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What is Catholic Federation?

Address Delivered by W. J. McCluskey Before the Annual Convention of the New York Staatsverband.

(This article is published by request. We think its timeliness will appeal to our readers.)

Mr. Chairman, Rev. Clergy, Ladies and Gentlemen:

The American Federation of Catholic Societies presents in its constitution principles worthy of acceptance by every Catholic. Briefly stated, it recommends: The cementing of the bonds of fraternal unions; the fostering of Catholic interests; the works of piety, religion, education and charity; study of conditions in our social life; dissemination of Catholic truth; encouragement and spreading of Catholic literature and the aid of the Catholic press. The accomplishment and fulfillment of these principles must act as a great moral force for the promotion of Catholic interests in State and Union; aye, more than this the social and economic life of the nation will be improved and strengthened. It will cause our non-Catholic fellow citizens to learn and understand our views on questions which American citizens are interested in alike.

It is highly important that Catholics should be united in one great organization to be effective and strong. A federation of our Catholic societies offers the solution. Let it be understood that by federation we do not mean antagonism to people outside the pale of the Catholic Church, but what we do want is a square deal when our own position is right and our demands just. We feel that every man in this country ought to wish to know the truth about the Catholic Church. She has no secrets which she desires to conceal. We say to our non-Catholic friends, Do not look upon us with suspicion and hatred until the truthful historian has furnished you with the data and facts which warrant adverse criticism. I speak of the truthful historian in order that I may distinguish between the man who prefers truth and the man who accepts error through prejudice.

Catholics feel that the principles which guide them will stand the criticism of every just and honest man. Our earliest lessons, taught to us in childhood by our Church, have implanted in our minds a brotherly love for our fellowman, whether Jew or Gentile, Christian or Pagan. We do not wish to be boastful on occasions of this kind, but we are convinced that great injustices have often been done to Catholics because the historian or author has been blinded by prejudice or led astray by ignorance of the facts. What we need in this century of great progress and development is a historian who is truthful and exacting.

A great duty rests upon Catholic laymen in this country. We are to-day a mere handful of the population, but we are fourteen million strong, composed of all nationalities. Our responsibilities as citizens and members of society require that we assist the Church and become familiar with the social and economic conditions of our country. We cannot expect our non-Catholic friends to assist us if we are indifferent and not united on questions of vital importance to ourselves. We can only expect to be strong when the federation of all societies shall have been accomplished.

There is something glorious in the fact that on occasions of this kind Americans, English, German, Scotch, Irish, French and Italians, can still preserve their national customs and yet meet on a common plane, recognizing but one faith and one earthly ruler, the Successor of the Lowly Fisherman. Catholicism has shown herself capable of taking root on every soil. She has flourished and prospered in every clime. She has weathered every storm and increased in membership under persecution. No more

beautiful tribute can be paid to her greatness than the words uttered by one of her most bitter foes, Macaulay, when he said concerning her greatness: "There is not, and there never was on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of the Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when came leopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of the Supreme Pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The Republic of Venice came next in antiquity. But the Republic of Venice is gone and the Papacy remains.

The Papacy remains, not in decay, not a mere antique, but full of life and useful vigor. The Catholic world is still sending forth missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not less than 150 millions; and it will be difficult to show that all other Christian sects united amount to 120 millions.

"Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great before the Saxon set foot on Britain, before the Frank had passed the Rhine; when Grecian eloquence still flourished in Antioch; when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveller from New Zealand shall, in a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

Her greatness, then, cannot be questioned. Her influence for good is acknowledged by all Christians. She has been our only hope and guiding star through the centuries. Her mission has been to assist all nations and uplift humanity to a higher and nobler plane. We owe a duty therefore to ourselves and our country to spread Catholic truth so that distorted facts shall not hereafter form a basis for maligning and slandering the Catholic Church. It is our duty as laymen to familiarize ourselves with the historic facts of our Church, so that our fellow countrymen can have no excuse for not knowing our position.

The early history of our country is a history of Catholicity. Every triumphal deed was performed by a Catholic. The greatest of admirals, Columbus, was a Catholic. It was a Catholic monk that inspired him with hope. It was a Catholic crew that assisted him in his voyage. It was a Catholic queen who made the expedition possible; and after his efforts were crowned with success,

One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle and see if it does not please you.

the great continent which he discovered received its name from a Catholic. The manner in which Columbus acted after making his discovery has its significance; instead of first planting the banner of Spain on the new world he planted the cross, the banner of Christ, and knelt down and kissed the soil and with tears gave thanks to God for having crowned his voyage with success. After he had done that, he planted the royal banner of Spain and took possession of the country for Ferdinand and Isabella. Columbus may not have found the Indies, but he had "unlocked those gates of the ocean which until then had been fast shut with chains," the chains of ignorance and fear.

The part which Catholics took in this great work of discovering this country entitles them to the gratitude of all mankind, but the discoveries and explorations made in every section of this country attest the fact that Catholics were the early discoverers. The Catholic names of Cartier, Balboa, Marquette, La Salle, Champlain and a score of others will ever live in the memories of all students of history. They will be dearer and more precious as the years roll by, because back of all their acts and deeds are shown their loyalty for religion and their devotion to their God.

I sometimes wonder how it is that, nowadays, men can be so short-sighted when they desire to accomplish great things as to discard religion, apparently forgetting that it is of as much value to-day to the human race as it was on that Christmas morn when the joyful message was announced to the world that a Redeemer had been born. Material prosperity does not make a nation great. There is something more than wealth and power which measures the true success of a nation. It is the principles for which its constitution stands that mark the greatness of a nation. It was the rugged virtue of our forefathers that made this country great, that made it possible for the fulfilment of the grand principles enunciated in the Declaration of Independence and in our Constitution.

Did it ever occur to you, that long before the colonial days, away back in 1634, a Catholic gentleman, Lord Baltimore, in the wilderness of Maryland gave to his colony, composed of Catholics and Protestants, the right to take part in the making of their laws and the right for all worship with absolute freedom, according to the dictates of their own conscience? These two great principles emanated from this Catholic nobleman, and permeated the very atmosphere of his colony so that the oppressed in other colonies always sought the confines of Maryland, where they knew they could enjoy absolute freedom and religious liberty. This is proof that religion is no menace to liberty and progress. It is a proof also that Catholics were the first to grant religious freedom in the new world.

The great work done by the early missionaries in behalf of the red man of the forest entitles the Catholic Church to the respect and the everlasting gratitude of the American people. Her black-robed missionaries came to this country and penetrated the forests, explored many of our great rivers and lakes, and dealt with the Indians in such a manner as to make it possible for him to love the white man and turn his eyes toward Christianity. They have continued that great work ever since, to assist and care for the spiritual wants of the wards of the nation, not for mere lucre or glory, but prompted by religious zeal. Why then does opposition spring up when a small appropriation is attempted to be made for the Indian schools? Catholics have been successful with the Indians; shall the efforts of her missionaries go unrewarded? We say no matter what the cost may be, America should never allow the Indian to die without embracing religion. Why, then, shall we hear at the dawn of the twentieth century an opposing voice against the gov-

(Continued on Page 6.)

POPE AND SEPARATION LAW.

Encyclical to the French Episcopate.

Association of Worship Condemned.

The following is the text of the Encyclical Letter of the Pope to the Archbishops and Bishops of France: "We are going to discharge to-day a very grave obligation of our office, an obligation which we assumed towards you when we announced, after the promulgation of the law creating a rupture between the French Republic and the Church, that we should indicate at a fitting time what it might seem to us ought to be done to defend and preserve the religion of your country. We have allowed you to wait until to-day for the satisfaction of your desires, by reason not only of the importance of this great question, but also, and above all, by reason of the quite special charity which brings us to you and to all your interests because of the unforgettable services rendered to the Church by your nation.

"Therefore, after having condemned, as was our duty, this iniquitous law, we have inquired with the greatest care whether the articles of the said law would leave us any means of organizing religious life in France in such a way as to protect from injury the sacred principles on which Holy Church reposes. To this end, it appeared good to us both to take the counsel of the assembled episcopate and to prescribe for your general assembly the points which ought to be the principal objects of your deliberations. And now, knowing your views, as well as those of several Cardinals, and after having maturely reflected and implored by most fervent prayers the Father of Light, we see that we ought to confirm fully by our Apostolic authority the almost unanimous decision of your assembly."

THE ASSOCIATIONS OF WORSHIP

"It is for this reason that, with reference to the religious associations as the law establishes them, we decree that it is absolutely impossible for them to be admitted without a violation of the sacred rights pertaining to the very life of the Church.

"Let us put aside, therefore, these associations which the knowledge of our duty forbids us to approve.

"It might appear opportune to examine whether it is lawful to make trial in their place of some other sort of associations at once legal and canonical, and thus to preserve the Catholics of France from the grave complications which menace them.

"Of a certainty nothing so engrosses and distresses us as these eventualities, and would to Heaven that we had some hope of being able, without infringing the rights of God, to make this essay, and thus to deliver Our well-beloved sons from the fear of such great trials.

"But as this hope fails us while the law remains what it is, we declare that it is not permissible to try this other kind of associations as long as it is not established in a sure and legal manner that the Divine constitution of the Church, the immutable rights of the Roman Pontiff and of the Bishops, and their authority over the necessary property of the Church, particularly over the sacred edifices, shall be irrevocably vested in the said associations in full security. To desire the contrary is impossible for us. It would be to betray the sanctity of our office without bringing peace to the Church of France.

"It remains, therefore, for you, venerable brothers, to set yourselves to the work, to employ all means which the law recognizes as within the rights of all citizens to organize religious worship. In a matter so important and so arduous you will never have to wait for our assistance. Absent in body, We shall be with you in thought and in heart. We shall aid you on every occasion with our counsel and with our authority.

"Assume with courage the burden we impose upon you under the inspiration of Our love for the Church and for your country. Trust in every-

Abbey's Effervescent Salt
 such as Abbey's Salt does the work and leaves no after unpleasant effect.
 25c. and 60c. bottle.

Be Careful
 Take no medicine, pills or purgatives that will rack the bowels and finally cause constipation, the result of which may be most disastrous for you. A gentle purgative has a salutary effect on the work and leaves no after unpleasant effect.

AN ANSWER TO CRITICISM.

"It is not difficult to foresee the nature of the recriminations the enemies of the Church will make against our present decree and our orders. They will endeavor to persuade the people that we have not had the interests of the Church of France solely in view; that we have had another design foreign to religion, that the form of the Republic in France is hateful to us, that in order to overthrow it we are seconding the efforts of the parties hostile to it, that we refuse to France that which the Holy See has without difficulties accorded to other nations. These recriminations, with others of the same sort, which, as can be foreseen from certain indications, will be disseminated among the public in order to excite irritation, we denounce now and henceforth with the utmost indignation as false; and it is incumbent upon you, venerable brothers, as upon all good men, to refute them in order that they may not deceive simple and ignorant people.

"With reference to the special charge against the Church of having been more accommodating in a similar case outside France, you should explain that the Church has acted in this way because the situations were quite different, and, above all, because the divine attributes of the Hierarchy were, in a certain measure, safeguarded. If any State has departed from the Church, while leaving to her the resource of liberty common to all and the free disposal of her property, that State has without doubt and on more than one ground acted unjustly; but nevertheless it could not be said that it has created an absolutely intolerable situation for the Church. But it is quite otherwise to-day in France. There the fabricators of this unjust law wished to make it a law, not of separation, but of oppression. Thus they affirmed their desire for peace and promised an understanding; and they are now waging an atrocious war against the religion of the country. They hurl the firebrands of the most violent discords, and thus incite the citizens against each other, to the great detriment, as everyone sees, of the public welfare itself.

"Assuredly they will take their ingenuity to throw the blame for this conflict and for the evils resulting therefrom upon us. But whoever loyally examines the facts of which we have spoken in the Encyclical 'Vehementer Nos' will be able to see whether we have deserved the least reproach. We, who, after having patiently supported injustice upon injustice in our love for the proud French nation, finally find ourselves bound over to transgress the last holy limits of our Apostolic duty, and we declare that we will not transgress them, or rather we ask whether the fault does not lie entirely with those who in hate of the Apostolic name have gone to such extremities."

APPEAL FOR FIRMNESS.

"Therefore, if they desire to show us their submission and their devotion, let the Catholic men of France struggle for the Church in accordance with the directions we have already given them—that is to say, with perseverance and energy, and yet without acting in a seditious and violent manner. It is not by violence, but by firmness, that fortifying themselves in their good right as within a citadel, they will succeed in breaking the obstinacy of their enemies. Let them well understand, as we have said and as we repeat, that their efforts will be useless unless they unite in a perfect understanding

for the defence of religion. As they now know our verdict on the subject of this nefarious law, they should wholeheartedly conform to it, and whatever the opinions of some or others of them may have been hitherto during the discussion of the question, we entreat all that no one shall permit himself to wound any one whomsoever on the pretext that his own way of seeing things is the best. What can be done by concord of will and union of forces, let them learn from their adversaries, and just as the latter were able to impose on the nation the stigma of this criminal law, so our people will be able to eliminate and remove it.

"In this hard trial of France, if all those who wish to defend with all their power the supreme interests of their country, work as they ought to do in unison among themselves, with their Bishops, and with ourselves, for the cause of religion, far from despairing of the welfare of the Church in France, it is to be hoped on the contrary that that Church will be restored to her pristine prosperity and dignity. We in no way doubt that the Catholics will fully comply with our directions, and conform with our desires. Also we shall ardently seek to obtain for them, by the intercession of Mary the Immaculate Virgin, the aid of the Divine goodness. As a pledge of this celestial gift and in testimony of our paternal benevolence, we grant with all our heart the Apostolic Benediction to you, venerable brothers, and to the whole French nation.

"Given at Rome, St. Peter's, on August 10, the Feast of St. Lawrence the Martyr, in the year 1906, the fourth of our Pontificate.

THE CONVENT IDEAL OF EDUCATION

Miss Agnes Repplier, successful essayist and story writer, a graduate of Eden Hall, the Sacred Heart Convent, near Philadelphia, was a speaker before the Philomathean Society of New York recently. She discussed methods of education for girls, and said in the course of her talk:

"I am often questioned about the convent system of learning as compared with other methods in vogue in my youth. It is a difficult question to answer. It was so long ago and education then was not the blistering process it is now. I realize when I look back that among all the branches well and thoroughly taught we learned to read aloud with expression and intelligence and to compose a note with some degree of precision. We were taught to be polite, always polite to older persons, and to regard all religious things with a refined spirit of reverence.

"When I think of the five friends who made up my schoolgirl life I feel it can be said that they have in no way missed the ideal of a thorough education, for all are now women of intellectual prominence in various parts of the world."

WILL NAME FRANCISCANS

It is reported in Vatican circles that a German Franciscan monk, in the person of Father Cyril, superior of the Franciscans at Kaifa, will soon be named by the Pope as Latin Patriarch of Jerusalem, to succeed the late Mgr. Piavi. The Latin Patriarch of Jerusalem is the personal representative of the Pope in Palestine, and as such occupies a semi-diplomatic position.

Hard and soft corners cannot withstand Holloway's Corn Cure; it is effectual every time. Get a bottle at once and be happy.