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# The True



# Witness

Vol. LVII,

MONTREAL, THURSDAY, APRIL 30, 1908

PRICE FIVE CENTS

## The Rights of the Supreme Pontiff.

(By Rt. Rev. Monsignor Joseph F. Mooney, V.G., in N. Y. Freeman's Journal.)

No one, I think, will deny that the Church in our day is undergoing a severe ordeal. The assertion holds true if the term "Christianity" be taken even in a loose sense. But it holds still more true, and you can well believe it, if the term "Christianity" be understood as identical with the religion which you and I profess and with the Church to which you and I belong. It may indeed be a question whether that ordeal is severer than at any other time in the history of the past, but this much is at least certain: it has now some features that are distinctly its own, and that do not lessen its pain and its bitterness to those of the household of the faith. Heretofore, as now, the Church has had her open and avowed enemies, those who made no concealment of their purpose and who, with motives as varied as the range of human passion could suggest, and with weapons as deadly as human ingenuity could devise, sought to encompass the Church's failure and the Church's ruin.

No great amount of knowledge is required to tell us this, and, as a consequence, our deepest sympathies went out, and are still going out in abundant flow, to the tried and harassed mother of us all. Realizing, then, the greatness and the soreness of her present afflictions, it was hard indeed for us who live in this favored land of ours to imagine whence new ones could arise, new dangers come, or new perils threaten. Runners, it is true, of such there may have been; symptoms, too, may have in a measure manifested themselves, but they were so vague and faint that they passed us by well-nigh unheeded; until a Voice from the heights of its own clear vision, and with the weight of its infallible authority, was raised to warn us and to arouse us, to teach us and to tell us that the most prominent of the adversaries of our Church today, are to be found in her own bosom. The revelation was assuredly startling to the most of us, but it was a revelation fully substantiated by the solemn words of our Holy Father Pius X, in his Encyclical on "Modernism."

Brothers, what do you, as intelligent and, at least, as ordinarily instructed Catholics, think of a system which holds that the proof that there is a God at all, resolves itself in its last analysis into a mere sentiment of our soul; that God's communication with His creatures was not made in the sense or the way in which you have been taught to believe it was made; that the Sacred Scriptures are but a collection of human experiences that may have happened in any religion? A system which holds that Our Lord was limited in His knowledge, that perhaps there was a time when He was not conscious of His own divine mission; a system thus destructive, as the Holy Father says, of His Divine personality? A system which holds that the Church is but the product of the collective consciousness of her members, to which collective conscience, her teaching authority, her sacraments, her liturgy, and her whole action must be subject? A system which holds that religious truths may vary; so that what seems to be true at one time, may cease to be so at another; that thus dogma and doctrine may convey very different meanings to the passing generations of progressive mankind?

Ponder for an instant, if you will, upon the impact of that teaching. Consider the philosophy of it. Its theology. Would he who is the Supreme Head of the Church, would he be true to himself and to his sacred trust, if he did not rise up and in words, awe, of blasting force, reprobate, and condemn it? Would he who is the Watchman supreme on the towers of Israel, placed there to guard the deposit of faith, would he be mindful of his high office, did he not unmask the foes from within as well as without, expose their designs and put upon them the mark of their treachery and their guilt? Would he, in fine, to whom were said—in the person of the first occupant of that office, the successor in that apostolic primacy—the words: "I will give to you the keys of the kingdom of heaven"; the words: "Feed my lambs; feed my sheep"; the words: "Simon, Simon, behold Satan hath desired to have you so that he may sift you as wheat; but I have prayed for thee that thy faith fall not, and thou once being converted, confirm thy brethren"; would he not have proved himself a recreant and unfaithful servant if he could forget them, in the charge committed to his care? Ah, brethren, he did not forget them, as none from Peter to Pius forgot them, and as the history of Christendom for nineteen hundred years proclaims on its every page. For go through that history

stitutions with the widest and deepest results of scientific inquiry; and, in a word, with every aspiration of humanity.

Modernism, will it last? Who can tell? But one thing is certain, one thing is clear: It can no longer hide itself beneath the broad mantle of the Church; no longer be free to work its poisonous way, not only into the branches and shoots, as the Holy Father says, but into the very trunk of the tree of faith, and into the heart of the Church; but now, being cast out into exterior darkness, it will be left to find its place among heresies, the other errors, and the other aberrations of human reason, which have so often vexed the course of the bark of Peter down the stream of time.

With grateful, loyal hearts, then will we acclaim the act which has brought this blissful consummation and, with joyous obedience, accept it. With renewed devotion will we rally round him whose act it was, and in his voice recognize the voice of Him who once said to the tempest and the storm: "Peace, be still." Thus will it ever be, as it has ever been. Thus will it ever be, and our hope gladdened, our courage uplifted and our very life pulsate with the throbbings of a new life within us, as we behold that olden bark ploughing her way triumphant through the tumultuous sea that would engulf her; ploughing her way triumphantly through the angry waves and the winds that madly beat against her; through the shipwrecks of philosophies and the shattered hulks of the empires and monarchies now strewn along the shores of time; ever bearing with her and within her the souls of the redeemed of Christ, and bearing them, eye up to the eternal mountains that stand forever around the heavenly Jerusalem.

### Loisy the Apostate.

He Lacks the Style and Candor of Renan.

Is Loisy an apostate or an apostate? Such is the question proposed by the Civiltà Cattolica. The writer of the article has his subject suggested to him by an essay in the fortnightly organ of Modernism, Nova et Vetera (Rome), in which the writer extols Pere Loisy, and commends "his influence on the young clergy of Italy."

The writer in Nova et Vetera remarks: "In the soul of the heretic I have discovered an apostate," and adds that "the religious youth of Italy have found in Loisy the apostle of their redemption." Further still we read in the Modernist publication:

"With a wonderful and elastic sense of liberation from the dead past we clearly recognize in this teacher the character of a great apostle. Yet the theologians of the schools, the paid hirelings, those who are zealous supporters of an orthodoxy which distributes honors and wealth, the superiors in theological seminaries, have conspired to abuse and express their abhorrence of this so-called heretic with a thousand voices raised in bitter vituperation."

The Civiltà Cattolica declares that the chief fault of Abbé Loisy is his inconsistency. He would wear the cassock and the biretta, would say mass and listen to confessions while at the same time in his work, the "Synoptic Gospels," he denies all the principal doctrines of the Roman Catholic Church, on which all Church discipline, order and rites are based. Thus the Civiltà Cattolica asserts:

"Loisy has not scrupled to disseminate far and wide, now by word of mouth, now by his writings, things which the Church looks upon as blasphemous. He has attacked doctrines which to the heart of Christians are dearest and most sacred, such as the adorable person of Christ, His miraculous conception, the stainless virginity of His most holy Mother, His glorious resurrection, the founding of His Church, and of the two sacraments, etc. He assails not only Catholicism, which is the sole perfect and complete Christianity, but all Christianity of whatever form."

He also attacks the Pope in his "Plain Reflections upon the Decree of the Holy Office." In both these actions he has broken the obligations he undertook on entering the priesthood. The writer we are quoting declares that Loisy is trying to pose as a second Renan, whose great abilities he does not share. Moreover:

"It is not unjust to charge Loisy with technical and actual apostasy, such as that of Renan, although perhaps the apostasy of Renan is the worst case of the two. This, indeed, is the only way of characterizing the attitude taken by the French abbe and his little Italian mocking birds. These latter, poor youths, victims to the poll-parrot habit, a judgment brought upon them by their pride, merely echo the words of this apostate, and summarizing 'the fundamental ideas' scattered through their 'Synoptic Gospels,' represent Jesus Christ our Lord as a village artisan, ingenuous and enthusiastic, who believes in an

impending end of the world, collects a small band of illiterate followers, etc.

These views the Roman Catholic writer naturally charges with being blasphemous. They owe their influence, we read, to the superficial arrogance with which they are uttered before "shallow and frivolous" auditors among whom are "young men always ready to accept rash novelties as the latest results reached by criticism and science." But Loisy is merely posing without either the great predecessor. Thus we read:

"Alfred Loisy totally lacks the style and sincerity of Renan. He does not even aim at the candor shown by the author of the 'Life of Jesus.' He tries to veil his apostasy and blasphemy not only under the mantle of science, but under the claim that he is doing the work of a new apologist, calling up a new religious spirit, a new Catholicism, refined and developed. It is thus he attempts to seduce the unwary minds of his generation, who are not willing to throw off all religion, but would like to be allowed an accommodated system, suitable to their fancies and, as they say, to their individual and social cravings."

The writer justifies the major excommunication passed by Pius X, upon Loisy in the following terms: "The grounds of this decree are perfectly plain. Even if they were not so, the subsequent words of the French abbe would afford them ample justification. He has shown himself determined to defy with obstinacy the authorities of the Church. The Pope, he declares, has spoken the truth when he announced that he could not keep silence without betraying the deposit of traditional doctrine." After this no one can doubt the actual existence of Modernism, nor deny that, in its essence, it is an apostasy from the essential principles of Catholicism.

He who embraces this Modernism separates himself from the Church, communicates himself. In fact, he throws up every form of historic Christianity and so far becomes an apostate and an unbeliever.—Literary Digest.

### Terrible Catastrophe at Notre Dame de la Sallette.

Practically the entire village of Notre Dame de la Sallette, 20 miles above Buckingham, on the Lievre River, was wiped out in a disastrous landslide at four o'clock on Sunday morning, entailing the loss of 35 lives and the injury of many persons. The property damage will amount to at least \$50,000.

Notre dame de la Sallette, the scene of the catastrophe, is a little place in East Portland township, Labelle county, sixteen miles north of Buckingham. It is situated on the Lievre River, eighteen miles from its confluence with the Ottawa. The place is surrounded by an agricultural country, following the clearing after lumbering operations, which are still carried on extensively in and adjacent to the locality. La Sallette is seven miles from Poupore, where, on Oct. 11, 1903, another landslide occurred. It is a coincidence that the slide happened also on a Sunday, and at almost the identical time of this later disaster. It was much less serious, for while three farms, belonging to Messrs. Brazeau, Clement and McMillan, slid into the river, no loss of life resulted. The escapes, however, on that occasion were miraculous. The Lievre River was completely blocked for a mile, while the government locks were carried away and navigation impeded for months.

The geological formation of the whole district is similar. The ground is a blue clay, which rests on bed rock, of the glacial period. This was polished smooth by glacial activity and the spring moisture, percolating through the clay probably was the cause of the Poupore landslide, and Sunday's disaster was probably due to similar conditions.

### Condensed News of the Week.

Lieut.-Gen. Linevitch, aide-de-camp to the Emperor Nicholas, and commander of the first Manchurian Army died from pneumonia on April 23. He had been ill for a little over a week, and on several occasions symptoms of heart failure were manifested. On Tuesday he had an attack and it was found necessary to perform an operation, after which the patient gradually became weaker.

Returns have been compiled by the Immigration Branch which show that the immigration into Canada during the twelve months ending March 31, 1908, the financial year of the Dominion, was 262,469, made up of 129,182 British, 83,975 Continental and 58,812 from the United States.

Dr. Barnes, chief travelling inspector of the meat inspection division of the Agricultural Department, has been promoted to take charge of all the inspection work of the Dominion under the Meat and Canned Food Inspection Law of last session.

## No Better Place



In Montreal to choose Spring Shirts and Ties --All new designs.

### BRENNAN'S

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The Pope last Thursday gave an audience to fifteen hundred fever-stricken, half-starved peasants from the Roman Campagna. His Holiness made a speech to them, expressing affection for the poor and lowly, and promising them financial help to relieve their miseries. The peasants cheered and wept. The Pope was much moved by their gratitude.

A committee of Vienna citizens which is arranging for the jubilee pageant in honor of the Emperor Francis Joseph has just insured the Emperor's life with a British company for \$1,750,000, until June next, in order to cover the expenses for preparations of the celebrations in the event of his death before they occur.

A most unpleasant surprise greeted the people of Anse-au-Loup on Tuesday morning, when it was learned that the rear portion of the dome of the church had fallen. The church is a new one, and is still under construction, and during the night, the rear portion toppled over, doing considerable damage to the roof of the sacristy, upon which it fell.

Hull City Council, after a stormy meeting, refused to cut off six of its liquor licenses, although ordered to do so, by the Quebec Government, and granted renewals to all those who had held licenses in 1907. The majority of the council claim that the city is being unfairly treated, inasmuch as they say other cities are allowed to make a gradual reduction.

St. Joseph's German Catholic Church, on College avenue, one of the largest churches in Winnipeg, city, was destroyed by fire early on Monday morning. The original cost of the building was \$75,000.

In the dense snowstorm of Saturday, while off the Isle of Wight, the American liner St. Paul rammed the British second-class cruiser Gladeflor sending her to the bottom in a few minutes. Over twenty men on the cruiser were lost. During the terrible time perfect discipline was maintained on both vessels. No blame is attached to any one.

Three walls of a new convent in Quebec, which has been in process of construction since last fall at the corner of Boulevard Langelier and Notre Dame des Anges and Charest streets, collapsed about 9 o'clock on Sunday morning. The accident is attributed to the effect of the frost.

There was another large birth rate in the city last week. The total births numbered 187. The total deaths was 177.

A delegation from Fredericton, N. B., interviewed the Minister of Agriculture at Ottawa relative to Fredericton's claims for Dominion exhibition grant of \$50,000 in 1909 for the New Brunswick provincial exhibition, which will be held in Fredericton during September of next year.

### PRINCIPAL NAMED FOR MONTREAL CALM SCHOOL.

Mr. H. Mondoux, teacher at Belmont School, was on Tuesday night appointed principal of Montcalm School by the Catholic School Board, in succession to Mr. J. N. Perreault, who was made Director-General but a short time ago, following the death of Mr. A. D. Lacroix.

### Premier Receives Letter of Thanks From Ladies.

The following letter was received by Hon. Mr. Gouin, Premier of Quebec:

Montreal, April 23, 1908.  
Honorable Mr. Gouin,  
Premier of the Province of Quebec.  
Honorable Sir,—Permit me on behalf of the St. Jean Baptiste Federation and the committee to offer you our most sincere gratitude regarding the changes made in the Quebec License Law. It is a reform which none of your predecessors dared to make, despite the fact that

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the abuses existed at that time. You are entitled to the fabrications of all who have the interest of the country at heart, and I beg you to believe that we highly appreciate the courage and lofty views of which you have given proof.

Accept this expression of our gratitude and believe me to be Yours sincerely,  
MRS. F. L. BEIQUÉ,  
President.

### Reading Notice.

The Wilson Carbon Paper Company, Limited, of 337 Craig Street west, Montreal, has just commenced the manufacture of all kinds of high grade carbon paper for typewriters and pen and pencil use. They are making a specialty of selling their products direct to the consumer at trade prices.

Before coming to Montreal the proprietors of this company were engaged in the manufacture of these goods in New York and are the most experienced manufacturers in this country. Their carbon papers, etc., have met with universal success in Montreal, where they are selling at a price of \$1, \$1.25 and \$1.50 per box of a hundred sheets, for the different grades.

These goods can be obtained by mail. Samples sent on request. They also manufacture a full line of duplicator hand and type stencil paper both for rotary and hand updaters, also duplicator inks for and circular duplicators.

### Irish Emigration Returns.

In the report upon the emigration statistics of Ireland for 1907, it is stated that the emigrants who left Irish ports during that year numbered 89,562, or 9.0 per 1000 of the estimated population of Ireland in the middle of the year, showing an increase of 3,644 as compared with the emigration in the year 1906. The number of males who emigrated in 1907 was 21,606, or 1863 more than in 1905; and the number of females 13,056, showing an increase of 1,781. The number of emigrants, natives of Ireland, who left Ireland in 1907 is above that for the previous year, and above the average for the preceding five years, by 2,502. There were 35,802 natives of Ireland (or 8.9 per 1000 of the estimated population) and 450 were persons belonging to other countries among those who emigrated in the year 1907.