

DIVISION NO. 6 meets on and fourth Thursdays of at 816 St. Lawrence. Officers: W. H. Turner, P. McGill, Vice-President; Quinn, Recording-Secretary; St. Denis street; James, Treasurer; Joseph Turner, Secretary, 1000 St. Denis

DIVISION NO. 3, meets on and third Wednesday of at 1863 Notre Dame St. Officers: Al. McGill, M.P., President; McCarthy, Vice-President; Devlin, Rec.-Secretary; John Hughes, Financial; 65 Young street; M. Chairman Standing Committee; O'Donnell, Marshal.

T. A. & B. SOCIETY, 1868.—Rev. Director, Mr. McPhail; President, D. P.; Sec., J. F. Quinn, 18 St. Augustin; on the second Sunday month, in St. Anne's 8.30 p.m.

DIES' AUXILIARY, Dis- 5. Organized Oct. 10th. Meetings are held in St. Hall, 92 St. Alexander, on Sunday of each month, on the third Thursday. President, Miss An-; vice-president, Mrs. en; recording-secretary, Ward; financial secretary, A. Doyle, 68 Anderson; Treasurer, Mrs. Charlotte; chaplain, Rev. Fa-

WOMEN'S SOCIETY.—Estab- 6th, 1856, incorporated 1864. Meets in St. Hall, 92 St. Alexander, first Monday of the month. Officers: Rev. Director, M. J. Callaghan, P.P. President, Justice C. J. Doherty; E. Devlin, M.D.; 2nd Curran, B.C.L.; Treasurer, J. Green, Correspondent, John Cahill, Secretary, T. P. Tansey.

YOUNG MEN'S SOCIETY.—Estab- 1885. Meets in its Ottawa street, on the first of each month, at 10 p.m. Officers: Rev. Director, C.S.S.R.; President, Treasurer, Thomas; Sec., Robt. J. Hart.

YOUTH COURT, C. O. F., 2nd and 4th Monday of each month in their Selkirk and Notre Sts., H. C. McCallum, G. Secretary.

K'S T. A. & B. SO- 2nd and 4th Sunday of each month in St. Hall, 92 St. Alexander St., after Vespers. Com- Management meets in St. Hall, 92 St. Alexander St., on Tuesday of every week. Officers: Rev. M. J. Ma-; Vice-President; Jno. Secretary, 716 St. An- St. Henri.

OF CANADA, BRANCH 2nd, 13th November, 26 meets at St. Hall, 92 St. Alexander St., on Monday of each week. Officers: Rev. M. J. Ma-; Vice-President; Jno. Secretary, 716 St. An- St. Henri.

OF CANADA, BRANCH 2nd, 13th November, 26 meets at St. Hall, 92 St. Alexander St., on Monday of each week. Officers: Rev. M. J. Ma-; Vice-President; Jno. Secretary, 716 St. An- St. Henri.

OF CANADA, BRANCH 2nd, 13th November, 26 meets at St. Hall, 92 St. Alexander St., on Monday of each week. Officers: Rev. M. J. Ma-; Vice-President; Jno. Secretary, 716 St. An- St. Henri.

OF CANADA, BRANCH 2nd, 13th November, 26 meets at St. Hall, 92 St. Alexander St., on Monday of each week. Officers: Rev. M. J. Ma-; Vice-President; Jno. Secretary, 716 St. An- St. Henri.

The True Witness AND CATHOLIC CHRONICLE

Vol. LII., No. 44

MONTREAL, SATURDAY, MAY 9, 1903.

PRICE FIVE CENTS

THE TRUE WITNESS AND CATHOLIC CHRONICLE

IS PRINTED AND PUBLISHED BY THE TRUE WITNESS P. & F. CO., Limited, 250 St. Denis Street, Montreal, Canada, P. O. Box 1133. SUBSCRIPTION PRICE—City of Montreal (delivered), \$1.50; other parts of Canada, \$1.00; United States, \$1.00; Newfoundland, \$1.00; Great Britain, Ireland and France, \$1.50; Belgium, Italy, Germany and Australia, \$2.00. Terms payable in advance. All communications should be addressed to the Managing Director, "True Witness" P. & F. Co., Limited, P. O. Box 1133.

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.

THE MONTH OF MARY.—During this month in every Catholic parish church there are held special exercises in honor of the Blessed Virgin; her altar is decorated; liturgies and rosaries are recited; and no Catholic family should allow any of the exercises to pass without sending one of its members to assist at them.

DANGERS OF CREMATION.—From every imaginable standpoint we have argued against the pagan custom of cremation. Above all since our own city has been afflicted, at a great cost to some people, with a crematory, we have sought to show that from the religious point of view the Catholic Church, like in scores of other important matters affecting society, is the only one right. From the social side there are equally important considerations. Also the matter must be studied in its aspect as regards sanitary regulations of the city.

The Government in England is making an effort to cope with the dangers that are obviously to become the results of this system of burning the dead. The regulations, very minute and specific, which are sought to be introduced, tell on the face of them the need there is for a check to this undesirable and unnatural mode of disposing of the departed. According to "The Review" these regulations:—

"Provide that every crematorium must have the authority of the Home Secretary, and that no body shall be burned against the express wish of its original possessor. Moreover, no body may be burned before registration of death, except on a coroner's certificate, or without official application for a permit on the part of executors or relatives after filing the requisite statutory declarations. Further, no cremation is to be permitted unless (a) certificates be given by a registered medical practitioner who can certify definitely as to the cause of death, and by a medical referee; (b) unless a post-mortem examination has been made by a medical practitioner, expert in pathology, appointed by the cremation authority, or, in a case of emergency, by the medical referee appointed by such authority; or (c) unless an inquest has been held. The written authority of the medical referee, who must be a medical practitioner of not less than five years' standing, must also be produced."

Recently there was the case of a publican who poisoned at least three women. No conviction could ever have been obtained against him had the bodies of his victims been cremated. The grand purpose of the regulations in question is to meet the object of persons who fear that cremation will be a help in the concealment of crime—especially in the case of poisoning. The result in England of this legislative movement is yet a matter of speculation. But referring to the United States, the organ above quoted uses this emphatic language:—

"In our own land of laxity and official corruption, it is to be feared, the most stringent regulations with regard to cremation would not have the desired effect; but they might deter many from disposing of their dead by cremation, since the average person dreads post-mortems and inquests."

It is quite evident that when the Church set her face directly and uncompromisingly against cremation, she had in view the social and general interests of the human race, just as well as the religious teachings for which she is ever responsible. It is

the same in regard to matters of divorce; and in every other subject that is calculated to interest the great mass of the human family. And it is just as clear, for we have no examples of the contrary, that in every case the state and society must eventually come around to an admission of the Church's wisdom and rectitude. There is no praise more eloquent than imitation. When you imitate another person in anything, you actually acknowledge that person's superiority in that special direction. So it is with the State, or society, and the Church; the very adoption of her teachings in practice proves the excellence of all that she enunciates. We sincerely hope that the aim of the British Government be attained, for its realization would mean peace, contentment and happiness.

ELABORATE IMITATION.—We have been greatly amused with a very long account, appearing in one of our New York exchanges of the ceremonies of a high ritualistic character that take place in the Church of St. Mary the Virgin and that of St. Ignatius. We are told that while the same tenets of faith are held in Trinity Church still the vestments are not so elaborate nor are the ceremonials so very Catholic in form. For example in Trinity the celebrant of holy communion wears a chasuble, of linen, and not of silk or satin in colors to correspond with the season. But in the other two churches, we find almost a perfect imitation of the Catholic ceremonials. Here are a few of the observances in these churches:—

"There are the altar eucharistic lights, colored stoles, processional cross for the boy choirs, fasting communion, auricular confession, acolytes and all the ritualistic features of the full services with the exception of those that are most striking."

This is very interesting as far as it goes; but just follow a few of the details that come next. In the two churches above mentioned the Sursum use, and not the Roman use, is employed in details of the service. The Sursum use was compiled by Osmund, Bishop of Sarum, when, in 1078, he rebelled against the Gregorian chant. His compilation was called the "Custom Book."

The distinction made regarding the chasuble, by the Sursum use, is not exactly as represented in the article to which we refer, and which says:—

"In the Roman Catholic Church today this vestment is merely two flaps of silk connected by two bands, through which the priest puts his head. Then the bands lie on his shoulders. In the Sursum use the chasuble still retains its ancient form of a cloak that falls over the shoulders. The priest assumes it as does the Roman cleric by putting his head through the hole in the top of the garment. The garment looks in the hand like a truncated cone. In such particulars the ancient Sursum use which the ritualists have restored differs from the practices that have survived in the Roman Church. In parishes dedicated to the Blessed Virgin, for instance, pale blue takes the place of green throughout the Trinity season. But in the main, the Sursum use and the Roman are the same in important points."

It will be remembered, however, that the chasuble, as described in Sursum use is merely the old time outer vestment as used in the days of Christ; our form is one that was

devised centuries ago, as more convenient, especially as it afforded less obstacles in the priest's way, particularly in regard to the freedom of the hands and arms. But the form of the vestment is of small moment in presence of the other attempt at imitating the Catholic Church.

In the churches above-named the principal Sunday service is what they call the eleven o'clock Mass. But just follow this:—

"There are always two or three early Low Masses for those who have been to confession and desire to take communion fasting. The rule that parishioners must make communion fasting compels them to go to the early Masses, and the high, or solemn Mass, as it may happen to be intended only for the communion of the priest. Low, High and solemn Mass are almost technical terms and have a specific meaning in the understanding of the clergy and the ritualists. A Low Mass is said without music and with the assistance of only an acolyte. Usually it is said in the early morning for the persons who want to make communion. But more rarely it is said later on a week day to celebrate a saint's day. Only two candles are lit. At High Mass, there are a choir, two acolytes, six candles at least, and sometimes incense, although according to strict rule, incense is used only at a solemn Mass. The distinguishing feature of the solemn Mass is the participation of the deacon and sub-deacon who serve the celebrant of the Mass as acolytes."

So far you would almost imagine that you were reading about the services in a real Catholic Church; and the idea is heightened when you are told that:—

"At the solemn Mass the thurifer heads the choir procession into the church. The crucifer follows him, and then come the choir. Usually there are visiting clergy who bring up the end of the procession."

The first serious doubt dawns upon you when you come to the passage in the description that says:—

"The Mass begins without the reading of the morning prayer, which is done in the ritualistic churches at an earlier service; so the communion service begins as it does in the prayer book with the Decalogue. If the Decalogue has been read after morning prayer it is sometimes omitted at the High or solemn Mass."

There is something not genuine here; at least so it flashes upon the Catholic mind. But that doubt is almost banished by this description of the Mass itself.

"The celebrant wears a chasuble and the deacon and sub-deacon are clad in dalmatics, or long silk cloaks that come to the knee. All wear red or white cassocks and white albs, sometimes of lace, but in the ritualistic churches more frequently of fine linen. The sub-deacon reads the Epistle and the deacon marching to the Gospel side of the altar with the thurifer and the crucifer and the master of ceremonies, if this functionary is serving, reads the Gospel from a book which the sub-deacon rests on his head. Sometimes the altar procession, as it is called, may include more than the deacon, sub-deacon, thurifer, crucifer and celebrant. There may be acolytes and candle-bearers in any number that may tend to increase the effectiveness or beauty of the procession."

One more quotation:—

"The deacon, of course, incenses the book of the Gospel before he reads and kisses it. If there is to be a sermon from the celebrant of the Mass, the two assist him to remove his chasuble and hang the vestment on the Gospel side of the altar. The chasuble is reserved only for the celebration of the Mass and is not worn for a sermon. The deacon and acolytes do in the other Mass. The celebrant of the solemn Mass, just as the sub-deacon serve the celebrant. They bring the water and the napkin for the ablutions and they perform all the other duties of the acolytes. It is they who help to put the chasuble again over the head of the celebrant after he has finished the sermon."

We need go no farther with this elaborate account. We have quoted enough to show that they come as near to the Catholic ceremonials as it is within their power to do.

But after all how hollow and how meaningless the entire imitation is to us. What is the use of it? Their Mass is, after all, only a going through forms in costume, after a certain theatrical fashion. The one and only grand requisite is, absent; and in its absence the whole performance, serious and earnest as these good people are, becomes a mere mockery. It is the great sacrifice, not figurative, but actual, that constitutes the secret of the Catholic Mass. It is the Real Presence that lends importance and meaning to the ritual; the absence of that Eucharistic presence is one lack which nullifies the entire service. With all their chasubles, albs, crosses, censers, acolytes, deacons, sub-deacons, and priests, they are as far from the reality as is the performance of the Passion by the European peasants distinct and far from the real tragedy that took place twenty centuries ago at Jerusalem.

It is this great and radical distinction that these good ritualists do not seem to perceive; and it is this that constitutes the abyss that remains unbridged between their performance and the real sacrifice of the Mass. In a word, they have not the Transubstantiation!

THE VEGETARIAN FAD.—Fads of all kinds are destined to eventually be exposed and extinguished. In fact, we have always noticed that these queer and sudden eccentricities in people end in proving simply that only shallow minds are capable of becoming infatuated by them. Of all the strange people the vegetarians should have the palm, for they run counter to the experience of all past ages. It is very late now, after six thousand years, to commence a wholesale remodelling of the human race. Dr. Brockler, of Vienna, the other day made a great onslaught on vegetarians. He attacked them by stating that he had compared the relative merits of flesh-eating and other forms of nutriment, and pronounced in favor of meat diet, especially for the European races. Here are the five points of the Doctor's indictment:

1. Vegetarians tend to lower the birth rate of countries.
2. They do not survive the fourth generation.
3. They become bald early in life.
4. They suffer from defective eyesight.
5. They are deficient in physical courage.

Miss Florence Nicholson, secretary of the Vegetarian Society, said that the doctor must have been experimenting with curious representatives of vegetarianism.

However, we must admit that the doctor will need to substantiate these statements by statistics, otherwise he may have a hard time at the hands of the confirmed vegetarians. But if he be right, as we believe he is, it is high time for these enemies of flesh-meat to open their eyes to the reality.

REAL SUPERSTITION.—A Vienna despatch tells the following queer story:—

"At Mardzina, in Hungary, recently a workman was sent down a well seventy-eight feet deep to do some necessary repairs. Part of the stone walls of the well gave way, and he was covered by the loosened earth that fell down. Many peasants witnessed the occurrence, but declined to give him any assistance, saying he must have been a blasphemer whom the devil had claimed and taken to perdition. No one, therefore, went to his aid, and the local inspector had to send for a force of laborers from Radantz, who, after several days' hard work, found the corpse of the unfortunate man at the bottom of the well covered with soft mud."

This is decidedly a hard case. But we doubt if it is any worse, save in the unfortunate end of the poor well-digger, than that of the last attempt on the part of the Doukober fanatics of the Northwest. Imagine people going about in a state of absolute nudity and declining either to work or to keep animals, or to do anything that common sense, as well as the law of God, have ordained. There is decidedly a species of religious monomania in these people and in all people who perform such notoriously outlandish acts. The Christian scientists are not one whit

better; if anything they are worse, for they claim, at least, to possess a certain degree of education, in a word, to be enlightened people.

When we read of the opponents of Catholicity treating the Church as the mother of superstition and the Catholics as the victims of the same unhappy state of mind, we are forced to smile. Contrasted with rank superstition that prevails on all sides outside the Church and the still ranker fanaticism that reigns in almost every sphere, it should be apparent to sensible people that the Catholic Church alone possesses the supernatural, both as a deposit in the form of Truth and as an inspiration coming from the Holy Ghost. There is as much difference between these superstitions of the non-Catholic world and the miracles of Catholicity as there is between the incantations of the Witch of Endor and the giving to Moses of the Decalogue on the summit of Sinai.

SEEKING THE NORTH POLE.—It seems that the new idea of reaching the North Pole has developed into a scheme of sub-marine navigation. A London despatch says:—

"The attainment of the North Pole still remains the greatest potential achievement in the field of geographical research, and the solution of the great arctic problem—the passage of that hitherto insuperable three and a half degrees belt between the Duke of the Abruzzi's record (86 degrees 34 seconds) and the pole—may well be described as the blue ribbon of exploration in general. The latest and most daring plan is that of the and Dr. Anschutz-Kampfe. The great and Dr. Anschutz-Kampfe. The plan of the latter explorer is, in brief, to reach the North Pole by means of a submarine vessel. He proposes, in fact, to dive under the belt of thick ice which encircles the actual site of the North Pole."

We have no practical idea of the depth of the ice-belt at the Arctic circle, nor does any one know whether open water is to be found beyond it or not. But we are patriotic enough to have greater confidence in our own Captain Bernier's plan. At present he is in Ottawa, and is working tooth and nail to perfect his plans and to secure from the Government the needed assistance. Already he has quite an amount gathered, with promises of Provincial Government aid. There is no doubt the Federal Parliament will come to his assistance. And even all the other Provincial Legislatures should do likewise, for all the Dominion is interested. But we are more impressed with the practical, and open way in which he proposes going the great feat, than with all other projected plans put together. He is evidently in possession of all the needed details, his route seems to the ordinary observer a most practicable one; and we cannot see why he should fail—barring unforeseen accidents—should he once be able to secure the ship as he has planned it, and the money required for the supplies to sustain his crew during a couple of years.

POVERTY IN DEMAND.—As a rule it is wealth, or capital, that is needed in a country, but we have before us the account of a very strange case, in France. It is truly a curious state of things at Chalons-sur-Loire, where, with the money left by a rich landed proprietor, an asylum for indigent old people has been built. Everything is now ready and the asylum will be opened at the end of this month. The prefect and all the local authorities had arranged to be present, and a high functionary from Paris was to grace the inaugural proceedings. Only one thing was wanting—the inmates. Although every effort has been made to find old people who will accept the hospitality of the asylum, the institution is still without those for whom it was built, and it is now feared that the opening ceremony will have to be indefinitely postponed.

We could, if it were necessary, furnish the indigent old people, and we would be glad to do so rather than have such an institution go to loss for lack of poor persons to enjoy its hospitality. But that must be a curious town that cannot afford enough poor to make a beginning at least, in such an establishment. Seriously

speaking, however, it is an eloquent plea in favor of the place, and a very telling tribute to the administration municipal and otherwise. It also may be looked upon as a fair test of the industry, economy, and provident qualities of its inhabitants. It will be a distant day when in our section of the world, with all its electric advancement, we have anything of such a nature to boast.

INCIDENTS IN FRANCE.—It would form a curious volume were one to gather together all the striking incidents connected with the execution, by Premier Combes and his envoys, of the Law of Associations in France. Countless scenes of a very sad character have been the result, and equally innumerable events of a startling and often heroic kind have marked the march of that evil-gleaning enactment over the land.

A few of these events are actually worth recording. The Bishop of Nantes wrote to M. Combes saying that he could not prohibit preaching and the celebration of worship in the places referred to by the Premier's circular. Mgr. Couille, Cardinal Archbishop of Lyons and Primate of the Gauls, also wrote the Premier to the effect that he regrets being unable, in conformity to the circular issued by the Government, to put an immediate stop to the celebration of religious services in unauthorized places, or to prevent priests belonging to unauthorized congregations from being allowed to preach.

In the Cathedral at Nancy, a week ago last Sunday, there was quite an excitement. Mgr. Turinaz, addressing a vast congregation, told them that he had selected the Abbe Ravenez, a secularized Jesuit, to preach on Sundays in May. By so doing he wished to protest against the monstrous abuse of power shown by the Government. The remarks of the prelate were greeted with loud cries of "Long live the Frontier Bishop," a tribute to the patriotism of Mgr. Turinaz.

At Tarascon, when an official attempted to set his seal on the doors of the Abbey of Frigolet, belonging to an unauthorized congregation, the crowds prevented him, and stoned his carriage.

A great demonstration took place on Monday week last at Le Mans, outside the Capuchin Convent. The crowd cheering "Hurrah for Liberty," and "Long live the Capuchins."

The refusal of the Franciscans of Nines to permit seals to be affixed to the doors of their monastery led to a demonstration in their power. The police made many arrests. The Franciscans receive the highest praise for their pluck. Besieged in their convent, they were three days without food; and even then they would not open the doors. They awaited till the authorities smashed them in with axes.

As a rule, the accusation brought against the clergy by the Government is that they are not loyal to the Republic. But the President seems to think otherwise. Here is an incident recorded:—

"On his passage through Marseilles, while en route for Algeria, M. Loubet received the Bishop of the diocese and a body of clergy, who presented their homage to the head of the Republic. Monsignor Andrieu, in addressing the President, pointed out that the political attitude of the Marseilles clergy was irreproachable, and that, like the Church, they always respected the established powers. The holders of authority, he said in the words of St. Paul, were ministers of God unto good, and after an allusion to the President's felicitations to the Pope on the occasion of the Holy Father's Jubilee, wished him cordially a pleasant and successful voyage. M. Loubet, in his reply, said the Church had a mission of peace, fraternity, and reconciliation, and that when, as in the diocese of Marseilles, she acquitted herself of that mission, she had a right to the respect and support of all good citizens. But he said nothing about the persecution which, over the whole of France, is driving forth peaceful monks and nuns. Nor was the subject even touched during the interview. Such an omission seems strange to us who live in a land where the Church is free, but doubtless our continental brethren know their own business best."