

Saturdays
Go. LIMITED

Boys' Sets
Communion the Boys.

COMMUNION, neatly well at the \$3.50

our own special dye, best lin- coat with \$5.50

Black Venetian, full size \$7.50

quality velvet, 45c and 65c

COMMUNION, in make only \$11.00

in sizes 12, 12-1-2 75c each

a variety of 12-1-2c each

Price20c up

cambric. 8c to 25c each

are from \$1.50

in previous years

S UNDERWEAR

with very wide

insertion, round

Special\$2.45

comprising 6 pieces,

flannellette skirt,

French Val. \$12.00

Go. LIMITED

St., Montreal

ather

ort and dry feet.

ts.

ers. Sizes 2 1/2

ROS.

West.

llez Square.

ough

re, New York

Located Hotel on

ten minutes walk

etres. Completely

uniformed in every

to-date in all re-

s in each room.

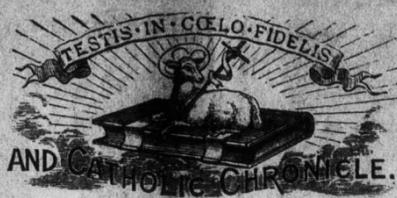
Dining Rooms

1200.

Restaurant

Attraction for Spe-

The True



Witness

MONTREAL, THURSDAY, APRIL 18, 1907

PRICE FIVE CENTS

Gardien de la Salle
de Lecture
Feb. 19, 1906
Assemblée Legislative

What Would Leo XIII Have Done

On every side we hear the people saying: "Had Leo XIII. lived this French trouble would have been prevented." Not a few Catholics are half convinced that it is so. But that is an illusion originating in lack of knowledge, says The Messenger. Pius X. did not provoke this fight. It was raging long before he mounted the Pontifical throne. As far back as 1880, Waldeck-Rousseau framed a law which made it a penal offense to be a member of a Religious Congregation, and only the troubles arising from Gambetta's death, Boulangerism, the Wilson decorations, the Panama scandals and the like prevented its enforcement. On April 2nd of the same year, Clemenceau unfolded the entire plan to the Grand Orient, saying: "If, after the suppression and dispersal of the Religious Congregations, the abrogation of the Concordat, and the general secularizing of the schools and other public institutions, the Catholics preserve any influence in the country, it will be easy to extirpate them entirely in the name of the common law by rendering the services of religion impossible, by the application of some article or other contained in the Penal Code. Therefore, whilst merely asking for the separation of the Church from the State—an excellent formula, since it can be so agreeably presented to the people—the Republican party must in reality pursue its ultimate object, that of suppressing the Church in the State." This programme of twenty-six years ago has been carried out to the letter, and Leo noted every step in its destructive development. It was while he was still living that Waldeck-Rousseau re-enacted his malignant law of 1880 in his declaration of November 14, 1899, that if he could suppress the Congregations he could secure a billion francs for working-men's pensions. He passed the law and then handed its execution to Combes, who hurried it on without the slightest regard to justice or decency. Leo XIII. saw all that. He knew, as Viviani had declared in the Chambers, that it was only one of the steps in the plan which they proposed to carry out to the bitter end, jusqu'au bout. The aged Pontiff witnessed all this ruin which he had vainly endeavored to avert by every conceivable concession, even imposing on French Catholics the severest possible test of their loyalty to the Holy See. He saw that all his indulgence, all his kindness, all his concessions had been absolutely futile, and it is thought that the calamity which he had utterly failed to prevent hastened his end. This heritage of woe he handed down to his successor.

It is idle to say that the diplomatic tact of Leo XIII. would have prevented the crash. Leo XIII. would have resented the visit of Pre-

sident Loubet, or he would have renounced the principle upon which his quarter of a century of seclusion in the Vatican was based. He exacted a diplomatic courtesy of which Pius X. has never dreamed, and, indeed, is almost incapable of. Leo XIII. would have demanded the resignation of the two unhappy bishops who were used as instruments by the French government to precipitate the crisis, or he would have proclaimed himself a partisan of vice and rebellion. He could not have accepted a radical alteration in the constitution of the Church or promote schism in abolishing the dependence of priests and bishops on the Pope, especially as what was conceded to France would have been demanded elsewhere; he could not possibly have approved of a measure which every man who has any regard to the rights of property must pronounce to be spoliation; he could not have assented to what had long been openly proclaimed by its abettors to be the extinction of all religion in France; nor could he have assented to the final insult which the last phase of the law could have presented to him, of letting his clergy be merely occupiers of their own churches, and dependent on the decree of a Minister who may change it to-morrow, and who, while cynically granting this leave, is turning the priests and bishops out of their homes and sending the seminarians into barracks. All the diplomacy of the world would not have forestalled the execution of a programme which was formulated in 1870, was actively begun in 1879, by Grey's Ministry, whose eleven members counted four Protestants, five conspicuous Freemasons and two of foreign or schismatic origin, and which is now manipulated in its final stages by a Minister of Worship who says "we must have done with this idea of Christianity"; a Minister of Labor who boasts of "having extinguished the light of heaven with a magnificent gesture"; and a Prime Minister who, with indecent ribaldry, boasts that he is "a son of the devil." Anyone who fancies that such people can be mollified by concessions is welcome to his opinion.

Pius X. will no doubt be defeated in this battle which is not of his making; which has been deliberately provoked, but which would never have been undertaken against a stronger power. Wreck may be piled upon wreck before it is ended; but after the anarchists of France have wrought their own destruction, and perhaps that of their country, the principles of justice and liberty will have to be re-asserted, a society established on law and order, not on the passion of the political plunderer who has seized the reins of Government, a regenerated society will have to be organized and in that rehabilitation the Church will be called to assist.

ways be celebrated, and dealt especially with the struggle in France, which, he said, was particularly painful to him, as he loved the "most noble nation, whose sorrows and joys I consider my own, instead of being those of her French rulers, who, after arbitrarily denouncing the Concordat, violently despoiling the Church, and failing to recognize the ancient and true glory of the country, tried to uproot the remains of religion by committing all kinds of excesses, even those most repugnant to French politicians, violating with the gravest offence every public and private law and custom. In so doing they calumniated the episcopacy and clergy, tried to separate them from the Holy See, and purposely utilized the national institutions to further their anti-religious war, so as to be able to accuse the Holy See of being in opposition to French popular institutions, which, in reality, were always recognized and respected."

Continuing the Pope said he was much pleased with the splendid concord shown by the French bishops and clergy, who remained faithful to the Holy See, hoping for better days for France and the Church. He was confident they would not cease their sacred duty and work for the benefit of so beloved a people, adding: "To hatred they will oppose love, to error truth, and to insults and maledictions, forgiveness. I pray God to end this persecution of religion and permit the Church to re-acquire her liberty. Even non-Catholics certainly are lovers of civilization, and honesty must agree with us that this would add to the common good and prosperity of the country."

Immediately after speaking, the Pope proceeded to the creation of the new Cardinals, asking of each appointee if the members of the Sacred College approved his choice, which is only a formula, as the cardinals answered affirmatively by merely lifting their red caps. As soon as this ceremony was over, the names of the new Cardinals were read.

After this the pontiff made appointments of archbishops and bishops.

Looking Toward Rome.

Episcopal Paper Would Make Pius X Center of Christianity.

The Lamp, an Episcopal paper, sees encouraging signs indicating that the tide of Anglican thought is setting strongly Romeward.

In its last issue we find the following significant article:

"Easter is the Feast of Life. Among the essentials of life is progress. When a thing ceases to grow it begins to die. Stagnation is the precursor of death. The Catholic Renaissance within the Anglican church during the last century was the proof that the English church still lived. But what of the Anglo-Catholic revival in the twentieth century? Like the Roman gladiators are those who have inherited its traditions to yield up their swords in the presence of the New Theology, saying: 'Mortui salutamus—we who are about to die salute you.' This must be our fate unless we are prepared to go forward along the predestined course of the Oxford movement, i. e., towards Rome. Along that road there is abundant room for further progress, and to Catholics in the Anglican church it is the way of life, of jubilant hope, of victorious faith, of all-subduing love. Anglo-Catholic brethren forward be our watchword till the breach is repaired and Canterbury and Rome are one."

The struggle which the Vatican is at this hour carrying on with the French government no more represents the policy and methods of Hildebrand in the treatment of Henry of Germany than one of the Papal Swiss Guards resembles Longfellow's "Skeleton in Armor," says The Lamp again.

Pope Pius X. is not trying to invade the executive mansion of the French president, neither has he released French Catholics from civil allegiance to the republic, but this time it is Caesar who is invading the domains of God. When wielding the sword of the civil magistrate the enemies of the Church assault the

sheepfold and seek to break down its walls, it would be a poor successor of St. Peter that would not resist the assault with all the weapons in his holy office. Even as the Good Shepherd laid down his life for the sheep, every worthy successor of St. Peter has rendered and continues to render the same resistance to the enemies of Holy Church.

Given an ideal people and an ideal ruler, and no government could be imagined more desirable than a theocracy, it is only man's proneness to disobey God which made the theocracy a failure in the past and makes it an impracticable thing in the present. The commonwealth of Israel, for instance, was a theocracy and certainly God was not to blame for its failure, but the rebellious temper of the people. When the millennium dawns and "the kingdoms of this world shall become the kingdoms of our Lord and His Christ" there will be a universal theocracy. In the meanwhile by reason of the overflowing of ungodliness, should the world in its hatred of Christ become the persecutor, despoiler and oppressor of that Divine Society, which He established in the world, then in self-preservation the church will be forced into the position of an imperium in imperio, or as at present in France, if you choose to call it so, a Papal Theocracy in a socialistic democracy.

The thing which Christendom has most to anticipate with dread in the evil days now swiftly approaching is not a revival of Papal Imperialism, or a return to earth of the ghost of Hildebrand, but the resign of a godless proletariat, the reincarnation of a Robespierre and a Marat. To quote again from Dr. Briggs' article: "If the peril of former times was the excessive claims of the Popes, the peril at present is also the intrusion of the civil powers in ecclesiastical affairs." Nor is this danger confined to France. The proletariat that beleaguered Charles I. and Archbishop Laud are proposing to legislate for the Church of England at the present crisis, and who can foretell the end. Puritanism, like Hildebrandism, is a relic of the past, but Socialism is its present-day successor, and it has scant respect for the Church of Jesus Christ. L. Andrieu in a character sketch of M. Clemenceau, says: "If the Catholic Church fails us, another one is ready to supply its place, that of Collectivism unfile. As it possesses its pontiffs, so it has its dogma, out of which there is no salvation: the abolition of individual property replaced by collective property; the individual salary under the authority of the State, sole employer, master of all salaries, distributor of work, only ruler of pleasure and rest."

Such is the issue between the contending forces in France, such is destined to be the issue by and by between organized Christianity and anti-Christian Socialism everywhere in Europe and the republics of the New World. If for the preservation of our common Christianity we are to make the primacy of the Roman See our rallying center, we want something stronger than a mere primacy of honor, we want in the Chair of Peter a commander-in-chief, clothed with supreme authority and every bishop in Christendom a general receiving and transmitting to his captains and lieutenants the commands of battle, which commands they in turn will transmit to every soldier in the ranks until the whole shall act as one man.

New Organisation for Diocese of Quebec.

On last Sunday in all the churches in the Quebec diocese a pastoral letter was read from His Grace Archbishop Bégin on L'Action Sociale Catholique. The mandement is a lengthy one, and enacts as follows:

1. L'Action Sociale Catholique is established in the diocese of Quebec, and its object is to have the Catholics work together for the realization of social Catholic progress. It must also group all the Catholic social works already existing, and work towards the establishment of others, according as occasion offers. It will encourage all works of propaganda, studies, lectures, congresses and associations which will

Abbey's Effervescent Salt

A few kind words from
The Sisters of Misericorde.

"Having made use of Abbey's Salt for some time in our Hospital, we are pleased to say that it is a very good medicine in cases of indigestion."

ALL DRUGGISTS, 25 and 60c. BOTTLE.

BRENNAN'S

Two Special Lines on Sale.

75 doz. Men's natural wool spring weight underwear at - - - - - 85c

100 doz. Men's black cashmere hose at 25c a pair

1-4 size collars, only at

BRENNAN'S

7 ST. CATHERINE ST. EAST.

Our Uptown Branch Store will be opened about May 15th
251 St. Catherine St. West.

Fifty Thousand Protest in Dublin.

Great Demonstration Against French Persecution.

On Sunday, March 17, the Catholics of Dublin gave expression to their emphatic condemnation of the persecution of the Church in France, and of the sacrilegious system of wholesale robbery and spoliation carried on in that country for some time past. The demonstration was at once a great and spontaneous display of earnest, whole-hearted sympathy with the oppressed Catholics of France, and an enthusiastic expression of undying allegiance to the Sovereign Pontiff.

The procession, which passed through the streets of the city from the Custom House to Phoenix Park, was one of the largest ever witnessed in Dublin, and that means much. Between 50,000 and 60,000 persons must have taken part in it.

The demonstration was of a strongly religious character, seldom if ever before witnessed in the city, says the Weekly Freeman. The organizations that composed it were mainly confraternities and sodalities of men. Banners, symbols and regalia displayed were of a kind familiar within the walls of churches, but rarely seen in the streets. Thus the event marked in a special way the victory of Ireland in her long fight for religious freedom, whilst it gave a message of hope and comfort to

the Church of France, now in the midst of a struggle for the same right.

The following resolutions were enthusiastically adopted, with cheers for the Holy Father, at the three meetings:

1. That we, the Catholic citizens of Dublin, assembled here on St. Patrick's Day, tender our homage and devotion to our Holy Father, Pope Pius X., and express our admiration of his wise and apostolic attitude towards the enemies of Christianity in France.
2. That we desire to make public our profound sympathy with our Catholic brethren in France, clergy and laity, in the bitter persecution they are at present enduring at the hands of a Government hostile to religion.
3. That we strongly protest against the spoliation of Irish Church funds, already effected by the French Government, and we also protest against the proposed closing of the Irish College of Paris and the sequestration of its property.
4. That whereas the French Government, in the course of its war against Christianity in France, has violated its solemn pledges with the Holy See, has interfered with the rights of conscience, has robbed many thousands of priests and nuns of their goods and reduced them to poverty, and has treated them unjustly and tyrannically in many other ways—

Resolved, That we declare that such acts are unworthy of a civilized and humane government, and a travesty on its boasted watchwords—'Liberty, Equality, Fraternity.' And we call upon all the Catholics of Ireland, and Christians of all denominations, in the name of religion and humanity, to join with us in our solemn protest."

Sister of Prominent Episcopal Clergymen Becomes Catholic.

Albany, N.Y., April 16.—The Rev. Paul Birdsall, rector of Grace Episcopal Church of this city, to-day published a formal announcement that his sister, Miss Ruth Birdsall, had become a Roman-Catholic. According to the announcement, Miss Birdsall took this step without the previous knowledge of himself or his brother, the Rev. Ralph Birdsall, who is the rector of Christ Episcopal Church of Cooperstown.

Miss Birdsall assisted her brother in his parish here, until she recently went to New York.

To know is to prevent—If the miners who work in cold water most of the day would rub their feet and legs with Dr. Thomas' Electric Oil they would escape neuralgia, rheumatism and render their nether limbs proof against the effects of exposure to the cold. Those setting out for mining regions would do well to provide themselves with a supply before starting.