

MONTREAL, WEDNESDAY, JULY 14, 1897.

THE IPISH PRIEST IN POLI

By His Lordship Bishop Healy

THE LIBERTY OF ACTION OF ECCLE-SIASTICS DISCUSSED.

The Duties of Priests in Regard to Questions of Mixed Politics Outlined.

Relations Between the Lay and Clerical Sections in Ireland Dwelt Upon in Touching Language.

At the annual meeting of the May-Logue, an important address on "The Irish Priest in Politics" was delivered by the Right Rev. Dr. Healy, Bishop of Clonfert. On rising to speak Bishop Healy was greeted with applause.

His Lordship said the applause of the meeting might not be so fervent when State—that was, to have his own opin-they heard the title of the paper, which ions on political questions, to exercise they heard the title of the paper, which was "The Irish Priest in Politics" [applause and laughter. | The question he proposed to discuss was a large and in some respects a very delicate question. His purpose, however, was merely to give what he considered to be sound advice to the young priests of the college and of the Union, and in so doing he would be careful to avoid saying any-thing that would be likely to give offence to any person either within or without the college [hear, hear] He claimed no special authority for his opinions. They were open to full and free discussion [hear, hear.] He only hoped that as he should confine himself to deducing clear clearly a violation of the civil and religconclusions from what he regarded as sound premises, others would do the simply persecution for conscience sake, and his zeal might outrun discretion; with undiminished force. The greater and his zeal might outrun discretion; with undiminished force. The greater and his zeal might outrun discretion; with undiminished force. to sentiment or emotion [hear hear.] He had said that the question as it stood was a large one. It had an historical aspect, reaching back through all the centuries of the Church's history, but he of his duty as a priest to take a prominhad of course no intention of discussing it from this point of view. He would content himself by merely observing what every scholar knew to be true, that the greatest statesmen whom Europe had ever seen were ecclesiastics, the story of whose lives was the most fascinating among the pages of modern history [applause] In the present day this question presents itself in manifold aspects throughout the Catholic world. It is an urgent and practical question in countries like France, Austria and Italy where the Church has long been established. It demanded an answer in ation, crushing and resistless. There Canada and the United States, where no Church was established, and it had to be faced in countries like England where a schismatical Church was still a powerful institution, as well as in Ireland, where The Long Battle for Faith and Fatherland had developed a religious patriotism and even in their own country the ques-There were many questions which be their application by special circum-longed to both tribunals directly and stances. The question then at once immediately, both spiritual and tem arose were there special circumstances poral aspects. There are a bound in the stances are and the should modify those poral aspects. Those were called mixed in Ireland, which should modify those

An Important Address Delivered questions. Educational questions, in matrimonial laws, poor laws, charitable bequests, and many others of a similar character belonged to that category. The canonist maintained that in the settlement of those questions, or most of them, the Church should be the predominant partner-that in the settlement of such questions the Church, that was to say the Pope and the Bishop and the priest, had a right to speak with authority and to insist on the recognition of the legitimate claims of their flocks by the Government of the day as well as by the politicians of every party [applause]. They knew that in these kingdoms such eacerdotal interference or dictation, as it had sometim a been called, had long been denied by the Government, but at the same time they must confess that

Great Liberty of Action was Allowed to Ecclesiastics,

much more indeed than they enjoyed in the so called Catholic countries of the Continent. They had poverty in Ire land, and they had as well a great many grievances, but they had also freedom freedom of speech, freedom of combin-ation, freedom of action—which was in itself a great blessing, a blessing which he believed no Catholic Irishman. lay or clerical, would be willing to barter for At the annual meeting of the May-nooth Union, which was held on Thurs-day, July 1, at Maynooth College, under those mixed questions of politics were the presidency of his Eminence Cardinal manifold and urgent, and there could he no doubt that the priest, having no dependence on the State, had a right, and oftentimes had the urgent dity imposed on him of taking a prominent part in their discussion. [Applause.] Secondly, he presumed, no one would deny to priest or bishop the right to take a citizen's part in the government of the the franchise according to law, and to do what any other citizen of his education and position might do without note or comment in the same circumstances. [Applause.] When a man becomes a pricet he did not cease to be a citizen ; he must pay his share in the public taxes; he must be amenable to the laws of the State. In this country the priest enjoyed no stipend or civil privileges whatsoever. If, then, he had to bear the burdens he certainly should enjoy all the rights of a citizen. [Applause.] To curtail them in any way or to impose upon the priest any civil disabilities was ious liberty. [Hear, hear.] It would be the eighteenth century. [Applause. Therefore, when he said that it was no part of the duty of a priest to intervene in politics, he meant that it was no part ent part in questions purely and primarily political, and no one could lawfully compel him to do so. He thought it his duty to prove the proposition clearly. Now, first of all, let them observe the public life of Our Saviour and His Apostles so far as it was disclosed to them from the New Testament. The years of Our Lord's public life were times of great political excitement, as they knew from Josephus and the Roman historians. In many respects the position of Palestine was strikingly like their own. There was a foreign dominwere national aspirations more intense and enduring even than their own. There were as

principles, and which justified the inter-ference of the clergy of this country in politics, which ought not to be tolerated in other countries? It was quite obvious that the proposition should be answered in the comparison should be answered in the affirmative [applause], although in his opinion the special reasons were by no means so urgent now as they were heretofore. When the Catholics got the Franchise

The Infinence of the Clergy

at once began to make itself felt in Ire land. O'Connell organized that influence, and mainly by its leverage he succeeded in winning the civil and religious liber-ties of Irish Catholics. But it was obvious that the questions of Emancipation, and the Tithes, and the Disestablishment of the Church, of National education, of proselytising schools, were mixed questions, in some of which the religious question was the predominant question. he priest had, as a priest, a perfect right to take a prominent part in the discussion and settlement of all these questions when the interests of the Church and the salvation of souls were at stake. In fighting for such things as Emancipation and Catholic education he was militans Deo. acting within the sphere of his duty, and fighting the battles of Christ. His fighting the battles of Christ. language might sometimes be violent, returned while the sun still beat down



THE LATE VERY REV. CANON BOURGEAULT.

THE ADMINISTRATOR DEAD. almost daylight by the faithful anxious to look for the last time on features so endeared to them in life.

Most Rev. F. Sourgeault Passes Away Suddanly.

A Sketch of His Career—The Fuperal Service at St. James Cathedral on

Tuesday.

The faithful on their visits to the Archiepiscopal Palace will miss a famil ar and venerated figure in that of the Most Reverend Father Bourgeault, Capitulary Vicar of Montreal and Dean of the Chapter of the Cathedral. The venerable priest died on the evening of the ninth instant after a short illness of three hours. It may be said that he died in the service of the Lord, a martyr to the duties of his holy office, of which he was ever a persistent and devoted observer. He had left the Palace in the heat of the day on a special mission and

MONSIGNOR BRUCHESI HONORED

The Functal Services.

It was a solemn and impressive scene. vesterday morning, when, in the great Cathedral of St. James, the body of Rev. Canon Baurgeault was consigned to its last resting place in the crypt of the noble and sacred edifice, the walls of which he had so much helped to build by his loving labor and devotion. The Cathedral, which had been kept open all

night, was still thronged with the clergy and laity eager to bid farewell to the mortal remains of one who had been so dear to them. The whole interior was draped in black and purple, and from the four corners of the vast cupola hung festoons of funeral drapery. All the clergy present occupied seats within the altan rails or special seats in the choir.

His Lordship Bishop Decelles, co-adjutor of Bishop Moreau of St. Hya cinthe, officiated as celebrant of the grand Requiem Mass, with Rev. Father Piene, Parish Pricet of Lachine, as assistant priest, and Rev. Father Hetu o St. Scholastique, and Rev. Father Pay ette of St. Eusebe, as deacon ard sub deacon of honor The master of cere monies was Rev. Father Perron and the pail bearers were Rev. Father Larceque Rev. Father Adam, Rev. Father Ludur antaye and Rev. Father Pellevier.

antaye and Rev. Father Pellevier. Among the clergy who assisted at the functal ceremonics were Bish, p Gravel, of Nicolet; Bishop Emard, of Valley field; Rev Father Antoine, Mitred Abbé of Okay: His Grace Archbishop Bruchesi, Rev. Father Garneau, representing Car-dinal Faschereau of Quebec; Very Rev. T. Hamel, representing the University of Laval, Quebec; Canon Saucier, repre-senting Bishop Blais of Rimonski; Vicar General McConley, representing Bishop General McCauley, representing Bishop Larocque of Sherbrooke; Very Rev. Father Routhier, representing Bishop Dunamel of Octawa; Canon Baril, representing Bishop Laff-che of Three Rivers; Very Rev. Father Chom-poux of St. Polycarpe; Vry poux of St. Polycarpe; V r. Rev. Father Dugas of Cohoes, N. Y. Canon Decelles of St. Hyacinthe; Canon Racicot, Canon Archambault, Canon Vaillant, Canon Cousincan and Canon Vaillant, Canon Cousineau and Canon Martin, all of the Archdiocese of Montreal; Rev. Father A. Brissett; Rev. Father C. J. Brady; Rev. Father L. Dupuis, Parish Priest of the Church of the Infant Jesus; Rev. Father J. Lonergan, of St. Bridget's; Rev. Father Auclair, of St. Jean Baptiste; Rev. Father Chas. La-rocque, of St. Louis de France; Rev. Canon J. W. Leclaire, of St. Joseph's; Rev. Father Adam of the Sucred Heart; Rev. Father G. M. Lepailleur, of Majson-Rev. Father G. M. Lepsilleur, of Maison-euve; Rev. Father H. Brissett of Hochelaga; Rev. Father A. Marschais, Rev. Father F. L. Adam, Rev. Father J E. L. Forbes, Rev. Father O'D mnell, Rev. Father Donnelly R v. Father Strubbe, Rev. Father Kavanagh, Rev.

A Gift of One Thousand Dollars Presented to the New Archhishop By the Society of French Canadian Artisans,

On Thursday evening last the Cabinet de Lecture on Notre Dame street was the scene of a magnificent demonstration in honor of the new Archbishop of the Diocese of Montreal. The Society of French Canadian Artisans, which has a membership of over 13,000 men, considering it their duty to celebrate the advent to the Episcopacy of their Almoner, assembled in the above men tioned hall to tender Monsignor Bruchesi a public testimonial of their devotion and esteem.

There were present a large number of reverend gentlemen from the City of Montreal and neighboring parishes, and several officers and members of the Artisans' Society, under the chairmanship of the President, Alderman T. A. Grothé.

The President made a few remarks, declaring that as the new Archbishop of the Diocese was the chaplain of their society and was to continue as such, they considered it their duty to make him a present on the occasion of his elevation to the Archiepiscopal throne of Montreal Mr. Grothe terminated his remarks by reading the following address :---

THE ADDRESS

To His Grace Monsignor PAUL BRUCHESS, Archbishop of Montreal.

Monsigner,-Yeu have kindly allowed the members of the Artisans' Society to tender to Your Grace the expression of their profound respect ; we thank you. On the occasion of your elevation to the Archiepiscopal See of Montreal, all the Catholics of Canada rejoice and thank Heaven. Your venerable suffragans speak a language that moves and edifies us ; your diocesians proclaim you ; your metropolitan city congratulates itself to 'ce one of its children becoming its chief pastor; your chapter and your clergy hail with honor your advent to the episcopacy; the communities and the benevolent associations who have already received the light of your counsels hasten to congratulate you.

Catholics and French Canadians, the artisans whose chaplain and guide you have been and kindly wish to continue. have held themselves in honor to mingle their voices with this general concert. Permit as to say it, Monsignor, it was for us an obligation, as well as an honor, to offer you our humble congratulations

Many Political Parties in the Country.

There was chronic insurrection, confiscation, imprisonment-no single element of resemblance was wanting, and which had become a second nature in yet there was no reference to all that in every genuine Irish heart [applause]. In the New Testament, and, as far as they considering the question they must could judge, Our Saviour, as well as His confine themselves to their own country, Apostles and disciples, kept entirely aloof from political questions of the time. tion had what he might call its histori- Once only a dangerous question was put cal aspect, and they might discuss the to Our Saviour in order to compromise intervention of the Pope or the Bishops, either collectively or individually, in Irish politics. Well, he hoped he was and simple answer that had so little of wise enough to avoid the discussion of local politics in it that it held good for the question on his own responsibility all time. "Render unto Casar the things on that point of view [laughter and ap-plause]. He would confine himself to that are God's." If the life of Our Saviour the humbler but not less desirable and was to be a model for a good priest no useful question of the intervention of one could blame the priest for declining the Irish missionary priests in Irish to take part in the struggle, no matter politics; how far it is lawful and desira- how the patriots may declaim against ble, and what rules and safeguards him. In the treaties setting forth the should be effected against the abuse of obligations of a priest-which they knew such interventions. First of all, he [Dr. | well-they would search the pages in Healy] thought it was no part of a vain for any reference to the duty of a priest's duty to intervene at all in pure- priest taking any part in the political y political matters. Of course, he meant movements of his time. Not only was by politics the practical science of there no reference to the duty of a priest governing the State with a view to pro- taking a prominent part in political mote the temporal well-being of its citi- questions, but there was what happened zens. The Church had its own end to to be a very clear counsel, if not a preaccomplish, and that was to promote the cept, of abstaining from such discussion. spiritual or supernatural well being of A priest was an officer on acits children both here and hereafter. tive service in the army of Oftentimes it was extremely difficult to Christ. He thought, therefore, speak discriminate between the functions of ing of the priest in general, it must be one and the other. They knew as that admitted that it was no part of his duty in many cases both the soul and the to mix himself up with politics, and body, for instance, must co-operate to that he ought, as a rule, keep aloof from produce any useful effect, so also must them as much as possible. Those were, the Church and State cooperate in however, general principles applicable friendly union to produce the best effect. to priests at all times, and in all coun-There were many functions that under tries, and like other general principles different aspects appertained to both, they are liable to be greatly modified in

the priest and the Bishop had a right of in the space of three short hours passed intervening prominently in the political away. discussion of those mixed questions, and that right no fair-minded man could question (hear, hear). Secondly, in Ire-land, owing to its unhappy history the gentry, that was to say the men of landed property, of education, of wealth, and social position, who in other countries were the only leaders of the people, were in Ireland their enemies (applause)hestile in religion, hostile in race, hostile in their sympathies and interests. So the Catholic people in their legitimate efforts to secure their rights would be entirely without leaders in the rural districts if the priest did not become the guide and shepherd of his people in temporal as well as in spiritual matters. [Applause.] This was undoubtedly the fact, and of itself it went far to justify the activity .of many of the clergy, even in the purely political struggles of the past, [applause.], and this became a still weightier and more urgent consideration when they reflected on the history of the last 400 years. Soldiers going through the same prolonged campaigns, sleeping in the same tents at night, making toilsome marches together for many a weary day, fighting shoulder to shoulder against the com mon foe on a hundred battiefields, helped each other, loved each other, and were ready to tight and die for each other. [Applause.] There was no comradeship] so deep, so close, so enduring, and such was the comradeship that existed through all the dreadful past between the Irish priests and the Irish people. [Prolonged applause.] Together they rought, they suffered, and they died. When the dread, unhappy night was passed, and better days began to dawn upon them, could they be indifferent to each other's lot? It was not in human not be expected to stand by indifferent life. when his people were still engaged in unequal conflict with the historic foe. Theoretically politics might be no part of his business, but few men would blame him greatly if he threw in his lot with the oppressed against the oppressor, with the weak against the strong, with the poor against the rich, with the men of his own kith and kin against the aliens who spurned his race, his country, and his religion. [Pro-longed applause] They should, row-ever, bear in mind that although there was A Want of Competent Leaders

amongst laymen in the past, this want would scarcely be admitted by the prom-inent politicians of the present time (laughter). They thought themselves quite competent to lead them to victory.

(CONCLUDED ON EIGHTH PAGE)

but in the main he was right; his cause best effected more than the seventy was just, and his work was high (ap-) years of labor in the service of the plause). And for the same reason now Church had done and Father Bourgeault

Sketch of His Life.

The Most Reverend Father Florent Burgeault was born at Livaltrie, near Montreal, on February the 23rd, 1828, His father was Victor Bourgeault and his mother Marie Joseph Bourque. He studied the classics in the college of L'Assomption and on the 14th of Sepember, 1851, was or lained priest by Bishop Prince, Coadjutor to Archbishor Bourget and first bishop of St. Hvacinthe. For four years subsequent he held the chair of philosophy and the ology in his Alma Mater, and in 1855 was called by Archbishop Bourget to the charge of the parish of St. Polycarpe Shortly afterwards he passed to the cure ship of St. Joseph du Lac in the County of Two Mountains. In 1859, on Rev Father Charles Edward Fabre resigning the curcship of Pointe Claire to become Titulary Canon of the Cathedral and reside with Archbishop Bourget, Rev. Father Bourgeault was appointed to the charge. In 1877 Rev. Father Bourgeault was transferred to Laprairie, in charge of which parish he remained fourteen vears.

In 1891 Archbishop Fabre conferred the dignity of Titulary Canon on Rev. Father Bourgeault, and when, in 1892 Grand Vicer Marechal died, he was in vested with this important office with the added dignity of Dean of the Metro-politan Chapter. On the death of His Grace, the late Archbishop Fabre, the charge of the administracion of the affairs of the department devolved on Canon Bourgeault. It would seem that he only awaited the opportunity of a successor to his beloved bishop to lay down his charge and fly to the rest in nature. The "soggarth aroon" could the Lord which he had so well earned in

> The Remains Removed to th Cath dral. The mortal remains of Capitular Canon Bourgeault lay in state all Monday evening in the Cathedral of St. James. They were removed from the mortuary chamber in the Archiespiscopal Palace at seven o'clock in the presence of every priest in the Archdiocese who could possibly leave his charge. The pallbearers were the honorary titulary curons and the ceremonial was the same as that observed during the obsequies of the late Archbishop Fabre. The route of proces-sion to the Cathedral was from the main entrance of the Palace to Lagauchetiere street to Cathedral street, thence to the main entrance of the sacred edifice. The procession, composed almost of the dead The Cathedral, which was

Rev. Father Father Salmon, Rev. Father Quinhvan, Rev. Father Mc Callen, Canon O'Meara.

Among the laity present were Hon. Among the fary parson with the Judge Luran, Hon Judge Pagnuelo, Hon, L. O. Tailton, Judge Pagnuelo, Hon, L. O. Tailton, Dr. Hon, A. Desjardins, Dr. Bourque, Dr. Thomas Brisson, Hon, J. D. Rothand, Mr. B. Tansey, Mr. F. B. McNamee

The choir was in full strength, and was under the direction of Mr. E. Lebel. Casciolini's splendid funeral Mass was sung, the soloists being Messrs. Lebel. Gohler and Guilemette. Mr. R O. Petletier's Libera was chanted by the choir before the last absolution, and as the body was being carried out of the church to the crypt, Besthoven's funeral morea was slowly played by the organist. The scene was most solemn and awe inspir

In the ranks of those who followed the remains to the final resting place were white haired priests and young menthose who had known him for the greater part of his saintly career and those who had only known the venerable priest but a very short time before his death. The mortal relics of the late Canon Bourgeault lie in the crypt immediately to the right of the casket containing all that is earthly of the late Bishop Lartigue, first prelate in charge of the diocese of Montreal, and who died on the nineteenth of April, 1840.

DEATH OF REV. FATHER LARCHER, S. J.

In the death, on Wednesday of last week, of one of the oldest Jesuit Fathers in the person of the Rev. Father Larcher, not only the community itself but all St. Mary's College was plunged into grief. The dead priest was born in Irville, France, in 1815, on the 14th of June. and was therefore 82 years of age. He entered the novitiate of the Jesuit Order in Brusels and was ordained priest on February the 27th, 1847. He came to Canada in 1849, the year following the founding of St. Mary's College. He was third professor in 1850 and in 1851 was second. In the following year he was appointed Pro fessor of rhetoric. For four years he was given mission work, and from 1856 to 1869 again occupied his old professorship. He then spent two years in Que bec and on his return was again made professor of rhetoric until 1881, when he finally retired. Among his pupils were Hon. Judge Loranger, Hon. Joseph Royal, the Hon. Honore Mercier, and Drs. Mignault and Merrill, the latter two gentlemen attending him during his list illness. From 1881 to 1892 he filled the office of librarian, but he then had to renounce it on account of old age. He spent most of his time reading the Lives of the Saints and reciting his roentirely of the clergy, recited the office sary. The remains of Rev. Eather kept open all night, was crowded until | for interment.

ar wirm acclamations; we will not take upon ourselves to enlogize Your Grace. Your works, your writings, your eloquent speeches have long since done so ; let us simply say, "we know you, we love you."

To this testimonial of affection, so legitimate on our part, permit us to add that of our perfect and entire submission to the authority of which by the grace of God and the choice of the Holy See you are now the depositary.

le is in the spirit of these sentimests that we ask of Your Grace, for our assoclation, for our families and for ourserves, one of your first blessings. Sth July, 1897.

The Archbishop's Reply.

This address received prolonged applanse, and when Monsignor rose to speak there reigned a protound silence. His Grace seemed greatly moved and made an eloquent and sympathetic re-ply, in which he said: "I am profoundly impressed by the sentiments and yows which you express in your name and in the name of your Society. To your sentiments of gratitude and affection you have generously added a rich gitt, which reminds me of your generosity when there was a question of finishing the Cathedral of Montreal, which for such a long time had remained incompleted. We had but to say a word. and you hastily and heartily subscribed the sum of \$500. To day you double that sum, to place it in the hands of your Archbishop on his advent to the See of Montreal. I thank you with all the effusion of my heart. This money I accept as alms, for I declare to you I do not wish to keep a cent for myself. It will all go to the poor of Montreal, who, more than all others to day, become my beloved children. There are many, I know, who will knock at the door of the Bishopric asking help and protection. It will please me much to help them, even from your generous offering. It is therefore to the poor and unfortunate that you make this magnificent present. this evening, and in their name once again I thank you."

His Grace then announced that in his flice of chaplain to the Artisans' Society he would be replaced by the Rev. Canon Archambault, whose talents and devotion were universally known. After this announcement as well as throughout his oration Monsignor Bruchesi received. grand applause.

Personal.

Rev. Father McGinnis, formerly of St. Cunegonde parish, left last week for a trip to the United States, with the intention of visiting several friends in the priesthood and rebuilding his health, Larcher were taken to Sault au Recollet | which has been failing for the last few mouths. ۰. ,

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