



## The Episcopate

### and Napoleon I.

The Episcopate of the First Empire has left in history the reputation of having been of the most mediocre type, writes Father Duden, S.J., in *Etudes* (Paris). The Bishops are accused by historians of having been too pliant and docile an instrument in the hands of the terrible Corsican, though there remains sufficient evidence to show that they were worthy prelates and that there were particular reasons why they should appear to be weak in the face of Napoleon's iron despotism.

It must be remembered, says Father Duden, that the Bishops appointed by Napoleon under the terms of the Concordat, in 1802, were all men of the ancient regime. Among sixty of them, twenty-eight had already governed dioceses, and the youngest of them was well over forty.

Now, among the clergy of the days preceding 1789, the love of the sovereign was "an hereditary passion," a passion, moreover, which, lost nothing in the Ludovician era, when the absolutism of the Kings was attained at the expense of the rights of both the clergy and the nobility. In 1802, a new era opened for the Church. The Gallicanism of the later ages of the Bourbon princes gave way to the Concordat which really accorded the Church more specific freedom than it had known for several generations. The old national religion, moreover, became once more an object of veneration and protection after ten dire years of revolutionary persecution, during which it had been humiliated without mercy or succor.

As the rescue of the Church and religion was due to the power and genius of one man, whose good fortune seemed to mark him out for a providential destiny, it is hardly to be wondered at that he was welcomed by the clergy as a savior, if a harsh one. Alone among all the skeptics, hostile ministers and ambitious generals of 1789, he recognized the necessity of making terms with the Pope.

It was with the same unerring eye for his men, always shown by him in choosing his lieutenants, that Napoleon chose Bishops who were likely, out of pure gratitude for his having restored to France her religion, to evince towards his own person, and towards his policy, a piety which should enable him to retain the supreme mastery of France which he coveted.

In choosing his own instruments, it is, however, to his credit to remember that he selected only such prelates as possessed the true spirit of their calling, and who were worthy of the name of priest.

Talleyrand, the ex-bishop of Autun, for instance, would never have received from him, had he wished it, the appointment to a vacant see. What he looked for, especially in his nominees, was the possession of

those qualities which should win for them the confidence of the people as priests, as rulers and as men of affairs.

When, for example, at Ostend, the Emperor, in 1807, heard of the death of the Bishop of Vannes, he ordered that a statue should be erected to the memory of the deceased prelate as "a man who possessed all the apostolic virtues of a true bishop." It is not without a humorous interest of its own to note that Napoleon's idea of a perfect bishop was "one who was convinced that the spirit of Christian charity did not include kindness to the enemies of the State."

And so Napoleon, in making his selections, would note the political prejudices of a likey man, would find out if he was in close relationship with the old nobility, and if he had ever been in favor with the late King or his family.

It is not to be wondered at, then, that the great soldier conceived the "apostolic perfection" in a Bishop to depend on his "spirit of conciliation and moderation"—in other words in the willingness of any prelate to accept everything the Corsican believed in, as the consummation of all human wisdom. Nor, indeed, is it to be wondered at, that this genius, who appeared to be the spoiled child of Providence, should win over to his policy men who had, under the rigorous state rule of the old regime, been forced to surrender their wills to the King, without in any way advancing the interests of the Church.

Nevertheless, when in 1806, Napoleon drew up a catechism of his own for the use of the schools of France, and in which every act of rebellion against his own government was declared by him to be a "revolt against God," the Bishops, for the greater part, protested.

Their request, again, to be allowed to hold periodical councils for the settlement of temporal and spiritual affairs, was refused them, the result being that since the clergy hardly ever met, there was no possibility of their carrying out any plan of unity whereby to oppose the action of Napoleon. And so the statement of d'Haussonville that these Bishops were worthy men, remains true.

They were Gallicans and so could not understand the Catholicity of Pius the Seventh's attitude towards the Empire.

From the old regime they had brought their courtly servility and spirit of compromise, and in the face of Napoleon's dazzling omnipotence it is hardly to be marvelled at that they showed themselves undecided, wavering and flexible. Had they been permitted to hold their free canonical reunions, it is probable that the historian of Napoleon's French Bishops would have had another story to chronicle.

## Newman Not a Modernist.

Mr. W. T. Williams, B.A., having written to the London Times to say that he and certain other English Catholics consider the Encyclical on Modernism as a condemnation of Cardinal Newman and resent it as such, the following letter has also been sent to the Times, showing that it is not Newman but some of his false interpreters who are condemned:

Sir: May I beg Mr. W. T. Williams B.A., and his friends on whose behalf he writes, to consider well before giving up the faith to which they have been led, or in which they have been confirmed, because that which has hitherto helped them has, in their opinion, been declared to be unsound? Such a proceeding would be not unlike the action of one who, having been saved from shipwreck and having found a foothold upon a rock, would cast himself into the troubled waters again because some one was supposed to have suspected the soundness of the raft that had landed him safely upon it. cannot understand, if I may say so, Catholic faith based upon grounds such as Mr. Williams seems to contemplate—namely, the authority of this or that great name. The Catholic religion to me, and I venture to think to all "educated Catholics," rests, indeed, not on the authority of any individual, whether he be an Augustine or a St. Thomas, but upon that supreme authority to which alone is committed the right and duty of teaching the universal Church—namely, the Pope. I am amazed at the tone in which Mr. Williams, who, I suppose, still calls himself a Catholic, writes about one whom he must regard as the Vicar of Christ. Even if I could not follow or fully understand the late encyclical I should deem it my obvious duty and only safe way to bow to the directions it contains, and the very tone of disobedience and disloyalty in many of the letters that have appeared has been to me the surest indication that some action on the part of the Pope was called for.

But the main point of Mr. Williams' letter is the assumption that Cardinal Newman is aimed at in the Papal encyclical, and that "every characteristic proposition for which that writer made himself responsible" is condemned by it. Nothing can be more false, mischievous, and misleading than this assertion. Most of us English Catholics owe so much intellectually and spiritually to this great master and thinker, that we should judge Mr. Williams mistaken and believe that he must have read into the encyclical a meaning which is not expressed or intended. As a matter of fact we know on the highest authority that no theory, no idea, no opinion ever put forward by the great cardinal has been either implied or indirectly set aside, let alone condemned, by the late encyclical. It is a well-known fact that for years past some mischief-makers have been spreading a report in Rome and elsewhere that an eventual condemnation of Newman's ideas and methods was in contemplation by the Holy See. Their purpose was obvious: they meant to convey that their own peculiar aberrations could not be reprobated without reflecting on the orthodoxy and soundness of the teaching of the most illustrious thinker and theologian of the nineteenth century. The event has proved that they were mistaken. One would wish that the great Cardinal could appear for a very short time on the scene; he would disown in the most telling and scathing language the ludicrously absurd interpretations put upon his writings.

While more prevalent in winter, when sudden changes in the weather try the strongest constitutions, colds and coughs and ailments of the throat may come in any season. As the first sign of derangement use Bickel's Anti-Consumptive Syrup. Instant relief will be experienced, and the use of the medicine until the cold disappears will protect the lungs from attack. For anyone with a throat or chest weakness it cannot be surpassed.

## Father Mathew.

### Protestants on Record as to the Remarkable Character of the Priest.

Thackeray, the English novelist, who met Father Mathew in Cork, bears witness in his "Irish Sketch Book," to the beneficence of his work and the rare charm of his manner. Even the cynical Carlyle, who happened to come upon him as he was administering the pledge, could not listen to him unmoved. "I almost cried to listen to him," he said, "and could not but lift my broad brim at the end, when he cried for God's blessing on the vow these poor wretches had taken."

Mrs. Carlyle was still more deeply moved when she beheld a similar scene as she writes to her husband: "You know I have always had the greatest reverence for the priest, and when I heard that he was in London and attainable to me, I felt that I must see him, shake him by the hand and tell him that I loved him considerably. He made me sit down on the only chair for a moment, then took me by the hand as if I had been a little girl, and led me to the front of the platform to see him administer the pledge. Two thousand took it, and all the tragedies and theatrical representations I ever saw melted into one could not have given me such emotion as that scene did. There were faces both of men and women that will haunt me while I live: faces exhibiting such concentrated wretchedness, making you would have said, its last struggle with the power of darkness. And in the face of Father Mathew, when one looked from him to him, the mercy of Heaven seemed to be laid bare. I could not speak for the excitement all the way home. When I went to bed I could not sleep. The pale faces I had seen haunted me, and Father Mathew's smile."

Rev. William Channing, the distinguished Unitarian minister of Boston, speaking of Father Mathew, said: "History records no revolution like this; it is the grand event of the day. Father Mathew, the leader of this moral revolution, ranks far above the heroes and statesmen of the times. However, as Protestants, we may question the claims of departed saints, here is a living minister who, if he may be judged from his works, deserves to be placed in the Calendar of Saints, not far below the Apostles."

The Russian traveller Kohl gave his impressions of Father Mathew as follows: "He is decidedly a man of distinguished appearance, and I was not long in comprehending the influence which it was in his power to exercise over the people. The multi-tude require a handsome and imposing person in the individual who is to lead them, and Father Mathew is unquestionably handsome. He is not tall, he is about the same height and figure as Napoleon, that is, thoroughly well built, and well proportioned. Without being corpulent, his figure is well-rounded and in excellent condition. His features are regular and full of expression. His movements and address are simple and unaffected. Altogether he has something about him that wins for him the good will of those he addresses."

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Death of Mgr. Richard.

Mgr. Richard, superior of the College of Three Rivers, died on Monday last at the age of 70 years. The deceased prelate passed his whole life working for the cause of education, having been connected with the College of Three Rivers ever since its foundation in 1864. He was an authority on the history of the Province, and has left several valuable works on the leading French families of Canada. Mgr. Richard was also a musician of merit, and he composed several valuable pieces of sacred music. He was appointed Apostolic Prothonotary, with the title of Monsiigneur, in 1900. The funeral will take place to-morrow.

## The Irish Papal Brigade

"The Irish Brigade" in Italy, contributed to the Seven Hills Magazine, published by the Oliver Plunkett Society, of Rome, Italy, by Father Conry, details the story of the 1100 Irishmen who, banded together in 1806, left their native land to join the Papal army. Although the writer details the heroic stands and charges of the cosmopolitan little army that rallied from France, Austria, America, Belgium, Italy and Ireland to the peninsula, he still depicts nearly all space to proving the Irishmen, "beads in one hand, and sword in the other . . . showed themselves on the plains of Italy what their predecessors had been recognized to be on the slopes of France—Christian men, sans peur et sans reproche." While they bled in Italy, the English press did not forget them, for true to the traditions of seven centuries, it left no means untried to blacken the fame of men who were for the time being unable to retaliate.

## Chief Secretary Birrell on Michael Davitt.

Praise of such an Irishman as Michael Davitt coming from a Chief Secretary for Ireland is a significant and, needless to say, very rare development in Irish politics. At the time of Davitt's death Mr. Bryce, presently British Ambassador at Washington, who was then Chief Secretary, wrote to the son of the deceased a letter of condolence which contained some complimentary remarks on the character of the dead patriot. Still stronger words of eulogy we find reported in a speech delivered the other day at a meeting in the North of Ireland by Chief Secretary Birrell, who in referring to the Land Purchase Act of 1903, took occasion to mention and speak as follows of the man to whose labors and sacrifices Ireland is mainly indebted for all the land legislation that has been of any value to the Irish people.

"That Bill was subjected to such criticism. I am not bound to defend it from all the criticism to which it was subjected. I had at that time a great friend, a distinguished Irishman, the late Mr. Michael Davitt. He was a genuine Irishman if ever there was one—a man who was sincerely enthusiastic for Ireland. I have never known a

less self-seeking man. He had suffered terribly—whether rightly or wrongly we need not discuss—in the cause of Ireland. He bore all his suffering without a murmur. His fine spirit was even more finely adjusted to fine issues by his long residence in prison than if he had spent his time elsewhere. It is a great man that can learn from affliction, from ignominy, and I admired nothing more in Davitt than his perfect temper."

## Napoleon's Appeal for Irish Faith and Fatherland.

It is not a little curious that the Emperor Napoleon I. should have addressed to General Count Maurice Lacy, then in the service of Russia, a letter invoking his aid in and cooperation in behalf of Ireland and the Catholic faith. Napoleon was seeking at that time to combine against England the Continental powers and interests. Hence the unusual sympathetic tone of his letter to Count Lacy. Here is the document: "General—Your illustrious master permits me to address you. Your country and your faith have all my sympathies. The noble devotion of Ireland's sons, which has produced such sacrifices through so many ages, inspires the hope that you will seek to benefit your country and your faith, and restore her proscribed sons. Your name will inspire confidence; thousands will flock to your banner and the ancient enemy of our common faith would be humbled to the wishes of both your royal master and myself. Think of this, and, if favorably, let me hear from you. Accept my high consideration of your renown and your ancestry."

"Napoleon."

They are Carefully Prepared.—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestines, and so overcome costiveness the medicine administered must influence the action of those canals. Parmelee's Vegetable Pills are so made, under the supervision of experts, that the substance in them intended to operate on the intestines is retarded in action until they pass through the stomach to the bowels.

## Birrell Promises Irish University.

Over in Ireland Mr. Birrell is again promising a satisfactory solution of the Irish University question. Speaking of it at the inaugural meeting of the University College Literary and Historical Society, Stephen's Green, Dublin, he said: "I pledge myself to the very best that mortal man can do in this next session of parliament, and if I fail, why then, gentlemen, I can promise you that you will be troubled with me no more." Success, then, in dealing with the Irish University question is of vital importance to Mr. Birrell, seeing what failure would mean. It will be no small triumph for him, if he finds a solution for this difficult problem and places higher education in Ireland upon a basis satisfactory to Catholics and Presbyterians, as well as to members of the Protestant Episcopal Church. But it is well that the Chief Secretary's pledge should be clearly recorded, for since 1845, when Sir Robert Peel carried the bill founding the Queen's Colleges, there have been a large number of promises in this matter which remained unfulfilled and projects which proved failures. How Mr. Birrell intends to carry out his promises—whether by following the lines laid down by Mr. Bryce or by a scheme of his own devising—there has been, so far, nothing to indicate. Of this he can rest assured—that if his scheme gives evidence of a disposition to mete out equal justice, the Catholics will raise no needless or frivolous objections. They only desire that in drafting his bill he should keep before him the principle, which they have asserted by resolution again and again, that perfect religious equality involves equality in

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"On the return of Papal soldiers, the Times was taken to task and publicly challenged either to pass or retract its statements. Abundant proof as to their falsehood was forthcoming, but it was found impossible to get the editor to break the cold chain of silence." He would neither prove nor retract the malicious libel of his paper. At length, in 1861, a pamphlet was published and extensively circulated, in which the Times' statements were confronted by official reports of a contrary nature from the pens of General Moriciere and Famar on Victor Emmanuel's staff. This ended the matter for the Irishmen; their friends and enemies on the continent had fully vindicated them; only the leading organ of an interested step-ladder had attacked them—and she hung her head in sullen silence."

The footsteps of the Irish soldiers are followed minutely over every battlefield, and their gallant efforts to shield the Pope-King from his own countrymen and Garibaldi's minions are dwelt upon with a pardonable pride.

## OBITUARY.

REV. FATHER D. J. STAFFORD, D.D., pastor of St. Patrick's Church, Washington, and one of the most noted theologians in the country, died on Friday last at Providence Hospital, following an operation last Tuesday. Dr. Stafford was born in Toronto 47 years ago. His eminence as a Shakespearean scholar and pulpit and platform lecturer was widely recognized.

A Wide Sphere of Usefulness.—The consumption of Dr. Thomas' Electric Oil has grown to great proportions. Notwithstanding the fact that it has now been on the market for over thirty-one years, its popularity is as great as ever, and the demand for it in that period has very greatly increased. It is beneficial in all countries, and wherever introduced fresh supplies are constantly asked for.

## International Courtesy.

An exceptionally pretty girl, with an English flag Lieutenant at her side, was standing on a chair on the pier watching the racing. On a chair behind were two Frenchmen. The lady turned around and said in French: "I hope I do not obstruct your view."

"Mademoiselle," quickly replied one of the men, "I much prefer the obstruction to the view."—Tadler.

## NOTICE.

The Fabrique of the Parish of Holy Angels, Lachine, have decided to enlarge the Catholic Church of this parish, and being duly authorized to this effect, give notice that they will apply to the Quebec Legislature at its next session, to obtain the passing of a law authorizing a special loan with assessments on part of the immovable property of Catholic landowners, to enable them to undertake the cost of the enlargement, and all the expenses proceeding therefrom, create a Synodal office, having all the powers, rights and obligations required and necessary for the purpose of enlargement, assessment and everything required in such cases.

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Montreal, Jan. 7, 1908.