

# The True Witness



Vol. LII, No. 15

MONTREAL, SATURDAY, APRIL 4 1903.

PRICE FIVE CENTS

## Close of Mission At St. Ann's.



REV. JOHN McPHAIL, C.S.S.R.  
Photo Lapres & Lavergne.

Father McPhail has been associated with the Redemptorist Order since 1893. He was ordained in the month of October of that year in Belgium, and in the following year he came to St. Anne's, where he spent a little over one year, after which he was stationed at St. Anne de Beaupre for a term. During the past six years, Father McPhail has been giving missions in the eastern part of Ontario and in the United States. His recent return and appointment to St. Ann's parish has been received with much favor. He is earnest and zealous in everything that concerns his holy ministry and of a genial and kindly disposition. Although a young man he has earned for himself a high reputation, in all his missions, as a preacher. In St. Ann's parish he is director of the Temperance Society and of the Archconfraternity of the Holy Family, and is doing all possible to bring together all the classes and sections in either of these undertakings. He is most enthusiastic, however, in regard to the Holy Family, which he believes affords a grand opportunity to all sections of the parish, male and female, young and old, to unite under one banner.

At St. Ann's Church on Sunday evening, one of the most successful missions to the young men of the parish was brought to a close by Rev. Father McPhail, C.S.S.R. Every seat in the Church was occupied, and it was estimated by a subscriber of the "True Witness" that not less than 1,500 young men were present on that occasion. Father McPhail exhorted his hearers to be faithful to the promises they made during the mission, and to make a solemn resolution to return again before the end of the month of May to confession. He dwelt upon the fact of the shortness of life and gave many instances to illustrate it, which must have carried conviction to the hearts of all present. After pointing out the many means by which the faithful can persevere to the end, he made an earnest and touching appeal to the young men to associate themselves with that grand organization in the parish, the Archconfraternity of the Holy Family. He said that it was a common ground upon which the members of the Temperance Society, the Catholic Order of Foresters, the Catholic Mutual Benefit Association, the Young Men's Society and the Knights of Columbus, could all meet, because its aims were essentially spiritual. As a result of the appeal, some three hundred young men, at the conclusion of the sermon, approached the secretary and in a formal manner took the first step to become members.

As an evidence of interest manifested in the mission, the secretary took the first step to become members.

ick, Ireland, the male membership roll exceeds 5,000 names. This magnificent showing in the historic city of Limerick cannot but impress in a striking manner, not alone the young and old parishioners of St. Ann's, but those of all other parishes in this city and elsewhere. The initiation of the young men into the Archconfraternity of the Holy Family was conducted by the Rev. Father Saron, C.S.S.R., rector. Benediction of the Most Blessed Sacrament followed, at which Rev. Father Lemieux, vice-provincial, officiated. The choir, under the direction of Prof. P. J. Shea, gave a most elaborate programme, consisting of a selection from the "Credo" of the Mass of Mercandante, an "Ave Maria" by Lambillotte, "Tantum Ergo" by Riga, and "Laudate" by Lambillotte.

The chorus from Mercandante's Mass was rendered with much power and expression. Messrs. W. Murphy and E. Quinn's interpretation of Lambillotte's ever popular "Ave Maria" was an exceedingly able one, while the "Tantum Ergo" was given with much precision and vigor. Prof. Shea has a choral organization which ranks second to none in Montreal, and this fact was never better illustrated than on last Sunday night.

## Lenten Sermon At Gesu.

The fifth in the series of Lenten discourses on Faith, by Rev. Father Doherty, S.J., was given at the Church of the Gesu on Sunday evening last, it might be entitled the oracle of Faith. Father Doherty's sermon was a masterly effort of logical erudition. The various headings were treated succinctly and conclusively. The following synopsis will convey a fair idea of the manner in which he treated the subject:—

We saw last Sunday evening that the rule of faith, ultimate, and sole supreme, easy to find, easy to apply, adapted to all times, places, persons, capacities, unerring in its truth, is the teaching of the infallible Church of the living God, the pillar and the ground of truth: that the Church existed before the Scriptures; that seventeen years after Pentecost not one word of the New Testament had been written; and that it was not completed till the death of John, sixty-five years after the founding of the Church. Among the objections to accepting the Scriptures as the supreme rule of faith and practice were the difficulties in getting at the correct text, the impossibility of proving their inspiration except by the infallible authority of the Church, and the impossibility of all people understanding it. The Scriptures could not be looked upon as the ultimate authority in religion. As a matter of fact no religious body should pretend that it was ultimate; else, why did they require clergy to interpret, why did they not simply give the Bible to the people, and let them make their own religion.

Before proceeding to treat of "Faith and its Oracle," he called most special attention to the following corollary:—  
In drawing it I deprecate giving offense. I would wound no one. But I am here to speak the truth, and "The Word of God is not bound."—2 Tim. II, 9. I am here to uphold the honor of my mother, the immaculate spouse of Christ, "whom he loved and delivered Himself up for, that he might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish."—Eph. V, 24-27.

You will then bear with me, if the blood goes bounding and surging within me and rushes hot to my brain from a heart that thrills with the fierce joy of a man that vindicates the fair name of her that bore

Church inflexibly infallible in her teaching. Whosoever, therefore, since the establishment of the Church and the preaching of the Apostles, have come to reform the Church in the matter of doctrine, are by the very fact self-condemned, and branded by their very pretensions as false teachers. As St. Paul puts it: "Though we or an angel from heaven preach a gospel to you, besides that which we have preached to you, let him be anathema. As we said before, so now I say again, if any one preach to you a gospel besides the one you have received, let him be anathema." Therefore, the Church of Christ reformed in the matter of doctrine is from the very nature of things a contradiction in terms. A Christian religion reformed in its teaching, is a counterfeit, a delusion, a snare, a blasphemy.

It makes of the Church of the living God, a faithless spouse, with rebel sons rending and tearing with cruel hands the royal robes—The Sacred Scriptures—with which, as with a vesture of gold, her spouse has clothed the daughter of the King: It makes of the shepherd a murderer of the flock, feeding them on poisoned pastures; it makes of the rock on which the Church was built, a shifting quicksand; it makes of the kingdom of God anarchy, a battle-ground for a thousand warring sects; it makes of the Garden of the Heavenly Gardener, a howling wilderness, overgrown with thorns and brambles, and noxious weeds, a repair for beasts ferocious; it makes of the body of Christ, which St. Paul says is the Church, a headless corpse decomposing, and dissolving in the sight of the nations; it makes of the Divine Commission a laughing-stock and a scandal to the heathen: it makes the founder of the one true Church of the living God—substantial truth itself—false and faithless to His solemn promise.

The logic is invincible, irresistible, overwhelming; and the penalty of the crime is damnation.

Why, to clinch the argument in its entirety, if there had been no Scriptures of the New Testament—nay, even of the Olden—or if, by some stupendous cataclysm all Scriptures were this day destroyed, utterly and irretrievably, and the Christ had founded and endowed His Church as He has done, she would have ever been, as she is now and ever shall be, the one true Spouse of the Lamb that was slain, the holy, Apostolic, perpetual, inflexible, Roman, Catholic Church.

"Hers the kingdom, hers the sceptre. Kneel ye nations at her feet; Hers that Truth whose fruit is Freedom, Light her yoke, her burden sweet."

But the Christ was to go to the Father, and while remaining invisibly with his spouse for ever, as he had promised, was to withdraw from her his visible presence until the day of the great assizes, when he will come in person and glory to enthroned in the Kingdom of the blest. Was he to leave the spouse on earth without a visible guardian; his Church without a visible centre of unity; his sheep without a visible shepherd; his mystical body without a visible head; his kingdom without a King? Ah, no! Already he had foretold to one of his apostles: "Thou shalt be called the Rock." Already he had conferred that name and promised what it imported: "Thou art the Rock, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." And accordingly, after his resurrection, upon a day when Peter had answered his triple question: "Lovest thou me more than these?" he said: "Feed thou my lambs, be thou a shepherd over my sheep."

Behold in these historic monuments the imperishable charter of the primacy of authority and jurisdiction, of the plenary power conferred on Peter, and in his person, on his successors forever in the high office, to teach, to govern, to judge, to rule in the universal Church. Now, to our present purpose, and because of the limits of time, we may not dwell on the meaning of the supreme legislative, judicial and executive power. Our concern at present is with the primary function of the head of the Church, the plenary teaching prerogative. It is implied in the forefront of the great final commission: "Go teach all nations—and lo, I am with you all days, even to the consummation of the world." But, lest we should be left to the mere unfolding alone of the implication, the Divine builder of the Church has expressly embodied in luminous form of words, and promised to Peter—the Rock—and to Peter alone among his fellow Apostles, and in his person to his successors in office, inflexible infallibility in his teaching of the faithful, and in confirming in the faith his fellow Apostles themselves. At the last supper, after the institution of the adorable sacrament and sacrifice, of His body and blood, turning to Peter, the Master said: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fall not; and thou being once converted, confirm thy brethren." Behold the formal promise of the inflexible infallibility implied in the passages quoted above, and conferred later on in the words of might: "Be shepherd thou over my sheep."

Consult the traditions of the Church, turn over the golden pages of her Fathers and Doctors, in every age, in every clime, in every tongue, with voice undying, echoing and re-echoing from sea to sea, from land to land, from ocean to ocean, from council to council, from Nicea to the Vatican. With one acclaim they all proclaim, with St. Ambrose of Milan: "Where Peter is, there is the Church." He is the centre of unity, the source of power and jurisdiction, the guardian of the sacred deposit of revelation, the teacher of teachers, from whom radiate and steam forth the light of faith, the force cohesive and centripetal, the unconquerable strength to guard, expound, spread and defend the saving truth of God.

Rev. Father Doherty quoted from the Councils, Fathers, and Doctors of the Church—chiefly from those of the first five centuries. He read the summary drawn up by St. Francis de Sales, as follows:—  
The Vicar of Christ, the successor of Peter, the ruler of the universal Church.—Council of Soissons, of 300 Bishops.  
Most holy, most blest Patriarch.—Ibid.  
Most happy Lord.—St. Augustine, Ep. 95.  
Universal Patriarch.—St. Leo, the Great, Ep. 62.  
Chief of the whole Church.—Innocent to Council of Milevis.  
Bishop, chief in the Apostolic succession.—St. Cyprian, Ep. 3, 12.  
Father of Fathers.—Council of Chalcedon, Sess. 3.  
Watch over us!  
Sovereign Pontiff of Bishops.—Council of Chalcedon, in praef.  
Sovereign priest.—Ibid. sess. 10.  
Prince of priests.—Stephen, Bishop of Carthage.  
Prefect of the House of God.—Council of Carthage, Ep. ad Damasum.  
Guardian of the Vineyard of the Lord.—Ibid.  
Vicar of Jesus Christ.—St. Jerome in praef. ad Evang. ad Damasum.  
Confirmer of the faith of Christians.—Ibid.  
The High Priest.—Valentin, and with him all antiquity.  
Sovereign Pontiff.—Council of Chalcedon, Ep. ad Theodosium.  
Prince of Bishops.—Ibid.  
Rule over us!  
Heir of the Apostles.—St. Bernard, Lib. de Consolatione.  
Mouth of Jesus Christ.—St. Chrysostom, Hom. 2 in div. serm.  
Mouth and Head of the Apostolate.—Origen, Hom. 55 in Math.  
Prince among Sees and Churches.—St. Cyprian, Ep. 55 ad Cornel.  
See upon which the Lord hath built the universal Church.—St. Damasus, Ep. ad univ. Episcopos.  
Supreme Apostolic See.—St. Athanasius.  
See supreme which can be judged by no other.—St. Leo, in nat. SS. Apostol.  
Apostolic Fountain.—St. Ignatius, Ep. ad Rom. in subscript.  
Teach us.  
Abraham, by the Patriarchate.—St. Ambrose in I. Tim.

Without doubt, many of us here have Celtic blood coursing in our veins, and we should be struck with wonderment if the voice of St. Patrick were not heard in the chorus of the Councils, of the Fathers, and Doctors of the Church, in testimony of Her faith in the Supreme authority of the Roman Pontiff. Back from the womb of ages, 1600 years ago, the old man bowed down with the weight of years, when he had reached an almost patriarchal age—110 years—gathered round him all the Archbishops, Bishops and priests of Ire. After his last counsels, he added: "As you are children of Christ, so be you also children of Rome. If ever a difficulty arises amongst you—if ever a doubt about any passage of Scripture—or of any doctrine of the Church's law—or of anything touching the Church of God or the salvation of the souls of your people—if any doubt soever arises amongst you: Go ye to Rome—to the Mother of the nations. Go, and Peter will instruct you thereupon."

Now, is this prerogative arbitrary and without guarantee of salutary exercise? The Apostolic formula from the first Council of the Church, that of the Apostles themselves, in Jerusalem, gives the answer:—"It has seemed good to the Holy Ghost, and to us." The special assistance of the Holy Ghost, the Spirit of truth, is implied in the very nature and use of this Godlike prerogative. Harkken to the solemn words of the Vatican Council, defining what has ever been believed in the Church: "Therefore, faithfully adhering to the tradition derived from the commencement of the Christian faith, to

Melchisedech, in Order.—Council of Chalcedon, Ep. ad Leon.  
Moses, by authority.—St. Bernard, Ep. 190.  
Samuel by jurisdiction.—Ibid.  
Peter, by his power.—St. Bernard, Ep. 190.  
Christ by unction.—Ibid.  
Shepherd of the fold of Jesus Christ.—Ibid.  
Bearer of the keys of the Kingdom of God.—Ibid.  
Pastor of all pastors.—Ibid.  
Pontiff called to the plenitude of Power.—Ibid.  
The Ruling Church.—The Emperor Justinian.  
Most Safe Haven for all of the Catholic Communion.—Council of Rome, under St. Gelasius.  
Protect us.

Origin of Sacerdotal Unity.—St. Cyprian, Ep. 111, 2, ad Cornel.  
Bond of Unity.—Ibid.  
Church wherein resides the Supreme authority.—Ibid.  
Church, Root, Womb of all others.—St. Anacleto, Pope, Ep. ad om., Episc. et. fid.  
Pole Star of the Church.—St. Marcellinus, Pope, Ep. ad Episc. Antioch.  
Head of all the churches.—Ibid.  
Refuge of Bishops.—Council of Alexandria, Ep. ad Felic. P.  
Church set over and preferred to all others.—Victor of Utica, in L. de Perfect.  
First of all the Sees.—St. Prosper, in lib. de ingrati.  
Make us all one in Christ.

"Is Peter one and the same thing with the Church? That, I think, is true. For the gates of Hell shall not prevail against the rock on which Christ built His Church, nor against the Church herself." Origen in Math.  
"Heresies and schisms have no other origin than the refusal to obey the high priest of God, and to acknowledge in the Church one High priest and one judge holding the place of Christ." St. Cyprian, Ep. 55, Ad. Pap. Cornel.  
"Concerning this cause, the acts of two Councils were sent to the Apostolic See. The answers came back, the cause is at an end." St. Augustine, Serm. 131.  
"Whereupon all held their peace, the controversy (concerning the substantial Trinity) being ended by the decision of the Roman Church." Sozomen, Hist. Ec., Cap. 22.

Without doubt, many of us here have Celtic blood coursing in our veins, and we should be struck with wonderment if the voice of St. Patrick were not heard in the chorus of the Councils, of the Fathers, and Doctors of the Church, in testimony of Her faith in the Supreme authority of the Roman Pontiff. Back from the womb of ages, 1600 years ago, the old man bowed down with the weight of years, when he had reached an almost patriarchal age—110 years—gathered round him all the Archbishops, Bishops and priests of Ire. After his last counsels, he added: "As you are children of Christ, so be you also children of Rome. If ever a difficulty arises amongst you—if ever a doubt about any passage of Scripture—or of any doctrine of the Church's law—or of anything touching the Church of God or the salvation of the souls of your people—if any doubt soever arises amongst you: Go ye to Rome—to the Mother of the nations. Go, and Peter will instruct you thereupon."

Now, is this prerogative arbitrary and without guarantee of salutary exercise? The Apostolic formula from the first Council of the Church, that of the Apostles themselves, in Jerusalem, gives the answer:—"It has seemed good to the Holy Ghost, and to us." The special assistance of the Holy Ghost, the Spirit of truth, is implied in the very nature and use of this Godlike prerogative. Harkken to the solemn words of the Vatican Council, defining what has ever been believed in the Church: "Therefore, faithfully adhering to the tradition derived from the commencement of the Christian faith, to

the glory of God our Saviour, to the exaltation of the Catholic religion and to the salvation of the Christian nations, "Sacrosanctum Concilio," we teach and define that it is a Divinely revealed dogma that the Roman Pontiff when he speaks, Ex-Cathedra, that is, when in discharge of his office of Pastor and Doctor of all Christians, he defines in virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the Universal Church, is endowed by the Divine assistance promised to him in Blessed Peter, with that infallibility with which Our Divine Redeemer willed that the Church should be furnished in defining doctrine of faith or morals; and, therefore, that such definitions of the Roman Pontiff are irrefragable of themselves and not in virtue of the consent of the Church.

Father Doherty proceeded to explain the conditions of the exercise of the power, and the sphere of its extension. He ended with the prayer of Our Lord for unity among his own; that there should be but "One fold and one Shepherd." The discourse was brought to a close with the following glowing verses:—

Who is he that stands unbending,  
One\* with Christ the living Rock,  
Like a Pharos brightly beaming,  
Braving storm and billowy shock?  
Who is he his arms extending  
In blessings o'er a world restored;  
All the anthems of creation  
Lifting to creations Lord?

He the Vicar Christ—appointed  
O'er his kingdom e'er to rule;  
He the Teacher all-unerring,  
Ever of the Spirit full  
His, the plenitude of Priesthood;  
His, the all-forgiving power;  
His, supreme judicial office;  
His! until his dying hour.

Empires rise and sink like billows;  
There place knoweth them no more;  
Glorious as the star of morning,  
He o'erlooks the wild uproar,  
His the household all embracing;  
His the Vine that shadows earth;  
Blest thy children, mighty Father!  
Safe the stranger at thy hearth!

His the Kingdom, his the sceptre!  
Kneel, ye nations, at his feet!  
His that Truth whose fruit is freedom!  
Light his yoke, his burden sweet!

\*Note: "Quidquid potest Episcopus, potest vicarius." What the Bishop can do, that his vicar also can do.

BRANCH 232, C.M.B.A.

This popular branch will hold another euchre and social on East Monday evening, in the Windsor Hall. Tickets, which are limited, are nearly all sold.

**In Memory of Father Quinlivan.**  
The anniversary Mass usually held for the deceased members of the Order of St. Sulpice on the occasion of the first anniversary of their death, was chanted for the late lamented Rev. Father Quinlivan at Notre Dame Church on Thursday morning. The attendance of the members of the Order was marked, and included the Very Rev. Abbe Lecocq, Superior of St. Sulpice; Rev. Abbe Troie, Cure of Notre Dame; Rev. Abbe Charrier, Cure of St. James; Rev. Abbe Lelandais, Superior of the Montreal College. There were also present from St. Patrick's Church, Rev. Fathers McKenna, and Ryan. The Rev. Dr. Gerald McShane officiated, and was assisted by Rev. J. B. Ouellette, S.S., and Rev. J. P. McGrath, who acted as deacon and sub-deacon. The attendance of the pupils of the various schools of St. Patrick's parish was large.

**RECENT DEATHS.**  
Rev. Father Christopher, of the Franciscan Monastery, Montreal, will have the sympathy of his large circle of friends in Montreal, in the loss he has sustained through the death of his brother, Cornelius Fitzmaurice, which occurred last week, the result of accident whilst engaged at his business.—R.T.P.