

The True Witness



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The Encyclical of Our Holy Father Pope Pius X. Re-elected Chairman of Irish Party

To our Venerable Brothers the Cardinals, Archbishops and Bishops of France, to the French Clergy and People.

PIUS X., POPE.

Venerable Brothers, Beloved Children, Health and Apostolic Benediction: Once again the grave events that crowd on each other in your noble country, bring Us to address the Church of France in order to support her in her trials and to console her in her grief. For when his children are in trouble the Father's heart is drawn more than ever towards them, and so when We see you suffering Our love naturally wells up with greater profusion from Our paternal heart and flows to you with more force and sweetness.

Your sufferings, Venerable Brothers and beloved children, awake a painful echo throughout the entire Church at this moment; but We feel them still more keenly and We share them with a tenderness which grows with your trials.

A MAGNIFICENT SPECTACLE TO THE WORLD.

True, the Master with these bitter griefs has mingled a consolation than which none could be dearer to Our heart. That has been given to Us by your invincible attachment to the Church, by your unswerving loyalty to this Apostolic See, and by the strong, deep unity that reigns amongst you. Of this loyalty and unity We felt sure from the beginning, for We knew the nobility and the generosity of the French heart too well to have any fear that, in the open field of battle, disunion would be permitted to spread in your ranks. None the less We feel an immense joy in the magnificent spectacle you present at this moment, and while We praise you highly for it before the whole Catholic Church, We return thanks from the bottom of Our heart to the Father of mercies, the Author of all good.

WAR ON GOD.

Recourse to the infinite goodness of God is all the more necessary since the conflict, far from abating, is becoming more intense and more general. For now it is not alone the Christian faith that men are attempting to tear at any cost from the hearts of the people, but all belief which raises man above the limitations of this world and supernaturally draws his tired eyes toward heaven. It is impossible to entertain any illusion on this point. War has been declared on all that is supernatural, because behind the supernatural God stands, and it is God who is to be obliterated from the heart and the mind of man.

The assault will be made fiercely and without quarter. It is possible, and even probable, that trials more severe than those you have hitherto known await you as the attack develops. Prudence therefore requires each one of you to prepare for it, and this you will do frankly, valiantly and confidently with the certainty that no matter how fierce the battle prove, victory will in the end be yours.

UNITY THE PLEDGE OF VICTORY

The pledge of this victory will be your unity, first among yourselves, and then with this Apostolic See. This double union will render you invincible, and all assaults against it will come to naught.

Nor have our enemies been blind to this. From the beginning and with great perspicacity they have made it their aim, first to sever you from Us and from the Chair of Peter, and then to sow division amongst you. Ever since they have followed the same tactics, and have used them unremittently and in every possible way, some by bewilderment and cunning formulas, and others brutally and cynically. Specious promises, degrading bribes held out to scheming, menace and violence, everything has been brought into

play. But your clear-sighted loyalty has foiled all these efforts. And the enemy, realizing that the best way to sever you from Us was to undermine your confidence in the Apostolic See, has not failed, from the tribune and through the press, to endeavor to bring discredit on Our acts, by misrepresenting and even calumniating Our intentions. THE CHURCH A MESSENGER OF

PEACE.

The Church, you have been told, is endeavoring to stir up religious war in France and is eagerly calling for a violent persecution. A strange accusation, truly! Founded by Him who came to bring peace and to reconcile man with God, the Church, the messenger of peace on earth, could not desire religious war but by repudiating her sublime mission, and proving false to it before the whole world. On the contrary, she remains and always will remain faithful to her mission of patient gentleness and love. Besides, the whole world knows to-day, beyond possibility of mistake, that if religious peace is destroyed in France, the responsibility for it rests not with the Church but with the Church's enemies. Impartial men, even when they do not share our faith, recognize that if there is a religious conflict in your beloved country, it is not because the Church has been the first to raise the standard, but because war has been declared on her. This war, especially for the last twenty-five years, she has been forced to suffer. That is the truth. The declarations, uttered and repeated a thousand times in the press, in Masonic Congresses and gatherings, and in Parliament itself, as well as the assaults that have been made continuously and systematically against her, all prove it. These are undeniable facts and against them mere words will never prevail. The Church does not want war, least of all religious war, and to assert the contrary is a calumny and an outrage.

KNOWING SUFFERING, SHE NEITHER DESIRES NOR FEARS IT.

Neither does she desire violent persecution. She knows what it is, for she has suffered it throughout the ages and in every clime. Several centuries of her life passed in blood give her the right to proclaim with holy pride that she is ready to face it without fear whenever necessary. But persecution in itself is an evil, since it is an injustice and it hinders man from adoring God in freedom. Therefore the Church cannot desire it, not even in view of the good which Providence, in its infinite wisdom, always draws from it. Besides persecution is not only an evil—it means suffering; and this is another reason why, out of pity for her children, the Church, who is the best of mothers, never will desire it. SHE IS BEING PERSECUTED AND

THE WORLD SEES IT.

But the persecution which she is accused of wishing to see begun and which, as alleged, it has been decided to refuse her, is in reality being inflicted upon her. Have we not seen quite recently the Bishops, even those among them most venerable by reason of their years and their virtues, driven from their residences, the seminarians expelled from their preparatory and higher seminaries, and the beginning of the eviction of the parish priests from their presbyteries? The whole Catholic universe has been a pained witness of this spectacle, and it has not hesitated to stigmatize this violence as it deserves.

SHE HAS NOT ABANDONED HER PROPERTY.

With regard to the ecclesiastical property which We are accused of having abandoned, this property was in part the patrimony of the poor and the patrimony, still more so



HON. JOHN E. REDMOND.

Dublin, Feb. 5.—The reply of the Irish Parliamentary Party to the legal action instituted by John O'Donnell and D. D. Sheehan, members of Parliament, was indicated at yesterday's meeting of the party in Dublin.

The men named are O'Brienite members, and on the plea that they were improperly excluded from the Irish Party are seeking a chancery

injunction directing their reinstatement.

The answer is that Sheehan left the party voluntarily, while O'Donnell was never expelled at all, both being refused funds because they would not attend Parliament. O'Donnell, it is further asserted, although not expelled, deserved expulsion. It is understood that a motion will be made to expel him formally.

John Redmond was unanimously re-elected chairman of the party.

ered, of the dead. The Church therefore had no more right to abandon than to surrender it—she could only submit to having it torn from her by violence. Besides, nobody will believe that she has deliberately abandoned, except under the pressure of the most cogent reasons, that which has been thus entrusted to her and which was so necessary to her for the exercise of worship, for the maintenance of the sacred edifices, for the formation of her clergy and for the support of her ministers.

It is because she was treacherously placed in the dilemma of choosing between material ruin and acquiescence in an outrage against her constitution, which is of divine origin, that she has refused, even at the price of poverty, to allow God's work on her to be injured. It is not she that has abandoned her property, therefore—her property has been taken from her.

SOPHISTRY, INSULT AND SPOILATION.

Consequently, to declare the goods of the Church without an owner at a fixed period, that at that time the Church has not created within herself a new organism; to subject this new creation to conditions which are in manifest opposition to the divine constitution of that Church, which is thus placed under the obligation of rejecting them; then to assign these goods to third parties, as if they had been left ownerless; and lastly to assert that in doing this they are not plundering the Church but only disposing of goods which she has abandoned, this is not only sophistry, but it is adding insult to the most cruel of spoiliations. Unquestionable spoliation indeed, and such as they would strive in vain to disguise by asserting that no moral body existed to which these goods could be assigned; for the State has the power to bestow civil personality upon whomsoever the public good requires that it should be conferred, on Catholic institutions as on others; and in any case it would have been easy not to saddle the formation of the associations of worship with conditions in direct

opposition to the divine constitution of the Church whose servants they were designed to be.

HER ESSENTIAL RIGHTS VIOLATED.

Now this is precisely what has been done with respect to the associations of worship. The law has organized them in such a way that its regulations in their regard run directly counter to rights which, springing from her constitution, are essential to the Church, especially as regards the Ecclesiastical Hierarchy, the inviolable foundation which the Divine Master Himself has given to His work. Moreover the law confers upon these associations powers which are the exclusive right of the ecclesiastical authorities both as regards the exercise of worship, and the possession and administration of property. Finally, not only are these associations of worship withdrawn from the ecclesiastical jurisdiction, but they have been made amenable to the civil power. This is why we have been constrained, in Our previous encyclicals, to condemn these associations of worship, in spite of the material sacrifices which this condemnation entailed.

We have also been accused of being partial and illogical. It has been said that we have declined to approve for France what has been approved for Germany. But this charge is as unfounded as it is unjust. For although the German law was deserving of condemnation on many points, and has only been tolerated in order to avoid greater evils, yet the positions are quite different, for that law explicitly recognizes the Catholic Hierarchy, which the French law does not.

THE PAINFUL POSITION CREATED FOR THE CLERGY.

As for the annual declaration required for the exercise of worship, it did not offer that legal security which we had a right to expect. Nevertheless, though as a matter of principle the assemblies of the faithful in the churches have none of the

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Abbey's Effervescent Salt

When you are out of sorts.

When appetite fails, digestion not good, your daily task a labor in place of a pleasant duty—things not going right, everything wrong—try Abbey's Salt for one or two mornings and note the effect.

ALL DRUGGISTS, 25 and 60c. BOTTLE.

Funeral of Father Hilary, Superior of Franciscans.

The solemn obsequies of Rev. Father Hilary, late guardian of the Franciscan Order in Canada, took place on Saturday morning last at the Franciscan Church, Dorchester street. The remains of the beloved superior were placed outside the communion rails on a plain board, clothed in his habit and a purple stole, placed around his neck. Previous to the funeral service, the remains were enclosed in a pine coffin emblematic of the vow of poverty. The book of rules, as well as a large crucifix, were placed between his hands.

At eight o'clock the monks chanted the solemn office of the dead. The church bore no drapings. The front of the main altar was covered with a purple and gold antependium, and a special throne erected for His Grace the Archbishop at the Gospel side of the altar was hung in the same colors. Rev. Father Berchmans presided at the office for the dead. The church was crowded with a congregation composed of the Sisters of the Congregation of Notre Dame, Grey Nuns, Sisters of Providence, Little Sisters of the Poor, nuns of St. Ann, Franciscan sisters, representatives of the French and English Tertiaries, the syndics of the Franciscan monastery, Messrs. Beauchamp, Galarneau and O'Neil, and hundreds of others. In the choir, behind the main altar, were the Dominican Fathers Couture and Dion. In the sanctuary were representatives from the Jesuits, Redemptorists, Fathers of the Blessed Sacrament, Oblates, and the following clergy from the city and vicinity, Rev. Fathers J. E. Donnelly, St. Anthony's; J. P. Killoran, St. Patrick's; M. O'Brien, St. Michael's; D. Holland, St. Ann's; Rev. Cure Adam, Sacred Heart; Rev. P. Gildas, Trappist monastery, Oka; Rev. Cure Berge, St. Hubert; Rev. R. E. Callahan, St. Agnes; Rev. Cure Languevin, St. Vincent de Paul; Rev. Brothers Henry and Stanislaus, Mount St. Louis College; Rev. Cure Erement, P.P., Ste. Cunegonde.

His Grace Archbishop Bruchesi assisted at the mass. He was attended by Rev. Canon Gauthier, of the Cathedral; Rev. Father Frederic, and Rev. J. B. Demers, secretary. The solemn requiem Mass was sung by Rev. Father Berchmans, assisted by Rev. Father Christopher Fitzmaurice, as deacon, and Rev. Father Jean Marie as sub-deacon; Rev. Bro. Reginald being master of ceremonies, and Rev. Brothers Raphael Quinn and Mathurin acolytes; Rev. Fathers Wulstan and Aime attended to the religious congregations and the invited personages from the city parishes. Rev. Father Dom. Marie Antoine, the mitred abbot of Oka, occupied a special place opposite the Archbishop in the sanctuary.

The choir of monks and the students of the Seraphic College rendered the Gregorian requiem Mass very impressively. At the end of the Mass His Grace Archbishop Bruchesi addressed the congregation in a few words on the life of the deceased.

"Before we say the last prayer, 'Requiem aeternam dona ei Domine,' that is, 'Eternal rest give unto Him, O Lord,' I would like," said the Archbishop, "to say a few words on the religious whose obsequies we are assisting at. Being a very humble man, he wished that humility should accompany him to the grave. We can all learn a lesson from his saintly life. Man's great object here is to labor for the salvation of his immortal soul. The deceased religious labored well for that end, carefully following the maxim of the Divine Master, 'What will it profit a man to gain the whole world and suffer the loss of his immortal soul?' His Grace then gave the last absolution, the monks coming from the choir to assist at it and

holding lighted tapers in their hands while they chanted the Libera. After the absolution a procession of the monks, city clergy and Tertiaries with six brothers carrying the remains, marched slowly to the vault underneath the choir, where Archbishop Bruchesi recited the last prayers. Rev. Father Hilary is the first Franciscan priest buried since the monastery has been opened here.

MISSION AT ST. PATRICK'S.

The Mission at St. Patrick's Church beginning the 17th of this month, promises to be the most successful ever held. The mission will be conducted by the Oblate Fathers of Buffalo, under the direction of Rev. Father Fallon, the eloquent preacher, well known throughout Canada.

The first week's instruction will be for the married women; the second week will be devoted to the unmarried women, and the third to the men of the parish.

ST. BRIDGET'S HOME.

The annual dinner of St. Bridget's Home, on Lagouchetiere street, given by Rev. Sister Lanthier, was a most enjoyable affair. On Saturday Sister Lanthier, with the assistance of the directors and benefactors of the Home, supplied the aged, and infirm at the home with a banquet. The treat was a great pleasure to the good old people. Music was furnished by the Catholic High School band. Rev. Fathers Heffernan, Kieran and Robillard, of St. Patrick's, made a pleasant call during the entertainment.

FREE LECTURE.

The fifth of the Somerville course of lectures will be given on Thursday night, the 14th inst., at 8 o'clock, in the Assembly Hall of the High School on Peel street, by Father Kavanagh, S.J., of Loyola College. His subject, "Dew, its formation and significance," will be illustrated by experiments. All are cordially invited.

NISCONA AT HOME.

The Niscona Social Club are holding an "At Home" in King's Hall, Monday evening, February 11th, and the committee in charge prophesy that it will prove to be one of the most successful functions of its nature held this season. Some very valuable and useful prizes have been secured for the euchre. An orchestra will be in attendance. Those who have received invitations and are desirous of procuring tickets for friends may apply to any of the following committee: J. O'Neill Farrell, W. A. Murchison, J. R. Dwane, R. J. Quigley, W. V. Brennan and T. R. Blanchard.

PERSONAL.

Rev. Father Martin Callaghan, of St. Patrick's Church, will return to the city on the 15th of this month. Father Callaghan is on his annual trip to Florida. The greater part of his visit is being spent at Miami, Fla., the noted winter resort.

A Reasonable Theory About CANCER.

There is a peculiar condition of the blood that favors the growth of cancer and neither knife nor plaster will effect a permanent cure without the aid of a constitutional treatment such as ours. Send 6 cents (stamps) and get the booklet and names of those cured without knife, plaster or pain. STOTT & JURY, Bowmanville, Ont.