

PASTORAL LETTER OF BISHOP EMARD

**On the Election of Our Holy Father
Pope Pius X.**

(Translated for the True Witness.)

Events of exceptional importance and interesting in the highest degree to our religion have just taken place under your attentive and pious gaze. The deep religious sentiment which animates you, must have, doubtless, enabled you to separate the real facts, in all their particular character of supernatural grandeur, from the frivolous and at times malicious accounts of details both superfluous and frequently even pernicious.

You followed in a spirit of edification all that took place at the hour of Leo XIII's death in that humble Vatican cell where ended the glorious life of a Pontiff and wherein, during several long weeks, concentrated the attention of the entire universe, you surrounded the mortal remains of a Pope whom you had so long loved and venerated as a father, with the testimonies of the most lively, most respectful, and most deep filial affection. You blended with the tears of bereaved children the most fervent prayers of the soul, and thus did you join in the fulfilment of those last duties that were paid to the ashes of the immortal Leo XIII.

A Pope has descended into the tomb; another has ascended the throne to wear the tiara and to take charge of the government of the universal Church.

And thus to the mysterious chain of Roman Pontiffs is added a new link, to join, with all those that have existed heretofore, the first of the Pontiffs, all his successors—in whom he has ever lived on. And this action, which has given us a Pope to replace the one that no longer exists, has been accomplished amidst circumstances so grand in their very simplicity, that it becomes, of itself, the clearest and most eloquent evidence possible of the divine origin of the Church of Jesus Christ.

Here are sixty-two aged men, whose lives have been entirely spent in the service of God. The legal and accredited mandataries of the Holy Church, they are especially noted for their wisdom, experience and inalterable devotedness to that Church. They are of different lands, races and tongues, but bound together by the ties of brotherly love. Though of diverse origins they understand each other in one language that is common to Mother Church. They close themselves up in a conclave and prepare themselves, as on the day of Pentecost, for the coming of the Holy Ghost. They are hedged in from all external noises and indiscretions by every measure that prudence can suggest and that the unhappy condition of the times will allow. They bring to the exercise of the sublime function that falls to their lot and which they must perform, only a thorough sensibility of the responsibility that weighs upon their consciences. They are strangers to all human motives. They can have no personal ambitions. They ignore all intrigues, factions, and dimensions, the offspring of egotism and vanity. They have no consideration for political interests, and set behind them all attempts at unwarranted interference. They know but one thing: the need of the Church.

In that retreat, they are engaged in prayer, applying to their deliberations the divine light of which they have an assurance and upon which they may depend. They meet in the sanctuary, assist at the Holy Sacrifice of the Mass, and call upon the Holy Ghost to make known and to mark out the man of His choice; they take the awe-inspiring oath of electing only the one whom conscience, as in the presence of eternity, designates. Then, with all the gravity and calmness of a duty piously understood, they, each in turn, deposit the ballots in the holy chalice that is used to hold the Blood of Jesus Christ.

At the seventh balloting the required number has told the one who is the elect of the Lord. With a most touching form of ceremonial he is informed of the fact. He strives to remove away the chalice that is offered to him; but his shoulders must accept the burden of Pontifical responsibility; that is to accept a throne erected in a prison and present his forehead for the crown of

thorns, which to-day adorns the head of the Roman Pontiff.

The election is ratified in heaven whence descends into the soul of the successor of Peter all the power with which Christ had invested his first Vicar on earth.

An hour later, in all parts of the earth, it was known that Leo XIII. had a successor in the person of Cardinal Sartò, Patriarch of Venice; that the new Pope would bear the name of Pius X.; and on all sides sprang echoes of the immense acclamations that swelled in the Basilica of St. Peter's, above the tomb of the Prince of the Apostles, to hail Our Holy Father, the new Pope, Pius X., and to offer him the homage of the love, respect and submission, that are due to the Supreme Head of the Catholic Church.

Where do we find an election, which interests over two hundred millions of people, carried out with so few human arrangements, with so much calmness, in so short a space of time, and to have the elected one accepted and acclaimed with so much enthusiasm by all whose unquestioned chief he becomes?

Is it not true that all these things are beautiful, grand, consoling and well calculated to strengthen us in our holy faith? Is it not true that herein the vitality of the Church becomes more manifest than ever, and that the Church, herself, appears the most strikingly in her resplendent beauty? Do we not in all this behold the unity of our faith, the unity of the Divine organism, the unity—that is to say the close union—of all hearts producing in an inexpressible manner in our souls the same sentiments, expressed in one act of veneration and of love? Do you not thus see that same Church embracing the entire world through an hierarchy from which not a single soul escapes and the heart of which is in Rome? In fine, is it not true that in Rome, itself, you find in evidence the Apostolic fountain whence flow all the teachings of faith and all the precepts that govern your souls?

I believe the Holy, Catholic Apostolic and Roman Church. Such a grand confession of faith that you have formulated in presence of these wonderful events the lofty significance of which your souls have grasped. How reasonable and irrefutable your faith, based on the very word of God; easy it is to convince you of this, simply by an exposition of the Catholic doctrine regarding the Primacy of Peter transmitted to his legitimate successors in the See of Rome.

On several occasions Jesus had designated Simon and had accorded him, amidst all the others a special personal attention which allowed him to presage the designs that were had in his regard. But He also desired to speak in a manner that would leave no room for uncertainty. Jesus Christ had asked of his assembled Disciples:—"Whom say you I am?" Simon Peter made answer:—"Thou art Christ, the Son of the living God." Blessed art thou, Simon, Barjonas, for neither flesh nor blood hath revealed it to thee, but My Father who is in heaven; and I say unto thee, that thou art Peter and that upon this rock I will build my Church and the gates of hell shall not prevail against it."

By these clear and precise words, addressed to Peter only, who alone had just confessed the Divinity of Christ, Our Lord promised at the same time to establish a Church that would be the universal association of all souls redeemed by His Blood; such the edifice that He was to build; then to rest its foundations on a rock; that is to say on Peter, who was to be, himself the immutable base of that Church, and thus the one to ever preserve completely and firmly upon that groundwork the unity that exists between all the portions and parts of that monument.

It was to the same Peter that Jesus spoke in these words:—"I give to thee the keys of the Kingdom of Heaven; whatsoever thou shalt bind on earth shall be bound in heaven,

and whatsoever thou shalt loosen on earth shall be also loosened in heaven." It is the Supreme King who promises, under the recognized symbol of the keys of a city or fortress, the supreme authority that will affect the entire kingdom and reach all its subjects, that is to say, that Peter, according to the formal promises of his Master, shall be at once the foundation, the centre, and the head of the Church.

Then there was to be sovereign authority as to government and administration. Jesus Christ wished that the Vicar that He was about to constitute head of His Church, might concentrate in himself, in order to worthily represent Him, not only all the Power that had been given to Him in heaven and on earth, but also all His undivided Truth, perfectly free from all error and uncertainty, which He came to impart to men and the light of which He wished to have spread amongst all peoples. Wherefore, He added these other words:—"Simon, Simon, Satan hath sought to grind thee as corn, but I have prayed for thee that thy faith might not fail. And when thou art converted confirm thy brethren."

So is it ever, in virtue of these divine promises, that Peter shall be the support of his brethren the Apostles and shall, by the unchangeableness of his faith and the infallibility of his teaching, preserve in the Church the sacred deposit to be confided to him by Christ.

Such the promise made by Our Lord Jesus Christ, before His Passion. You see then, dear brethren, that on all these points it is direct, personal, exclusive, and clearly exposes the prerogatives that have been reserved for Peter as chief of the Apostles.

Jesus Christ being God, most certainly fulfilled His promise. What has so far been said should suffice to prove the primacy in dignity and in jurisdiction and the infallibility in doctrinal matters accorded to Peter. But after His glorious Resurrection, before returning to heaven, the Savior wished to execute in a still more explicit manner that which He had so clearly promised. On the shores of a lake the Apostles surrounded Jesus. The latter called Peter aside and questioned him thuswise:—"Peter, lovest thou Me more than these?" And to the thrice repeated protestations of love on the part of the Apostle, Jesus replied:—"Feed my lambs, feed my sheep."

The Shepherd of all Shepherds, who so frequently has spoken to us about his fold and of the love that He has for all the members of His flock, established, at their head, to guide them, to conduct them to the fertile pastures of spiritual life, to defend them against the snares of the enemy, and to keep them ever united under one thatch. Peter who has been constituted the Shepherd of the lambs and of the sheep, in all the plenitude of the powers already promised to him. Those powers and prerogatives are, without a doubt, apart from those accorded to the entire Apostolic College, and to each of the Apostles, be it a question of the gifts that are personal to them, or those which they enjoy in common with their chief, or those that were to be transmitted to their successors unto the end of time. But they place Peter in an order apart, more elevated, with a vaster jurisdiction, extending over all his brethren, and extending in a direct and immediate manner even to the most humble of the faithful.

Right after the Savior's Ascension, Peter became in a practical manner recognized as head and centre of the primitive Church. In the Conclave he presided over the deliberations that had for object the replacing of the traitor Judas; he was the first to preach a doctrine that he firstly confirmed by a miracle; it was he who defended his brethren in the midst of the persecution of the Sanhedrin, and who proclaimed authoritatively that grand law of Christian liberty:—"Better to obey God than men." It was Peter who opened wide the doors of the Church to the Gentiles and completed the organization requisite for all that Church's needs. It was he, Peter, first visited the new-born Christians, imposed bands on the newly baptized, imparted the Holy Ghost to them, publicly reprimanded, and punished prevaricators and the sacrilegious. It was he, again, who, at the Council of Jerusalem, first gave his views, and it was to him that the Apostles, and especially Paul, turned their eyes as to their chief and their master.

But the Church of Jesus Christ was not merely founded for a limited time. Called into existence for the salvation of all men, she should last through all ages, and extend to all peoples; she should be perpetual, as well as universal. She should thus endure with all

the constituent principles that the Savior gave her at the beginning. The Apostles should, therefore, exist on in their successors, heirs to the rights, prerogatives, and powers essentially attached to their mission, while Peter, himself, the foundation of the Church, the centre of unity, should live on for all time, in the one who, wearing the tiara, would be the Supreme Chief and shepherd of the flock.

It was to the entire Church, represented by the Sacred College, and to Peter also that Jesus promised this unchangeable perpetuity, when He said:—"Behold I am with you all days, unto the consummation of time."

The successors of the Apostles are the Bishops, scattered all over the entire world, each presiding over a certain group of the faithful constituting his diocese. Where is the successor of Peter to be found? The Prince of the Apostles, at the first start, exercised his sovereign authority in Jerusalem. He left that See, after having placed a Bishop there, and directed his steps towards Antioch. For a short time he occupied that second See; then, leaving it to another, he reached Rome, which at that period, was the most powerful city and the centre of the world. It was in that city of the Emperors that, having set up the Cross of Christ, he definitively fixed his Pontifical and Papal seat. He occupied it until the end of his life, wishing to die Bishop of Rome, and, by the shedding of his blood, to cement for all time to come in union the Head of the Church with the Eternal City.

Thenceforth, in consequence of the ratification divinely bestowed on the choice made by Peter, the first of the Popes, all those who were to follow him should be recognized as Bishops of Rome, and should receive thereby the full heritage, left by him at his death, for the benefit of the Church, that means the supreme authority in government, in ministration to souls, and the sacred deposit of the doctrines of Jesus Christ.

Such has ever been guarded by the Church, such has been taught us by the entire tradition that extends from the early Fathers of the Church, down through the ages, to our own time. In a few lines, Saint Cyprien, Bishop and Martyr of the third century, epitomized under the form of graceful figures of speech the entirety of this doctrine:—"The sun's rays," he says, "are numerous, but there is only one source of light. But there are many branches to the same tree, but the trunk is one and based on a single root. Many streams flow from the same spring, but their source is the same. Cut the ray, and light no longer exists. Break off a branch and separate it from the tree, it will perish, it will produce nothing. Isolate the stream from its source and it will dry up. Such the Church and such Peter. Thus the divine light that flows through the Church, sheds its rays on the entire world, but it comes from one single source which distributes its light in all places. Thus thanks to Peter, unity exists and remains. His inexhaustible virtue spreads branches over all the earth, it sheds afar its abundance of waters, but everywhere is it the same head, the same origin, the same father. Such the breast that gave us to life, the milk that fed us, the spirit that animates us. It is the Queen Church, the Chair of Peter, the source of sacerdotal unity." Behold what has been affirmed and proclaimed by all the councils, and notably by the Council of the Vatican, upon the lofty teachings of which our present letter merely comments, and such the Truth that has flashed out in extraordinary splendor on the occasion of the accession of Our Holy Father Pope Pius X.

In ascending the Pontifical throne, he accepts in his turn that inalterable heritage that has come down through twenty centuries and has reached our time in all its entirety. During those two thousand years everything in Rome and in the world has changed. Each in turn, the most powerful Empires have vanished; dynasties that appeared the most firmly established have disappeared like phantoms; revolutions have overthrown and transformed nations; and amidst all these cataclysms the Papacy has accompanied the Church in her march down the ages, ever sustained by that Divine promise of supernatural assistance that can never fail her. And to-day the two hundred and sixty-fourth Pope, Pius X., at the close of the Conclave that selected him, comes before the Church and the world with the same character, the same authority, the same power and the same rights as had Peter on issuing from the Cenaculum.

It is to-day as it was then, the Vicar of Jesus Christ, is the foundation stone of the Church, the Supreme Pastor of the lambs and sheep, the depository of the keys of the Divine Kingdom, possessing supreme jurisdiction, the plenitude of

powers, and the privilege of infallibility for the guardianship of the sacred deposit of revealed doctrine. Wherefore have we, with all our brethren, children of the Church, acclaimed him; we call him our common father, we have vowed to him the love of our hearts, the humble submission of our intelligences, and complete fidelity in following in all things, not only his orders, but also his guidance and counsels.

And because the office of Supreme Pontiff entails heavy responsibilities, and that has become still more difficult on account of the painful events through which the Church is passing, and above all, because loving and devoted children should give their father all the help and consolation in their power, we will devote ourselves with fervor to prayers for Our Holy Father the Pope, who is a captive through duty, and we will revive, on our side, the example so touchingly given by the first Christians around the prison of the first Pope, when the entire Church prayed so ardently for the deliverance of their chief.

And above all, more than ever, shall we endeavor through more perfect obedience to Holy Church, and to all that she ordains, to console her and console the heart of our Holy Father, Pope Pius X. in the midst of the present moment's many bitternesses.

The present Pastoral Letter shall be read at the parochial Mass in all the churches and chapels of the diocese wherein divine service is held, and in chapter to the religious communities, the first Sunday after its reception.

Given at Valleyfield, at our Episcopal Palace, under our sign and seal, and the countersign of our secretary, this 15th August, 1903, it being the feast of the Assumption of Blessed Virgin Mary.

JOSEPH-MEDARD,
Bishop of Valleyfield.

By order of Monseigneur L. Mousseau, Priest, secretary.

Events in Scotland

(From Recent Exchanges.)

VALUE OF TIME.—Rev. T. P. O'Reilly preached before the members of the Holy Family Guild in St. Alphonsus Church, recently, on this subject, and gave some wholesome advice to his listeners. He said that time was given us to spend in God's glory, and not given us to waste, yet people spoke of the "passing of time" as if it were of no consequence or of no value—something not worthy of consideration. Idleness was the chief occasion of sin. If we were doing something we would not be offending God. There was no such thing as passing the time, for we must be doing something, if not in action then in thought. If those who put little value on time reflected that there was a great difference between time and eternity, that one minute they were in time and that the next minute they might be in eternity, where time was no more, where a thousand years was but as a second, and that one minute in this life could damn a man for all eternity or place him for ever in glory, people would not idle away their time as they do.

Those people who idled away their time had never time to spare for prayer. In the morning they lay to the last minute, and then had to hurry to their work, and at night they were too tired. They had time to idly about the close months, holding up their walls with their elbows or their backs, but no time to make their homes cheerful, nor no time to assist at the Holy Sacrifice of the Mass, nor could they spare a minute to visit Him in the Blessed Sacrament in the evening where He was awaiting them.

In conclusion Father O'Reilly asked his hearers to visit the Blessed Sacrament in the evenings after working hours, if it was only for a minute. A minute was not a long time to spare, and God deserved a longer time than that from them for all His infinite goodness. But if they got into the habit of visiting the Blessed Sacrament for a little time every night, they would receive the grace to stay a little longer in His company, till at last there would come the time when they would depart from the Church with regret.

ENTERPRISE THAT PAYS.—From time to time we note, in our Catholic exchanges from London and elsewhere in England, that much enterprise of the right kind is displayed in furnishing innocent and healthy amusements to Catholic youth. Such gatherings, when they bring together so many hundreds of

boys and girls and conducted under the immediate supervision of the clergy, are calculated to leave a lasting impression and associate the event with the parish church in a manner which may prove beneficial in later years. An instance of this is recorded by a Glasgow correspondent who reports the annual outing of St. Mary's parish schools, held recently. He writes:—

"The pupils had their annual treat, the place being as formerly, the diocesan grounds acquired at Bishopbriggs. Mass was said at 9 o'clock, and then the children, to the number of some 1,500, were embarked in brakes and buses, and with their new flag flying a start was made. Fathers Ambrose, Joyce, and Diamond accompanied the young people. On arriving at Bishopbriggs the excursionists disembarked, and forming in procession walked up the avenue to Bishopbriggs House, where refreshments were served, after which sports were indulged in, and a happy day spent. After the sports tea was served, and a start made for home, which was reached at nine o'clock by the happy though albeit tired youngsters. However, they had enough energy in them to cheer Canon Dyer and the other promoters of their happy day's outing."

PERNICIOUS READING.—This was the theme of a recent discourse delivered by Father Cornelius, C.P., to the members of St. Mungo's Congregation, Glasgow. Referring to the popular stories and writings of the day, he said, readers of them, before they were aware, lost their Catholic faith, and as a matter of course lost their morals also. No man could fill his mind with the tainted contents of these publications, with their false philosophy, and thinly veiled hatred to the truth, without being corrupted in some way or another.

As far as he was able to judge, the country of France had been victimised by such reading, and the same thing was happening in this country, where books of doubtful morality were issuing weekly from the press in their thousands. These works were written, as they had been written in France, in a fascinating way, and led to the practice of infidelity. France should be the most Catholic and moral country in the world, and instead of that it was a school of infidelity and irreligion, expelling priests, religious, and nuns from its shores in thousands, and all this in a great measure was owing to bad reading. Catholics should always take care to have Catholic literature in their homes, and as a rule it was interestingly written and cheap enough nowadays.

This is sound advice from a spiritual and temporal point of view.

A HOME FOR SERVANTS.—A correspondent of "The Universe," of London, Eng., tells of the organization of a new home for Catholic servants, and also furnishes some sad incidents to show how urgent is the need of such an institution. It may convey a lesson to Catholics in other districts where young women are constantly confronted with dangers of a similar nature. The correspondent says:—

There was opened in the beginning of the week, in the premises formerly occupied by St. Peter's Seminary, and at a later period as a presbytery by the clergymen of Partick, St. Zita's Home. The home is destined for the training of Catholic servants, and a boarding place till suited for others of the domestic class who may be out of a situation. That there is room for such an institution, a case which occurred in Glasgow only last week supplies strong evidence. A girl coming from Londonderry went to the feasting market in Graham Square, where she was engaged as a domestic by a man of the farming class. Arriving home shameful proposals were made to her, and when rejected her eyes were blackened by a key thrown at her. The girl escaped from the farm at about three in the morning, and found shelter in one of the Catholic refuges. The police have taken the case in hand. It is to prevent cases like this occurring that institutions such as St. Zita's Home can find a useful sphere, where enquiries can be made into the character and antecedents of employers, and insidious attempts subversive to unprotected virtue be combated and destroyed. The home will be under the supervision of Miss Gould, who has a record for work something similar to this in London.

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**The
Humorist
Serious.**

By "CRUX"

HIS week I have to make, so I will make some special reflections. The reading of which I will take of reproducing later on to my mind many of the contradictions that seem to me. I have very frequently surprised to discover to whom I judged by their serious writings to be serious, or men who could smile, or in reality full of wit, of joyfulness, and good spirits were actual. On the other hand, I have made it a business, fession, to make the work men who seldom laugh, and frequently moped under fearful difficulties carried in their breasts rows. Yet, they buried private troubles and diverselves of their individual to amuse, to instruct while and to render gay and his people with whom they castrated, either personally or their writings.

A couple of examples to illustrate what I mean. The famous prose writer, William Makepeace Thackeray is not a richer or a more modern in English than that who acquires his great novels. full of the spirit of fun—at books are. Not jokes or sayings, but a keen perceptiveness of life, the amusing situation. No person his books without having the impression that he was the most content and happy of men. In the generally accepted sense, he may have been happy in his crises, content in his sufferings, as we can tell. But as any outside experience goes to life, with its sad circuit would be a glaring contrast happy lives that he pictured.

Who could believe the reality of his life, when enjoying the humor of his novels? He condemned, through domestic duties, to spend many of the years of his life in a kind of nature that was uncongenial to him. Yet he never murmured ever exposed to the world's blows, and he never ceased the world with his writings—of which went to pay penses that affliction imposed him. Even when he used to at night watching over his wife—whose mind was clouded great novelist would compose write out some of the pages have whiled away many a hour for his more fortunate citizens. To the very last of a sublime humor in him.

When he was a boy at school used to summon them to duty, and when the name pupil was called upon the room present, he made answer sum—"present," or "I am here." How he pictures that in the scenes of the old school-masters when the day came for his departure, and as his spirit took upon the brink of eternity, that of a church bell was wafted sick-room, and the dying heard it. It brought back the bell whose summons he had often answered in youth; it was, may be, his own fanciful in his favorite novel; at all a smile of humor, faint and passed over his features, the sad summons had come, and mured "ad sup," and passed the presence of God.

Another life illustrates very by the same strange contradictions. Never were there a more serious more religiously devout, and a positively sad-hearted soul Richard Dalton Williams. Y man ever so convulsed his with the most exhilarating laughter. One of his biographers, referring his glorious Celtic music, says: Williams' music is daring, vehement, thundering with impetuousness and hate," and yet his kindest, most gentle, most the most tender of dispositions could no more hate an enemy