

A LECTURE ON THE FRENCH SITUATION.

In the Immaculate Conception church, Stratford, Ont., Sunday evening, July 28, a lecture on the conditions in France was delivered by the Rev. J. E. Copus, S. J., of Creighton University, Omaha, Nebraska, to a very large audience. The lecturer gave a lucid explanation of the French Concordat of Napoleon. He explained the conditions that led up to the Revolution and the subsequent agreement between Pius VII. and the Little Corsican by which the Catholic religion was re-introduced into France. After explaining the meaning of the Organic Article, he traced the progress of the Church from the time of the first spoliation down to the present time, and gave a lucid explanation of the disruption of the Concordat recently. The revolutionists seized ecclesiastical properties valued at 400,000,000 francs in the beginning of the last century, and the present infidel Government of France, in its effort to abolish God from their country, has again seized the property of the Church to the extent of 100,000,000 francs. The Separation bill and the cultural associations bill and paid a glowing eulogy to the French Bishops and people for their solidarity, and the firm front they have shown to the enemy, and also gave some explanations why the French people, nominally overwhelmingly Catholic, are apparently so apathetic with regard to their Church. In some telling passages he quoted the sayings of members of the French cabinet, showing that the whole movement is animated by the hatred of God and religion. The promised working-man's pension fund has proved a fraud and a delusion, and nothing but disaster and dishonor has followed the expulsion of the religious of France from their own country. After explaining the manner in which the concordat was broken by the French Government, and the conditions actually existing at the present moment the eloquent speaker expressed a hope that the French Church, now being free from Government trammels, would experience a second spring and blossom forth with that spiritual vigor which in former ages won for her the glorious title of the Eldest Daughter of the Church. The lecture was listened to by the large audience with great attention, and many gained a clear idea of the difficult and complex question. The lecturer was one of the best that has been delivered in Stratford for many years.

SENSIBLE ORANGEMEN.

There are two kinds of Orangemen now in Ireland—the old organization, whose principles may be summed up in the cry or motto "to hell with the Pope," and whose favorite exercise on the anniversary of their patron saint, "the glorious, pious and immortal King William III," used to be, and whenever and wherever they safely can still, is, insulting and assaulting Catholics and wrecking Catholic churches and convents. The other kind of Orangemen are well described in a book, "Ireland and the Empire," published a few years ago and written by Mr. Thomas W. Russell, a Scotchman and a Protestant, who has spent most of his life in Ireland and who for many years has been and is at present a representative in Parliament for one of the electoral districts of the Ulster of Tyrone. His picture of the Orangemen of the old no-popey brotherhood, still numerous in and around Belfast, cannot therefore be challenged as inspired by Catholic prejudice, and it is a striking picture: "Who," he wrote, "are these people who fight these squalid battles on the streets of Belfast in the name of Protestantism? Protestants forsooth! If the truth must be told they rarely enter a church door; they never subscribe a sixpence for the furtherance of any form of religion; they follow on the streets about the Pope and about the Protestant religion. The public-house is their temple; the publican is their great high priest. They preach a gospel of hate and of hatred that would disgrace a race of savages. This is the spirit which disfigures the great northern capital (Belfast) and discredits the entire province. Its grosser exhibitions are almost entirely confined to Belfast, Portadown and one or two similar centers, but the spirit of the thing is everywhere throughout the province. It takes innumerable shapes, but hatred of popery and of papists is everywhere." Such is the older order of Orangemen as presented to the view by a Protestant writer, who knows them well. This kind of Orangeman hates the idea of Home Rule for Ireland or any democratic or popular reform of Government in Ireland, almost as much as he hates the Pope. But recently there has come into existence an "Independent Order of Orangemen" whose principles and purposes are very different. The promoters of this organization take pride in being Irishmen, and they declare for and claim government by the people in Ireland. One of their leaders—their Grand Master we believe—is Mr. Lindsay Crawford, and the manner of Orangeman he is may be judged from his speech at the celebration in Belfast on last 12th of July. He was quite emphatic in marking and insisting upon the line of cleavage between the two organizations. He said they must be straight and definite on the great issues that divided them from the old Order. It was the side of progress as opposed to reaction, and they stood for a living positive creed as opposed to the purely negative creed of official Unionism. While leaving room for divergencies of opinion as to the best methods for obtaining reform in the Government and administration of Ireland, they were all agreed that Castle Rule was played out, and that drastic reforms were imperative, if their country was to emerge triumphant from the difficulties that beset her path. They did not profess to be agreed as to how reforms should be effected, but there

were general principles of reform on which they could agree in regard to the betterment of Government in Ireland. They were agreed that the Government of Ireland—what was known as Castle Rule—was bureaucratic, and anarchism in the opening days of the twentieth century. They were further agreed that bureaucratic must give place to democratic rule, that the Government and administration of their country must be brought into harmony with the democratic spirit of the age. It was here that Independent Orangemen renounced the hopeless and impossible creed of official Unionism. The old Order stood for the feudalistic principle of privileged class rule—for the divine right of a governing class to lord it over the common people. The Independent Order stood for equal opportunities for all—for the overthrow of privileged class rule, and for the inalienable and divine right of the whole people to govern.

Strange Orangemen this, the reader will think who has been familiar only with the type deser bod by Mr. Russell. A speech from an Orange Grand Master on July 12 without a word in it against pope or "popery," and with much in it very closely approaching the doctrines of Home Rulers! Truly wonderful! And moreover Mr. Crawford denounced the old Order for their antagonism to the good work of the Land League. He dwelt on the humiliating part played by them against Land Reform in Ireland. "They expelled," said he, "every Orange farmer who dared to stand upon a Land Reform platform. They passed resolutions condemning as immoral and confiscatory, principles of Land Reform which fell far short of the Unionist Purchase Act of 1903. Having deluged Ireland in blood for close on a quarter of a century by their refusal to legislate for the rack-rented tenant farmers, they ended by swallowing the whole programme of the Land League and conceding more than the most sanguine Leaguer in the early days ever contemplated as within the range of political politics. It was humiliating to reflect that when the farmers of Ireland became trades unionists, and combined to force concessions from the British Government, that Ulster, with a few honorable exceptions was the black leg of the land strike. And it was still more humiliating to reflect that at that period the Orange institution was the dumping ground for the harassed landwards, who once turned the Order to their own purposes, turning the Lodges into rent agencies, and pressing the rank and file by bribes of gold into their service as emergency-men, crowbar brigades, process servers, and bailiffs."

Talk like this from Orange platforms and principles like those of Mr. Lindsay Crawford spreading among the Orangemen of Ulster, as it is said they are spreading, might soon bring about the union of Orange and Green in a fight for Irish freedom—the dream of many a patriot Irish leader, Protestant and Catholic in the bygone time.—New York Freeman's Journal.

CHILDREN WHO VISIT HAUNTS OF VICE.

Where is the father of a family who would be content to know that his children are visiting the slums of a great city, not once or twice, or occasionally, but almost every day? Could the conscience of such a parent rest quiet under these conditions? Would he not feel that his dear ones were entering a path which leads to sin and sorrow, and would he not make every effort to reclaim them and turn them away from scenes and examples of crime which could not but be ultimately disastrous to their souls and their reputations? And yet every day many young people visit the slums of the great cities and apparently with the implied consent of their parents. How many children read the daily papers, with their stories of sin and crime? How many, alas, feast on the sensational details furnished by yellow journalism—without conscience, without even a sense of decency! And yet even Catholic parents seem to be indifferent—to stand idly by while the souls of their children are tainted. What is the reading of many of these papers but a daily visit to the slums? What is it but inhabiting pure souls to the vision of vice? Many who complain of the sensational papers would gladly shrink from actual contact with persons and incidents so vividly portrayed in the columns of the press. But the influence of this daily contact with sin and vice cannot but be seriously injurious. It fills the mind with images and notions that should be strangers to the heart of innocent childhood. It excites a prurient curiosity which it is difficult to allay. It familiarizes the soul with vice and thus takes away the horror of sin, which is one of the special graces of youth. It opens up a pathway into the domain of vice and already exercises a certain away over the faculties. It gradually robs the soul of innocence and substitutes a precocious knowledge which is the prelude of many temptations. It produces a thirst for sensations which drains away the calm and peace of the soul. It unfts the mind for serious study, distorts the sense of truth and begets a habit of exaggeration detrimental in after life. It unduly inflates the imagination and detracts from the judgment. It often begets habits of secret sin. In fact, the reading of sensational newspapers, with all their disgusting details, with all their ornate familiarity with crime, is injurious to the soul, the mind and the body of children. Conscientious parents will guard their children from this curse of childhood. They will exercise the most exacting scrutiny over the literature which is to fall into the hands of their children and mould their young impressionable souls. This is indeed a serious duty for Christian parents, and yet many of them, otherwise of tender conscience, seem to be blind to this responsibility. Keep your children from a daily visit to the haunts of vice and sin; from selling their souls in the slums; from learning the vices of the rich and the ways of the criminal. Keep them from the perusal of the sensational newspapers.

ROME SPEAKS.

The Holy See has at last taken action in regard to the pernicious doctrines taught by Abbe Loisy and other writers, who, whilst professing to be Catholics, have been propagating views which, if they gained general acceptance, would mean the annihilation of Christianity itself. The syllabus promulgated on July 17, condemning these teachings, has a preamble which sets forth that Catholic authors, under the pretext of examining doctrines, explain them in the name of history in such fashion that the dogmas themselves disappear. The preamble then proceeds to state that to prevent the spread of such errors the Holy Father ordered the Congregation of the Inquisition to note and reprove the principal errors. In obedience to these orders the Congregation of Inquisition has condemned sixty-five propositions. This condemnation has been approved by Pius X. Among other propositions that have fallen under this condemnation are the following:

Divine inspiration does not guarantee all and every part of the Holy Scriptures against error. The resurrection of the Saviour is not an historical fact, but is purely supernatural. It can neither be demonstrated nor is it demonstrable. The Catholic Church became the head of all churches, not by divine ordinances, but by purely political circumstances. The Church is the enemy of natural and theological sciences. The Christian doctrine was first Judaic, then Pauline, then Hellenic, then universal. The principal article of the Apostles' Creed had not the same significance for the primitive Christians as they have for the Christians of the present time. A glance at these condemned propositions is sufficient to make us realize the destructive—perhaps the annihilating—character of the teachings which have come under the censure of Rome. At the present writing we have not the text of the syllabus issued last week, but hope to place a translation of it before our readers in our next issue.—N.Y. Freeman's Journal.

Spiritual Retreat.

The spiritual exercises of a retreat are to be given at the Sacred Heart Convent, commencing Monday, August 12th, at 7.30 p.m., and closing Friday morning. Those desiring to board at the convent, will kindly apply for an invitation to The Mother Superior, Sacred Heart Convent, P. O. Box 320, London, Canada.

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WESTERN FAIR, LONDON.

The Western Fair, London, Ont., promises this year to eclipse all previous records. As this is the fifth year of the fair, the management are anxious that it should be a great success. Entries are already coming in from all parts of the province, and are being admitted in the different buildings. A number of improvements have been made in the grounds and buildings this year for the comfort and convenience of exhibitors and visitors. The Prize List has been carefully revised and added to. Knabenshue's Airship will make one of the best programmes ever presented to the public at any previous Western Fair. Write the Secretary, Western Fair Office, London for all particulars as to space, prize lists, programmes, etc., and make your entries early.

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