

DECEMBER 1, 1904

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The True Witness



Vol. LIV., No. 23 MONTREAL, THURSDAY, DECEMBER 8, 1904. PRICE FIVE CENTS

CHURCH AND POPULAR GOVERNMENT.

Text of the Holy Father's Recent Important Allocution.

Following is a translation of the recent allocution of the Holy Father: "You are aware, Venerable Brothers, that we have gathered your College around us to-day for a two-fold object—to treat with you concerning the two Beati who are to be enrolled in the list of the saints, and at the same time to make provision for the creation of new bishops.

"But if these two objects are well calculated to produce gladness, not so are the conditions of the times. For, in addition to the most calamitous conflagration of war which has been raging now for many months past in the Far East, and which we, animated as we are and as we must be by paternal charity towards all men, earnestly implore God to bring to a speedy termination, there are other causes nearer at home of a nature to fill us with distress. For, while we contemplate on the one hand the practice in an excellent degree of the Christian virtues, we are at the same time constrained to turn our thoughts to that immense multitude of men who have hardly preserved the name of Christians; and while our heart is consoled by being able to give new-pastors to churches which have been widowed, we are greatly distressed that it is not in our power to remove the widowhood of not a few others.

"You will at once realize that we never refer to that most noble among Catholic nations, which has now and for a long time past become grievously disturbed and agitated owing to the anti-religious spirit of many of her sons. Their recklessness in wrong-doing has reached such a pass that they have publicly driven from the schools and the tribunals the image of Him who is the sole Master and the Eternal Judge of all men. But among the many evils which afflict the Church in that country, we are especially afflicted by the fact that obstacles of all kinds have been put in the way of the election of the bishops. For this marked hostility it would be idle to search for any reason other than that just referred to, for the charge that the Holy See has not observed the conditions that have been agreed upon with France is contrary both to honesty, and to truth. And we think it necessary first of all to-day, venerable brothers, to denounce this calumny in your presence before proceeding to other matters of which we have to speak.

"The facts of the case are public property. At the beginning of the last century, when the horrible revolution that had broken loose upon France, after overthrowing the established order of government, had overwhelmed the ancient religion, our predecessor, Pius VII. of glorious memory, and the rulers of the republic, animated on one hand by the salvation of souls and the glory of God, and on the other by that stability of civil government which is the fruit of religion, agreed upon a convention, the aim of which was to repair the harm that had been done to the Church and to serve as a future safeguard for the civil laws.

"To the Concordat thus stipulated this civil government of itself added what are known as the Organic Articles, but this addition was not only immediately rejected by Pius VIII., but by the Roman Pontiffs who succeeded him whenever occasion offered, and especially when observations of these articles was required of them. And rightly, too, when one considers the nature of these laws—laws, remember, not pacts, for they never received the sanction of the Roman Pontiffs. These laws have nothing whatever to do with the police regulations referred to in the first article of the Concordat. Worship shall be public, but with due regard to the police regulations which the government shall deem necessary for the maintenance of public order. There is no room for doubt that had the organic laws contained any such dispositions the Church, true to her pledge, would have accepted and observed them. But in the laws to which we allude provisions are made concerning the discipline and the very doctrine of the Church; many things are sanctioned which are in opposition with the terms of the Concordat, the advantages to religion contained in the pact are in great measure abrogated, and the rights of the ecclesiastical authority are usurped by the civil power—by which, in consequence, the Church is not to be protected, but enslaved. But it is well to treat in detail the points that were agreed upon between the Holy See and France.

"In defining the relations of the two powers toward one another the State promises the Church freedom of worship—the exercise of the Roman Catholic Apostolic religion shall be free in France. The Government declares that it has no competency or jurisdiction in sacred things—it only demands that its decrees made for the maintenance of public order be observed. In making this restriction—a restriction confined within narrow limits—it at the same time proclaims that it has nothing else to do with the exercise of the Catholic religion, for everything appertaining to the supernatural life of the Church extends far beyond the limits of civil authority. It is therefore clear, for the State itself acknowledges and approves of it, that everything regarding faith and morals must be left to the control and authority of the Church, and that it is her province to ordain, provide and defend everything calculated to preserve and advance holiness of faith and morals among Catholics; it is for her, and for her alone, to place over the people those whose office it is to guard and promote the principles and precepts of Christian life—that is to say, the sacred ministers, and chief among them the Bishops.

"Yet even here the Church, in order the better to promote harmony, cedes something of her strict right and accords to the State the faculty of nominating those on whom the episcopal office is to be conferred. But this faculty has not and cannot have the same value as canonical institution, for to raise anybody and place him in a position of sacred dignity and confer on him power commensurate with this dignity, is so strictly and specially the right of the Church that she cannot communicate it to civil power without violating the principles of her divine office.

"It is certain, therefore, that the faculty of nomination accorded to the State means nothing more than that of designating and presenting to the Apostolic See the one whom the Pontiff promotes, provided he finds him suitable for the honor of the episcopate. Canonical institution is not to be given as a matter of course to the person so nominated, but a careful examination is first to be made of the qualities he possesses and when it happens that these are of such nature that the Pontiff cannot conscientiously confer the episcopate on such a person there is no law to force him to reveal the reasons which have induced him not to confer it.

"The Church, moreover, appoints certain definite prayers for the supreme magistrate, in which she professes her desire to be friends with the civil power under whatever form it may be organized.

"These are the points of the Concordat which concern the present and the future; with regard to the past, a compromise has been made concerning the ecclesiastical property of which the State had taken possession shortly before. The Pontiff concedes this property to the State, and the State on its side binds itself to supply the clergy with sustenance suitable to their state. Here we have clearly a contract in the proper sense of the term, from which it follows beyond question that, as the regular payment of certain sums

is given and accepted in lieu of definite property, the Church will have the right in the event of the dissolution of the Concordat to claim her property or to demand an adequate exchange for it.

"We have now explained the principal points of the agreement made between the Holy See and France at a time when circumstances required such an agreement urgent for both sides—let all who judge according to the truth now decide which party to the pact has failed to fulfill it.

"Has the Church ever failed to recognize the right of the government to nominate the bishops? On the contrary, she has conferred canonical institution on the majority of candidates proposed. And when canonical institution has been refused it has always been for reasons of the gravest nature and entirely remote from political reasons—causes which, more than once, have been approved by the civil magistrates when they came to their knowledge, in order that religion, the interests of which the Pontiff must necessarily have at heart, might not suffer detriment.

"The whole world is aware of the manner in which the Church has fulfilled her promises with regard to the exercise of public worship in obedience to the laws issued for the maintenance of public order. For it is she who has always solemnly and publicly taught that God is the source of all authority over men and that the injunctions of the civil laws, provided they be just and ordained for the common good, should be observed scrupulously and inviolably.

"The Church, too, has ever shown herself a sincere friend to the State, under whatever form of government it has been organized. For those who have ruled over it she has prayed according to the established formula, and she has sought to win for them, but the favor of the best heaven, which is the most essential for them, but the favor of the best part of the people.

"Finally, one may have an idea of the fidelity with which she has kept the arrangement concerning her property from the fact that none of those who have purchased her property at public auction has ever been in any way molested by her.

"It is fair to ask whether the civil power has equally fulfilled its obligations under the treaty?

"It was laid down as a principle that the Catholic religion should be free; but can it be said that this liberty exists when bishops are forbidden to visit or communicate by letter, without the knowledge of the government, with the Pontiff who is the sovereign master and the custodian of the Catholic religion, when the Sacred Congregations by which, as is known, the business of the Universal Church is transacted, in the name and by the authority of the Pontiff, are publicly scorned and their acts repudiated, when the acts of the Pontiff himself are hardly spared, when no mystery is made of the desire to deprive religion of the sinews of her strength by robbing the Church of those who in the plans of Divine providence are a most useful aid to her in the fulfillment of her mission? For we cannot think without the bitterest anguish of the recent destruction of the religious orders—to expel which from their country it was enough that they had been sturdy upholders of the ancient religion in the midst of the people, though surely the remembrance of their services at all times to their fellow-citizens might have served to keep them there—to say nothing of securing them the honor they merited. What could there be more opposed to the alliance and to the strict pact with the Holy See than to heap outrage and contumely on those who are most dear to the Church? And quite recently the climax has been reached in grievance of this kind.

"For we have been informed that a circular has been issued by which the religious of an illustrious order, one authorized, too, by law, have been ordered to leave the diocesan seminaries over which they have long presided to the great advantage of the priesthood. To such a pass has the liberty promised to the Church been reduced that it is no longer permitted to bishops to provide as they deem best for the education of the youths dedicated to religion—they

have been forced to remove the helpers, in a matter of such weight and moment, the helpers who have always shown themselves valuable co-operators.

"Yet bonds much more oppressive than this have been placed on the apostolic ministry. Canonical institution from its very nature requires, as we have said, especially when it is to confer the highest grade of ecclesiastical rank, that it should not be conferred on anybody whose morals, talents and doctrine do not fit them for so lofty a dignity. Bound as he is by this most holy law, the Pontiff does not deem it right always to promote to the episcopate those whom the civil power designates, but after maturely examining the qualities of each he accepts some as fitted and rejects others as not being so, and while informing the civil power of his decision, begs it to carry out the appointments made in the case of the former and to furnish other names instead of the latter.

"The Holy See has acted in this way as long as we can remember without any protest being alleged. But what is the Republic doing now? It denies that the Pontiff has any right to repudiate any of the candidates presented. It insists that they all be accepted without distinction, and it persists in not permitting the canonical institution of those who have been accepted by the Holy See until the others who have been rejected receive the same approval. Truly this extension of the faculty of nomination to the point when the Republic is made necessary to destroy the natural and sacred right of the Church to examine whether those who have been nominated are worthy or not—surely this is not to interpret but to destroy the pact—and to insist that canonical institution is not to be given to others, is tantamount to asserting that henceforth no bishops shall be instituted in France.

"Can it be said, again, that the Republic observes that part of the agreement regarding the decent sustenance of the clergy, when the bishops and other sacred ministers are deprived, as you are aware frequently happens, are arbitrarily deprived of their lawful support, without inquiry or trial, without being heard and without defence? Yet here it is not merely a question of the violation of the law of contract, but of justice itself. For it must not be thought that the State in furnishing this support is making a gratuitous and spontaneous offering to the Church—it is merely paying a part, and not a large part, of its indebtedness.

Very much against our will we have been obliged, venerable brothers, to detain you with matters so painful to remember or to hear. And even though we have thought that in communicating them to you we might feel some alleviation of the great sorrow caused us by the situation in France, we would have still preferred to bear them in silence, if for no other reason because these most pious children which we count so numerous in France might not suffer from the complaints of their common father.

"But violation of the most sacred rights of the Church and the laying of another's offence on the Apostolic See, demanded a public protest from us. We have made this protest, but without feeling of bitterness toward anybody—and with paternal kindness toward the French nation, in love of which (and this nobody can call in question), we yield to none of our predecessors.

"It is clear that there is no reason to hope that the present course of hostility to the Church is about to be arrested. Certain facts which have just occurred furnish us with a sure proof that the men who preside over the French Government are so opposed to Catholicism that the crisis must be near at hand. While the Holy See, in one solemn document after another, has proclaimed that the profession of the Catholic religion may accord perfectly with the republican form of government, it seems as if they are determined to proclaim that the Republic as it exists in France to-day is of such a nature that it can have nothing in common with the Christian religion—

PERSONAL.

Bishop-elect Scollard, who had been a guest at St. Patrick's Presbytery, left for North Bay last Friday.

Rev. Father Ducharme has been appointed pastor of Ste. Rose de Lima Church, Buckingham.

Earl Grey, Canada's new Governor-General, will arrive at Halifax on Friday or Saturday of this week, and will be immediately sworn in. The oath will be administered to him by Mr. McGee, Clerk of the Privy Council.

His Holiness Held Consistory on Monday.

The Pope on Monday held a consistory for the canonization of Blessed Gerardo Majella and Blessed Alessandro Sauli, one of the chief functions of the celebration of the golden jubilee of proclamation of the dogma of the Immaculate Conception. The weather was springlike, adding to the general feeling of good-will. The Pontiff went in procession to the hall of the consistory, where there was a most imposing gathering of high prelates, said to be the largest since the fall of the temporal power of the Popes, but the public was not admitted. Pope Pius, wearing his full pontifical robes, seated himself on the throne immediately after entering the hall. He then recited in a sonorous voice the prayers for the occasion and proceeded to expound the reasons which induced him to sanction the canonization of the new saints, inviting the Sacred College to give their views, which each of the Cardinals read in Latin. The Cardinals were followed by the Patriarchs, Archbishops and Bishops. The Pope then proceeded to St. Peter's, where the solemn rites of the canonization were performed.

OBITUARY.

MR. NARCISSE TURGEON.

Mr. Narcisse Turgeon, well known to the members of the House of Commons and Senate, whom he served for many years as chief page, and later as assistant chief messenger, died suddenly in Ottawa on Saturday, in the fifty-ninth year of his age.

DEATH OF MR. J. A. MARION.

After an illness extending over five weeks, during which he was confined to the house, Mr. J. A. Marion, head of the firm of Messrs. Marion & Marion, civil engineers and patent solicitors, passed away on Friday morning, at his residence, 319 Sherbrooke street, at the age of 43 years.

He was born at St. Simon, was a graduate of the Polytechnical School and Laval University, and after spending a number of years in different American cities, he came to Montreal, and established the firm of which he was the head at the time of his demise. He was one of the best known men in Canada in his particular line of business, and was a member of several engineering societies in the United States, France and Canada. He leaves a widow and two daughters.

At a special meeting of the corporation of Provincial Land Surveyors, held on Friday, Mr. Joseph Rielle in the chair, a resolution of sympathy was passed with the family in their bereavement, and it was decided that the Provincial land surveyors attend the funeral in a body, which was held on Monday morning to the church of St. Louis de France.

MR. ANSELM LABRECQUE.

Mr. Anselm Labrecque, a well known citizen, has passed away at his residence, No. 322 Sherbrooke street. Mr. Labrecque has been ill for the past year, suffering at first from a throat affection and afterwards developing tuberculosis troubles, from which he died.

Born in 1839, at Lavaltrie, he came to Montreal at the age of fifteen, and made a start in the grocery line. He did business at the corner of Ontario and St. Andre streets for a period of forty years.

He was twice married; first to the sister of the late Canon Moreau, and then to Madame Chalut, the widow of Mr. Arthur Chalut, her maiden name being Flora Leclair. Two sons, Edmond and Joseph, both merchants, and a daughter, Sister Moreau, of the Notre Dame Hospital, all children of the first marriage, survive him. The deceased saw active service at the time of the Fenian invasion, as captain of a Canadian regiment, and was for several years a member of the Council of the Chambre de Commerce, and a director of the Mutual Insurance Co., of which his brother is the president. The funeral took place to St. James' Church on Tuesday morning, where a solemn Requiem service was chanted. R.I.P.

NEW CHIEF OF POLICE.

Sub-Chief Campeau was unanimously chosen chief of the Montreal Police Department at the meeting of the City Council on Monday afternoon.

To Mary Immaculate.

Predetermined second Eve. For this conceived Immaculate—not lower than the first.

Chosen beginner in the loss reversed,

And mediatrix in the gain achieved,

When the new angel, as the old, believed,

Thy harkening should bless whom Eve's had cursed.

And therefore we, whose bondage thou hast burst,

Grateful for our inheritance retrieved,

Must deem this jewel in thy diadem

The brightest: hailing thee alone "all fair"

Nor ever soiled with the original stain.

Alone, save Him whose Heart-blood bought the gem

With peerless grace preventive none might share—

Redemption's perfect end, all else tho' vain.

—Benjamin Dionysius Hill, C.S.P.