

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Advertisements for teachers, stations, etc., are inserted in this paper. Remittance to accompany the order.

Letters of Recommendation. Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey. My Dear Sir—Since coming to Canada I have been a reader of your paper.

Dear Sir—For some time past I have read your estimable paper, and I am glad to see that you are publishing it in the manner in which it is published.

Yours faithfully in Jesus Christ, T.D. FALCONIO, Arch. of Ottawa, Admt. Delet.

LONDON, SATURDAY, OCTOBER 16, 1909.

Editorial Correspondence CATHOLIC RECORD. THE PLENARY COUNCIL.

MGR. ARCHAMBAULT'S SERMON CONTINUED. Duties towards God and towards the Church.

God creator of man, is also the author of society, the source of its good and of its power.

Nothing could dispense the magistratures of even an infidel country from the social worship of the official manifestation of religious sentiments.

In his admirable encyclical "Ierum Novarum," Leo XIII. asks the powers to intervene in order to repress, or better still to prevent the loosening of family ties among the working people.

Another duty of the State is that of assisting culture, literature, science and art, but let it beware of taking that which does not belong to it.

Public power placed in presence of a cult determined by God Himself is obliged to be conformable to it, and to make it prevail, to penetrate the laws and national institutions with it.

It is in view of a greater good to be obtained, a social evil to be avoided, the State thinks it necessary to tolerate different cults, it should nevertheless show a disposition to legislate in such a manner as will, instead of hindering the true religion, second it, and assure its liberal exercise and full development.

Coming in contact with the Church founded by Jesus Christ to be, throughout the world and centuries, the inflexible organ of His doctrine and the delegate of His power, the State is obliged, even though there is a separation of two societies, to legally recognize this divine institution to bow before its supreme authority, to respect its independence, its liberties and rights.

Among the inviolable rights of the Church some have for object the unity and indissolubility of marriage, the immunity of its ministers, the existence of religious communities of men and women, the Christian sepulture, others the material benefits disposed of by the Church, the Catholic cult and the liberal display of liturgical ceremonies.

The Church alone, my brethren, has the power to preach the revealed truth,

that of opening and directing seminaries. She possesses the right, although not exclusive, to teach literature, sciences and arts.

The Church guards over public schools in all that concerns faith and morals. The State should, therefore, respect her rights and powers, which come from a supreme authority.

Is that all? No, if for legitimate motives, the State itself opens schools, these schools should answer the just exigencies of the Church, give sufficient guarantees of orthodox teaching and morality in their choice of teachers and books.

A government, even without official religion, cannot patronize neutral schools. Some one has said, with reason, "a master who is not for Christ, is against Christ. Woe to the people who banish God from the mind and heart of childhood or youth; to-day they sow the seeds of infidelity, to-morrow they reap the harvest."

Let us learn, my brethren, how to profit by these severe lessons which are causing the disorders and troubles to the old nations of Europe at the present time. Far from banishing God from our national life, may all in this life, young and full of hope, be impregnated with the cult and respect of His Holy laws.

Civil authority having for an aim the common good, its second duty is, therefore, to endeavor to procure it according to the rights and powers which the constitution of the country recognizes.

To issue laws capable of protecting the national rights of families and legitimate associations, assure inviolability to private property and a sure manner of transmission, to see that order and justice reign with authority and without vigorously repress popular riots, audit with care and justice the public revenues, wisely and impartially distribute administrative offices, particularly those of the magistracy, not to impose on the people other than really necessary taxes—and in proportion to the revenue of the citizens, are the serious duties incumbent on the State.

Defenders, born of society, of its rights, of its tranquility, Authority should also promote veritable progress. To oppose emigration when it is harmful to the nation, guard with care the coming of thousands of strangers, who have become citizens of their adopted country, may be to-morrow the chiefs of it, and direct its destiny, multiply or reduce easier communication and transport, explore the natural resources of the country, favor agriculture, colonization and industry, to see that commerce is not disturbed nor rendered fraudulent by dishonest raising and lowering, by the monopoly and forestalling to the profit of a powerful plutocracy, are so many more duties that the State should not neglect without failing in its noble mission.

Social authority should also occupy itself with the task of organization and division. A workman should not be an automaton, if work affects his health and renders it impossible for him to accomplish his obligations towards God and his family. Man is permitted to ameliorate his material situation and to acquire wealth, but he should never do so to the detriment of the superior aspirations of his soul and of his eternal destiny.

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name of popular right, without regard for the right of God, and the Republics have fallen into disorder. The powerful have wished to make for themselves a justice which would not look to God for its ruling, and the wronged people have cried out in bitter complaint, and destructive sects have made a dogma of anarchy—given up to our caprices, filled with pride, which a false philosophy of power put in its heart. The multitude plays with authority, it takes for its favorites disturbers, it is to contentors of law it gives power to act in its name. It seeks its elect in the prisons to bring them to honor, and those who, after datterling it, have today the mission of keeping it in bounds, disconcerted, hesitate between peridious security and disastrous concessions.

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the Church—the light and fire brought from heaven. Men may believe implicitly and collectively. That is not enough. They should believe explicitly. And in order to do this they should read good Catholic books. And this belief includes the rights of the Church upon education and matrimony. Secondly, laymen must not be afraid of their Catholic principles. That object which is only good is the object of our love. To what, therefore, should our will more tenaciously cling or our heart defend more generously than those truths of faith which point out our happiness on earth and glory in heaven? We must propagate our faith zealously. We should not only aid those associations which propagate the faith in the North and West; but especially should we be concerned about those around us who are outside the Church. "Other sheep I have that are not of this fold. And what would I but that they be brought into the fold, that there may be one fold and one Shepherd." Catholic laymen should inform themselves so that they can render an answer to the hope that is in them and give an explanation of the Catholic teaching to their enquiring neighbors. In order to be prepared for this they should read brief books upon the various subjects. Again—laymen should defend their faith fearlessly. How are you to defend the truths of the Church fearlessly? Defence can only be given according to one's own knowledge. There are the dogmas of the Church and there are the rights of the Church flowing from these dogmas. These rights in the matters of education and matrimony should be defended—and more particularly by reviews and newspapers. Catholics too often drink their knowledge of these subjects from poisoned wells of thought. In order to counteract this poison they should read Catholic papers. But there are Catholic papers and Catholic papers. There are papers which place nationalism ahead of religion and politics above faith. The real antidote is the good Catholic paper edited by men of sound principle, able to expose fallacies and sophistical reasoning. Where people read nothing but plausible error then follow confusion, discontent upon the rights of the Church. "I would have you," says St. Paul, "to be of one mind." His Lordship pointed out that the trade-mark of so-called Catholic newspapers was intolerance and patriotism with a fervid and fanatical appeals to nationalism, with insidious attempts at times to undermine the reverence and obedience which the faithful owe to their pastors. On the other hand the trademark of the genuine Catholic newspaper was the defense of the rights of the Church and the inculcation of respect for the authority of the Church, whether that authority have for its subject the Sovereign Pontiff, the Bishop in his diocese or the priest in his humble parish, irrespective of the race of the pastor or the people.

After the sermon Bishop Drainaud of Nicolet gave Benediction of the Blessed Sacrament.

The Children at the Basilica. On Thursday afternoon, September 30, the Basilica was thronged with children and their teachers. Many of the Prelates and other members of the Council were present to give encouragement to the little ones and aid pomp to the simple ceremony. This consisted in the singing of a hymn, after which Mgr. Bruchesi, Archbishop of Montreal, delivered the following touching sermon to the young congregation:

"Suffer the little ones to come unto me." (St. Matthew).

These words are taken from a page in the Gospel which has been read and repeated to you. Jesus without doubt came for all, but more especially for the humble; also Jesus loved children and the children loved Him. One day when the little ones were crowding around to listen to Him, the Apostles wished to send them away, but Jesus said to them "suffer the little ones to come into me, for the kingdom of heaven is for those who are like unto them."

Hence the Bishops who are entrusted to continue on earth the mission of Jesus Christ, have merited not only His power, but also the sentiment of His heart. And so, united in Council, the Bishops, after meeting the fathers and mothers, the citizens, now wish to say "Suffer the little ones to come unto me."

It is in answer to this call that you have come, notwithstanding rain and winds. Your masters and mistresses have taken you by the hand and have conducted you to the temple.

With me, all the Bishops here present, bless you as would Jesus Christ. Behold them at the foot of the altar. Amongst them many have come from afar with the weight of years, of which God alone knows the merit; all are thinking of you, you will always be present in their minds when they will give advice or recall duties to your parents, to the teachers entrusted with your education; they will always do so with your interest in mind because they cannot forget what Jesus has said "Whatsoever you should do to the least of these you do unto me; woe to those who scandalize one of the little ones."

Consequently the Bishops love you, because Jesus loved you; they know that you are the generation of to-morrow. To-day you occupy the most honorable places in this church, those of your fathers and mothers; you will succeed them in life, also I may say that I have before me the city of Quebec of to-morrow; and if we wish this people to be good, we must uplift our minds towards all that is good, we must protect childhood against all that will be a grave consolation if God grants you a long life.

I would speak to you in a few words, "1. What God has done for you; 2. What you should do for Him."

Have you thought of what God has done for you? Could you give sufficient voice in the transports of your gratitude for all the gifts of His Divine Providence, which doubtless extends to all, but which, however, holds for some ineffable predilections.

First of all, He has placed you in the believing and Catholic soil of Canada, in a Christian family, who upon your birth brought you to the Church so that baptism might make of you a Christian. A father and a mother have surrounded you with their care, placed before your eyes the fine example of religion and virtue. Scarcely could you take your first steps before your hand, guided by that of your mother, learned to trace on your forehead and breasts the Sign of the Cross, scarcely could you speak and already your lips framed the Names of Jesus and Mary.

Soon led to the temple, you learned from them the meaning of the liturgical ceremonies. From the family hearth you went to school, where devoted and interested masters, loving and pious mistresses, awaited to teach you the elements of Christian science.

On the day of your First Communion you became living chalice and then all who met you lived before you, and soon after the Sovereign Pontiff went towards you to mark you with the sign of the strong, by the sacrament of confirmation.

In other places it is by millions that we count the children who do not and will never know who Jesus and Mary are, will never be confirmed and will never know the gifts and the peace of First Communion.

In the natural order you have received parents, you enjoy good health, you have the full use of your arms and feet, of your eyes and ears, while there are around you so many poor unfortunates whose paralyzed limbs will compel them to remain on a bed of suffering all their lives, so many deaf, blind and mute, notwithstanding the fact that these poor little ones have done nothing to displease God, nor have their parents, but because God distributes His gifts as He wills. Thus you have received as much and more than others in the natural order as in that of grace. Do not be ingrate. When you receive a favor, naturally, the expression "thank you" comes from your lips—to God, then to your most ardent thanksgivings.

To be really grateful, love God truly, with all your heart, with all your mind and with all your strength, prove it by avoiding sin, the only real evil that exists. You have often been told this story of a queen of France—"O, my son, God knows how I love you, but I would prefer to see you dead rather than you should commit one mortal sin." This queen was Blanche of Castile, her son the illustrious St. Louis.

Under these circumstances, in the name of the Holy See here present, and of all the representatives of the episcopate, notwithstanding the love we bear you, we do not fear to repeat these words to you. Sin, in fact, will banish God from your hearts and He alone can banish sin, for all other evils that may come to you, if borne with resignation, augment grace. Sin alone separates us from our principle and our end.

Therefore, always preserve your innocence and ask the Blessed Virgin to protect you, your soul.

To fight against the passions and to preserve grace in your souls employ the means indicated to you by those who love you. Shun bad company. Never lend ear to scandalous propositions, do not look at anything which would offend the eye, do not read books written by infamous authors, fight against your defects, and if you should fail in doing so, do not forget that there is a remedy, go to the tribunal of penance, and this moment of weakness will be succeeded by one of joy and perseverance.

Pray—do not belong to that class who live as though God did not exist and as though they owed nothing to Him who has created them. Form the habit upon awakening, to make the sign of the cross, to offer your heart to God, and to repeat the prayers which your mother taught you—place yourselves in the presence of God, recite the Our Father and Hail Mary, etc., a little memento.

To the Blessed Virgin, your day will then be good and holy. And in the evening, before entering upon the night, during which so many are surprised by death, pray once more, sing a hymn of thanksgiving.

Before meals do not forget to ask God's blessing upon your food, it is your duty. If you form this good habit from the age of ten to twelve, you will retain it throughout life and everywhere. Never at official repasts will you blush to acknowledge your faith.

Recite your entire rosary every day; just a while ago you sang, "Yes, we have sworn it, we are His children." Say, also to Mary, "Monstra te esse Matrem." Mary will always be faithful to her promise; let us on our part be faithful to show ourselves her children by loving the Ave Maria. In order to do this, let us always carry our beads, recite them everyday and everywhere.

I recall the story of a great writer and orator Montalambert who, one day when one of his friends called on him and asked him for a little souvenir, took his old rosary and gave it to him, saying, "It is my best friend and I give it to you, do with it what I have done."

Also, wear scapulars, they will be a distinctive sign of your affiliation; they will give you strength and victories. But the great means of perseverance is frequent and daily Communion. The great movement started from the Vatican, from the heart of Pius X., we need to nourish ourselves in order to make our pilgrimage, Jesus Christ does not only offer Himself to the priests and bishops who each morning offer up the Holy Sacrifice of Mass, to the monks and nuns, but He offers Himself to all, to the fathers and mothers, to the rich and poor, to the laborer and to the children. In our tabernacles and chalices are never empty and the Holy Table is ever ready.

You know the story of the prophet Elias, fleeing from Jezebel, through the desert. A bird brought to him, in order to sustain his life, the celestial bread which permitted him to reach

Mount Horeb, where God spoke to him. Communion, the bread of the angels, will help you to reach a better goal than Mount Horeb, it will guide you to heaven.

Another virtue which I would recommend above all is obedience. Mgr. Mermillod said one day in regard to this subject to the children of a school he was visiting, "I see you are endeavoring to master your letters; your alphabet is long, long and difficult, as it is composed of twenty-six letters. I know of one shorter and simpler. If you learn it all will be well." And while the teachers and pupils looked at him surprised, he wrote on the blackboard, "O. B. E. Y."

What did Jesus besides that; read the Gospel and you will see "erat subditus illis."

If you obey you will act according to the will of God and you will be Saints. Remember that he alone deserves to command who has known how to obey.

To obedience join love of work, as it is your duty towards the State. For the present study, listen and develop your intelligence and memory, execute each of the tasks given you by your masters. Always have a horror of idleness and indolence. At your age Jesus interdicted the doctors; not that He had intended to do so, but He wished to set an example. Love your teachers, be respectful, and when you part do not forget them.

Be temperate. You no doubt know what ravages alcohol produces. Follow the example of bishops, priests and laymen who are apostles of temperance; if there is no danger for you at present, from now on resolve to always be temperance apostles.

You are aged from ten to fifteen years. In twenty years there will you be? I do not know. However, God has destined you for something noble; what He has done for you proves it.

The majority of you will live in the world, but there are some among you to whom God has already said, "I wish you to be My priest, My servant." Listen to His voice. In your Communions, in your prayers, in your moments of fervor say, "Lord, what do you wish me to do. You are my Father, You are also my master, I am feeble, grant me the strength to faithfully accomplish whatsoever You wish." After your youth there will remain one thing to do, I tell you this by quoting the words of a child of ten years whom I had just confirmed, and whom I asked what he intended to do. Looking at me with so much emotion depicted on his face that I shall never forget it, he said, "I would like to be a Saint." He died recently, having received all religious aid. I trust his fond hope was realized. I hope you will follow his example. Imprint these words on your hearts as a last souvenir of the First Plenary Council of Canada.

May God bless you. Grow up in the love of God and of your country. Be what God wishes you to be; become even powerful men, rulers of the people, be apostles, do good, be faithful, but remember that all will be lost if you do not become saints.

Pilgrimage to St. Anne de Beaupre. Sunday, the 3rd inst., was a red letter day even in the history of St. Anne's Shrine, which has witnessed many a feast and pilgrimage. Never before were gathered together under the shadow of this Basilica or within its walls so many pilgrims, priests and supplied. Such manifestation is nowhere else to be found on this continent. Such grandeur of solemnity is only possible at a large gathering of Bishops. Promptly at 8 o'clock a special train left Quebec with the Fathers and members of the Council. Upon the arrival at St. Anne's they were met by the Canadian and a company of Zouaves presented arms as the Delegate and the Bishops descended from the train and formed an escort from the station to the Redemptorist monastery. Here all vested. The Bishops in cope and mitre and with crozier; the priests in canonical robes and surplice or religious marched on the right of the main entrance of the Basilica. As they passed into the church the parish choir as well as countless pilgrims intoned canticles and sang hymns.

His Excellency the Apostolic Delegate accompanied by Fathers Teffy of Toronto and McPherson of Antigonish occupied a throne upon the gospel side of the altar. Mgr. Berthiaume, Archbishop of Quebec accompanied by Canon Roy of Montreal and the Rector of Laval University, Quebec, was enthroned on the opposite side. High Mass was sung by Mgr. Enard, Bishop of Valleyfield.

After the Gospel Mgr. Labreque, Bishop of Chicoutimi, preached an eloquent sermon in French, of which the following is a translation:

"Hi qui sunt et unde venerunt? De ductos eos ad fontes aquarum et absterget Deus oculos lacrymarum ab oculis eorum." (Apoc. 8, 13)

At the aspect of this imposing assembly, of this large body of pilgrims, come from all parts, at the sight of the prelates of all the Canadian Churches, these words of the Apostle St. John, and which I have taken for text, come quite naturally to the lips of him who is called to address you on this memorable day.

"Hi qui sunt, etc., and the same Apostle answers—"deductos eos ad fontes aquarum et absterget Deus oculos lacrymarum ab oculis eorum." Here, on the shores of this majestic river, more than two centuries ago, God willed that a fountain of living water should spring forth, where millions of pilgrims could come to refresh themselves. He chose this calm and peaceful spot, this place of consolation and piety, where so many souls have regained peace and happiness