know him as a leading spirit in Canadian Orangism, certainly the qualifying passage as to his spirit in these matters would not be needed. It is, then, evident that he wished to gain a little credit for himself, both by posing as an unprejudiced person and by heaping on the shoulders of Justin McCarthy aught that he had to say against the Catholic Church, and to appear as a most impartial observer. We are exceedingly pleased to find, by what this gentleman has said, that there are strong hopes for a united Ireland—even were Home Rule granted to-morrow. In dealing with the Land Bill and in calculating its effects Mr. Galbraith made use of some very significant language; the more so when we consider the source whence it comes. He said, for example, (as reported by the "Witness"):

"to take advantage of every opportunity of betterment"—no matter how she may have sought before to retard such opportunity—and she will equally take advantage of and enjoy peacefully and contentedly the benefits of autonomy and of Home Legislation. We are not going to trouble our readers with any account or criticism of Mr. Galbraith's long attack on the ecclesiastical situation in Ireland. He has taken the precaution to say that his remarks are all taken from Justin McCarthy's writings; but he has been careful, (or the "Witness" has been careful for him) to interlard Mr. McCarthy's statements with facts with qualifying commentaries that distort the author's meaning and sentiment, and equally careful to omit all that preceded and all that followed these couple of disjointed passages from Mr. McCarthy's work. But we have no intention of finding any fault with that. Mr. Galbraith could not well have spoken otherwise, the moment the dread nightmare of Catholic domination came upon him—nor could the good "Witness" be expected to report and write in any other strain. We are perfectly satisfied with the fact that such an opponent of any measure favorable to Ireland should have been brought to agree upon the benefits of the Land Bill, for in this do we see the clear agreement of himself, and those to whom he belongs, in the ultimate advantages of Home Rule.

**A FREE LANCE.**—One of the foremost Catholic organs of the United States has just published an editorial that seems to us most extraordinary. Had it emanated from the Protestant press we would pay no attention to it, as it would then be the ordinary expression of the generally accepted non-Catholic view of Catholic journalism. But, with all due respect to the learning, the ability, the theological acumen and the widespread reputation of the reverend editor, we must say that he is very much mistaken and we will be charitable enough to suppose that he was laboring under an over-strain of work when he allowed his facile pen to run off into such eccentric assertions. He is dealing with the assertion of another Catholic editor who said: "In the main the professedly Catholic newspapers are dull, timid and bound to ecclesiastical authority." As to their dullness, it depends upon the spirit of the reader; as to their timidity we have no experience of it—for we have ever found them bold and positive in the assertion of truth and in the defence of Catholic rights, as to being bound to ecclesiastical authority, we would like to know to what other authority he would have a Catholic paper bound. If he says to no authority at all, then the organ ceases to be Catholic and becomes socialistic, in the worst acceptance of the term. If he says to the will, or whim of the editor, then it becomes non-Catholic, as far as its worth as a religious organ goes, and is based upon the fundamental principle of Protestantism—individual judgment. It is in commenting upon the above-quoted remark that the eminent Catholic editor in question says in part:

"Those Catholic papers that are called 'organs' and carry at their heads the official approbation of the ordinary of a diocese labor under a disadvantage. As the approbation makes the ordinary responsible for the utterances of the organ, the editor in writing finds himself under the necessity of following two lines

of thought at the same time, that which he thinks himself and that which he thinks the ordinary may think on the subject he has in hand. He would like to give his own thoughts and conclusions, willing to assume full responsibility for them, but knowing that the ordinary would be held responsible by the conditions imposed by the approbation. If what he writes under such circumstances is found to be dull, timid, hesitating, non-committal and even stupid it is not at all surprising. The poor fellow is under the chronic embarrassment of feeling that when he calls himself an editor he means that he is only an amanuensis, and that what he says must chime with or flatter the notions and idiosyncrasies of another under whom his own personality is submerged."

Then having instanced the case of an editor who once appealed to Rome against a decision that had been given against him by his ordinary, and having received a reversal of that decision from Rome, the editor says: "Now an organ grinder could not make such an appeal. The conditions of his position make it unadvisable. He must content himself with going on with bated breath and supple knee hinges. Under such conditions it would be surprising indeed if he were anything else than dull, timid and a perfunctory editorial column stuffer."

Need we say that this view, taken of such a serious subject, is entirely at variance with the fundamental principle of Catholic journalism. There is no need of any lengthy refutation of the foregoing, in fact, it bears its refutation on its very face. The "bated breath," "supple knee hinges," "dull," "timid" and "perfunctory" editorials, the "chronic embarrassment," "amanuensis," "idiosyncrasies," and all such expressions, are entirely unworthy of notice, and unworthy, above all, of the one who wrote them. We cannot speak for the general Catholic press, but we know of our own case, and we are confident that it may be taken as an illustration. We have the honor and great advantage of the approval and confidence of our ordinary. As yet we have never had the experience of a single reproach, correction, or even hint that we were not perfectly exact, either in the editorial statements or the general articles, be they from contributors or other sources that we have published. While this is a legitimate cause for satisfaction to us, it is equally a source of confidence in our paper for our readers, and subscribers, advertisers and general friends. We say that not once, in all the past years, has the ordinary, whose approval is at the head of our columns, found it necessary to draw our attention to any line, or word, that was unsatisfactory to him. Yet we have written with a perfectly free hand. We have never had one line dictated to us by the ordinary, nor by any person representing him. We have treated all manner of subjects and have done so according to our own lights and our own free will. Where, then, does the subserviency come in? It may be asked, how is it that we have followed no rule, or order, or authority. We have never failed to follow the rule, the order, and the authority, as well as the teaching of the Catholic Church. Just as long as we have kept within the boundaries of Catholic doctrine, Catholic precept, Catholic principles, we have been free to range that field at will, to treat subjects as we please, and to express our thoughts in whatever language we felt inclined to use. So that the simple example of this one paper is a direct refutation of the statements contained in the article which we have quoted above.

Much injury can be done by the publication of criticisms such as we have just laid before our readers. Either an organ is Catholic, or it is not; if it is not, then we have no more to say about it. But if it is Catholic, it must conform to the teachings, principles and rules of the Church; and if it does not do so it has no longer a right to be called Catholic, while if it does do so, it has nothing to fear from any member of the Church's hierarchy—not from the Holy Father himself.

**ABOUT 'CRANKS'**—Here is another case that carries with it a

more serious lesson than the one drawn by the paper which publishes it. The paragraph reads:

"Another president of the United States came nigh being added to the list of assassinated during the week. Thursday press statement had it that an attempt was made on the life of President Roosevelt the evening previous. The would-be assassin is reputed crazed because of the President's attitude toward union labor. Since the man is a plain farmer, he cannot be connected with any labor organization; nevertheless, it is unsafe to allow cranks to run at large."

Perfectly true that cranks should not be allowed to run at large; but if the various governments in the world undertook to lock up all the cranks within their respective jurisdiction there is no doubt they would need to convert the majority of their public buildings into prisons and asylums. The detection of a dangerous crank is no easy matter. As a rule, you have to wait until he is guilty of some act that indicates infallibly the character of his disposition and the tendency of his monomania; and, in nine cases out of ten, the information regarding him is obtained when it is too late. So that there is little to be gained by merely advocating the locking up of cranks and evil-minded people. But there is much to be gained by carefully studying the sources of such crankiness, if we may use such a term, and then by removing or diminishing the same. To our mind, these sources are very obvious. Faulty education, lack of religious teaching, and bad literature are three of them—and if these three could be removed we are confident that the day of the murderous and otherwise dangerous crank would soon be of the past. We, therefore, find ourselves obliged to come back to the same platform. We have always held, and we still maintain, that the Catholic Church is the only institution on earth to-day, whose principles, teachings and discipline are in accord with the requirements of the State, the needs of society, the well-being of citizens, the preservation of the home, and the salvation of individuals. And, as far as the State is concerned, its salvation lies in the respect for its authority that exists amongst the people. And no other institution is such a perfect embodiment of the idea of authority as is the Catholic Church; no other institution commands the faithful dependence and allegiance of so many hundreds of millions; no other institution inculcates so positively the grand principle of obedience to laws Divine and laws human, to authority Divine and authority human; no other institution is as exact in carrying out and inculcating the principle of "give to Caesar that which belongs to Caesar, and to God that which belongs to God." Hence, have we long since argued that States and their rulers will eventually have to depend on the Catholic Church for their security and permanency.

**FROM HALL TO CELL.**—It was Gerald Griffin who wrote that magnificent poem on the Sister of Charity:—"She once was a lady of honor and wealth. Bright glowed on her features the roses of health," and in which he so graphically pictures the star in the social sky sheathing its beams of attractiveness in the folds of the grey habit of a Sister of Charity. We seem to see her, as:

"The delicate lady lives mortified there. And feasts are forgotten for fasting and prayer."

How that pen-picture has awakened the admiration of thousands, and how frequently they who sneer at religion and associate its life with misery, isolation, melancholia, despondency, deep regrets and worldly disappointments, have called it the dream of a visionary. Yet our convent homes are peopled with thousands of just such ladies, with thousands whose lives of worldly pleasure, with all the allurements of station, wealth, and promise, have been freely and joyfully abandoned for the holier joys and the grander freedom

of unrestricted communion of the soul with God. An example of this has just come under our notice. The American press says that "a social sensation has been caused by the news that Miss Mary Tyler Sturgis, of St. Paul, Minn., has just entered the convent at Georgetown, D.C., becoming a Sister of the Visitation Order. Miss Sturgis has been popular in society, and was particularly noted for her conversational powers. Her wit and hearty, fun-loving spirit always insured the success of any social event in which she was interested, and her renunciation of the world will deeply move her hundreds of friends. She is the daughter of the late Gen. S. D. Sturgis, a veteran of the Civil War. Miss Sturgis was educated at the Maryville Convent of the Sacred Heart, in St. Louis."

This is an announcement that tallies with hundreds of others that might be published. It is not, then, a sad heart, nor blighted hopes, nor foolish love-disappointments, nor a spirit of melancholy that constitute the great motive power impelling so many rich, courted, happy and promising young ladies to renounce the world, all its glitter and pomp, and to go bury in a religious community the bloom of their youth. It is that grand voice of conscience, harkened to, through God's special grace—that voice called vocation—which dictates the path to be followed. And into the convent home such women carry their wit, their talents, their attractiveness, their social breeding, and their refinement. Hence it is that in all the world there are no such societies of true ladies as our Catholic sisterhoods.

**CHURCH MUSIC.**—About eight months ago we had a special correspondence on the subject of Church music, and especially the Gregorian chant, and we remember well the many favorable comments that were suggested by the observations of our then correspondent. Since the advent to the throne of Pope Pius X., it has been learned that one of his favorite studies—a real pastime for him—is music, that he is a master himself in that delightful art, that he has been the patron and protector of great musicians within the limits of his power, as Patriarch of Venice. Now that the field of his activity embraces the entire world of Catholicity, it is not at all surprising that he should take upon himself the congenial task of championing the cause of sacred music.

We learn that in 1895, the Patriarch of Venice devoted his pastoral letter to the subject of Church music. He said therein: "Religious music must, through melody, incite the faithful to devotion, and it must possess these three qualities—holiness, artistic worthiness and universality. For this reason any light, trivial or theatrical music which, either through form or the manner of its performance could be designated as profane, must be forbidden in the churches." He urged that the music of the Church be combined in one system and not left to individual caprice. He believed that the highest qualities of Church music were to be found in the Gregorian chant.

Theatrical music was denounced by him as serving only to charm the senses. He called it "artificial in the solo numbers and sensational in the choruses." "It deserves," he said, "the reproach of Christ made to the money changers in the temple 'My house is the house of prayer, and ye have made it a den of thieves.'" He also condemned the pleasure of the senses as a criterion by which sacred things are to be judged, and denied that the people must have their ears tickled to attract them to the churches, "since they are more earnest and pious than one believes."

This is a mere synopsis of the principal points in that remarkable pastoral letter. We need not be surprised, if, as time goes on, the Holy Father should carry into practice, as Pope, and for the entire Church, the principles and theories that he laid down and advanced in 1895, when he had merely jurisdiction over the archdiocese of Venice. And if such be the case, we may hopefully look forward to healthy and permanent reforms in the matter of our Church music. In the entire pastoral he displayed a deep and abiding confidence in the faith of the people.

**A SIXTH CENTENNIAL.**—It is often that we speak of the Church and her unbroken line from

the days of Christ to our own time. We tell of the institutions of various kinds to which she has given birth, in the different centuries gone past. We rejoice in the story of the Middle Ages, with their monasteries, homes of learning, asylums, refuges, universities, and all that array of glorious establishments that served as a solid rampart against the barbarism that menaced the civilization of the world. But when we think of those olden institutions it is with the imaginary picture before our mental vision, and the ruined aisles and shattered columns of their departed glory before the eyes of our physical vision. It is not often that we read or hear of an institution celebrating its six hundredth anniversary, and to be as flourishing to-day as it has been at any time during the half dozen centuries of its existence. We conclude that the country which enjoys the benefits of such an institution must be and must have been intensely Catholic. Such is the case with St. Julian Hospital, of Antwerp, in Belgium, which celebrated, on the 15th of August last the six hundredth anniversary of its foundation. It has never been closed a single day or night during six centuries. Generation after generation of good Catholic Sisters have succeeded one another, the last generation as conspicuous for self-denial and heroic courage as the one that preceded it; or, rather, as silent about its Christ-like work and as hidden to the world in its sanctity as the one that preceded it.

St. Julian Hospital was established in Antwerp by Canon Tuckhart and Mother Ida Van der List, in August, 1303. They directed that all manner of diseases should be treated in it; that no one, should ever be refused admission; and that pilgrims and travellers should ever find in it a meal to eat and a bed upon which to sleep. A commentator says:—"Talk of your modern night refuge. Every modern charitable scheme is only a feeble imitation of an old Catholic work, done with less faith and more show, less self-denial and more self-seeking. Every hospital keeps the latch out at a street door of the building where every tramp is welcome to a warm meal."

St. Julian's, Antwerp, makes a special feature of its Good Friday public free meal. The average attendance each year is over eighteen hundred people. We are not surprised, however, that such an institution should have survived six centuries in Belgium—for Belgium is a land that has been faithful, through all vicissitudes to the Church, and the spirit of real Catholicity reigns in the hearts of its people and is and has ever been proof against all temptations—solid as the Rock of Ages.

## LOCAL NOTES.

**ST. PATRICK'S SOCIETY.**—The regular monthly meeting was held on September 8. Mr. Justice C. J. Doherty presided. Feeling reference was made to the death of a member of the executive, Mr. Samuel Cross, and a resolution of condolence was ordered to be sent to Mrs. Cross and family.

A committee was appointed to make arrangements for the concert at the Catholic Sailors' Club, to be held on Wednesday, September 30, when it is expected that the members of the parent Irish national society and their friends will attend in large numbers.

**EMMET CELEBRATION.**—The Young Irishmen's L. and B. Association has prepared an elaborate programme for the commemoration of the centenary of the death of the great Irish patriot, Robert Emmet. It will be held in the Monument National, on September 21.

We desire to call the attention of our readers in Montreal to the advertisement of the Association, in another column, giving fuller particulars. The efforts of the organization on such a memorable occasion should meet with enthusiastic support. In all the leading centres on this continent the memory of Emmet is being honored during this month.