

Abbe Gayraud On the Situation in France.

In "L'Univers" of March 31 we find an eloquent letter by Abbe Gayraud, exposing the motives that have prompted Prime Minister Combes and his Parliamentary majority, who are simply agents of French Free Masonry, to make war upon the religious congregations. We have translated this letter that our readers may know exactly the character of the anti-Christian crusade now in progress in France. The writer, who represents Finistère in the Chamber of Deputies, has the reputation of being one of the most eloquent members of the French Parliament.—Freeman's Journal.

THE LETTER.—The iniquitous deed has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests of the country, so devoid of all political sense, so regardless of the rights of their fellow-citizens in the matter of religious liberty, so ignorant of the real role played by the religious congregations, so led away by partisanship as to commit this act of injustice of refusing to listen to the applications for authorization which, under the law, the congregations had a legal right to make. They have done this that they may be able to perpetrate a crime against liberty and the Fatherland by abolishing religious associations, which have rendered to France, at home and abroad, such brilliant and indisputable services—associations the members of which now only demand the liberty that is conceded to all citizens.

What were the motives that determined the votes of this brutal majority? Were they influenced by the sophisms heard in smoking rooms and in the privacy of the lodges about the incompatibility of religious vows with the modern dignity of the individual and the doctrine of the inalienable rights of the man and the citizen? Do they believe the statement that the character of the education given by the religious associations is hostile to democracy and the Republic and imperils the moral unity of the country? Are they convinced that the State alone has the right to instruct and mold the minds of the young by compelling the heads of families to accept its schoolmasters and its teachings? Do they think it is their duty to defend the secular clergy against the alleged encroachments of the religious congregations, and exercise a censorship as to the orthodoxy of the sermons so as to preserve the purity of the faith? Do they honestly believe that the religious congregations, having political objects in view, have carried on an active and continuous political propaganda? Finally, do the various industrial, agricultural and commercial enterprises in which some of the religious congregations have engaged seem either incompatible with the sanctity of the cloister, or unjust, underhand and dangerous competition with occupations in which laymen are engaged? In other words, do they believe that every member of a religious congregation, whether a brother or a sister, is a slave who should be liberated, a fanatic who should be restrained, a disseminator of falsehood and a propagator of hatred who should be suppressed, a cunning exploiter who should be punished, a public malefactor who should be driven out of the State and got rid of in the name of justice, liberty, progress and modern civilization?

I have not the least doubt that among Prime Minister Combes' majority there will be found men of intellectual ability as well as men of very limited talents who sincerely believe all these absurd and nonsensical calumnies which have been disseminated by the Masonic lodges. They are incapable of making a clear distinction between a law which absolutely takes no cognizance of religious vows and a law which prosecutes them. These narrow-minded persons know of no middle ground between authorizing these vows and interdicting them under penalty of a fine, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their political power it becomes, in their estimation, an attack upon the Republic, the Revolution and democracy, and, therefore, they

deem it necessary and justifiable to call in the aid of the law to suppress it.

These obtuse persons ignore the respect due to the opinions of others, and, although they are ever denouncing the intolerance of the Church, they have no hesitation in making war upon the conscientious convictions of others and coercing religious, social and political opinions. The clear distinction which one of their number formulated the other day between philosophy, which is a contest of ideas, and politics, whose distinctive note is tolerance, is evidently beyond their perspicacity.

Person who make much ado about the moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights liberty of thought and liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on account of the divergence in their doctrinal opinions, make it impossible for them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular clergy, of Christian piety and of the Concordat as against the members of the religious congregations.

Such are the men who make up the rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature in order to deprive the defeated of rights which they share in common with the victors, even as they share the hope that some day public opinion will restore them to power and intrust them with the management of the affairs of the State?

The leaders of the Ministerial majority, who are men of brains, are not influenced by all this rubbish. They have a clearly defined political, social and even religious policy, with which they will combat the Church and suppress the religious congregations. Anti-Christianism, toward which the various currents of contemporaneous socialism are converging, sums up the policy of the Ministerial leaders. All the reasons they allege for their conduct, with the exception of anti-Christianism, are simply to aim at organizing a democracy without religion; that is to say, a democracy in which religion shall be proscribed, a democracy from which religion will be banished, a democracy from which religion will be wholly eliminated so that in society as a constituted organism religion will play no part except as the manifestation of the individual conscience and of the individual life. A Godless society and a Godless humanity are to supplement a godless science. Atheism must reign triumphant in the laws as it reigns triumphant in the professorial chairs; in the family as in the State; in the formation of character as in the imparting of scientific information to the mind.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious congregations. The reprisals of the Dreyfus champions and the bitterness of electoral campaigns furnish only the occasions, the pretexts. The real cause of the war upon the religious congregations is that in these congregations there lives and is made manifest the spirit of Christ, which is now more than ever a "sign for contradiction."

A defeat in such a cause reflects glory upon the defeated. How will they bear themselves under the blows they have received? It is for their wisdom, their zeal, their patriotism to decide. If they are willing to subject themselves to a new humiliation by submitting modified proposals for our charitable institutions and for our missionary establishments in foreign countries, they will in that way unmask the Combes Government and its Parliamentary majority and show the country that they deceived it when they let it be understood that religious congregations devoted to charitable and patriotic work would receive every consideration at the hands of the Government and the Chamber of Deputies.

If, on the other hand, the members of the religious congregations who have been struck down by the Combes majority, convinced of the utter inutility of making all legal methods of resisting the tyranny of which they are the victims and should not leave their convents until compelled to do so by armed force—if, I say, they do this, it will be a protest in behalf of the rights of conscience and of free citizens against Parliamentary iniquity and the tyranny of legislative omnipotence.

In a little while they will take up the case of the Sisters, who are also

doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges, it would perhaps be well for the congregations of nuns to tack on to the demands already submitted other special demands, under a subsidiary heading, which would deal exclusively with works of charity and foreign missions. In this way, the Government and the Commission would find themselves under the necessity of placing themselves on record in regard to the special work of the Sisters, which would mean that they could not avoid making a detailed examination of this work.

Whatever may be thought of these tactics, it behooves the Catholics of France not to forget that their rights are violated and their liberties trampled under foot in the persons of the men and women who constitute the membership of the religious congregations. More than ever it is their duty to organize for the electoral campaigns of the future. A high ecclesiastic has stated that "the Concordat is to-day virtually abrogated." To-morrow it may be actually abrogated. A law dealing with the supervision of public worship, which was drafted some time ago, will establish among us a veritable kulturkampf.

We should prepare ourselves for the coming contest by going among the people, as is the wish of the Holy See, by defending their material interests, by working with them to realize their ideal of social justice so much in keeping with the Christian sentiment of brotherly love, by making them see and feel that it is of the utmost importance to them that the liberty of the Church shall be maintained. The past is behind us. Let us turn our gaze to the future, which belongs to democracy. Let us bend ourselves to the work of winning for this democracy at one and the same time liberty and the fraternity taught by Jesus Christ.

The members of the religious congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future. The religious life cannot be eliminated from a society that is Catholic. It is the unfolding flower and delicious fruit of faith. The events now taking place are perhaps the prelude of a great evolution affecting the relations between Church and State in our country. Must not the principles of the Revolution work themselves out to their legitimate consequences?

Let us not be troubled in spirit nor lose courage. Upon our horizon rises up the gentle figure of Joan of Arc and the bark of Peter steers safely through all tempests. To-day belongs to our tyrants, but eternity belongs to God.

An Appeal to Bishops of France

The Cardinal Archbishop of Rheims devotes his Lenten pastoral to the religious issue in France. "The most pressing duty at present," he says, "of the French bishops is to work in perfect harmony of thought and action to enlighten the people in order to save the rights and interests of the religious congregations which we love with all our heart and whose existence, liberty and prosperity are of such import to the Church, to France and to mankind. . . . The enemies of the religious now avow that they mean to destroy not only the congregations, but what the congregations stand for, as contrary to the modern spirit. . . . Through the congregations the Church is smitten, and without her all Christian people are smitten in their most sacred rights"—notably, as to the religious training of their children, the care of the sick and the fatherless. The policy of the Ministry, the cardinal declares, despises the interests of the people, ruins France's influence abroad and disunites her people.

Young Lads From England.

A party of fifty young lads sent out under the auspices of the Catholic Emigration Society's Home, Liverpool, England, is expected to arrive in Montreal May 3rd next. They will be distributed among the farmers in the district of Montreal.

Application for the boys should be made to Mrs. Agnes Brennan, local agent for the society, at St. Vincent's Home, 11 St. Thomas street, Montreal.

Miss Brennan will remove May 16th, to 30 Park Ave., St. Henry.

The Title Roman Catholic

Before the Reformation, says the "Tablet," of London, the Church was called "Catholic." Before the Reformation—and notably in England—she was very frequently and constantly called "Roman." Sometimes "Catholic and Roman." But after the Reformation we find also the combination "Roman Catholic."

It is not that the Pre-Reformation Catholics were in any sense less "Roman" than we are. On the contrary, they were, if possible, rather more so. For they were constantly calling the Church by the simple word "Roman." Nor did they mean by the term merely the local Church in Rome. English kings, English bishops, English clergy, English barons, were not domiciled in the Roman local Church. Locally, they were sons and members of the "Ecclesia Anglicana." But they themselves habitually describe themselves as the faithful and devoted sons of the Roman Church, while the local English Church or Ecclesia Anglicana is described in convocation as being itself "a special member of the Roman Church." To them, therefore, the Roman Church was not merely the local Church of the diocese of Rome, but the normal, and for all concrete practical doctrinal and administrative purposes, the persona and equivalent for the Catholic Church. Hence the dictum of the medieval theologians: "Ecclesia Universalis est virtualiter Ecclesia Romana." That pre-Reformation Catholics in England, from the king and the archbishop down to the humblest layman, should have professed themselves "sons of the Roman Church"—or as some people would say "Romanists"—was just as natural and as logical as that they should have called themselves Catholics.

The combination of "Roman" with "Catholic" is therefore an outcome not only of our faith, but of our history. If we use the name "Roman Catholic," it is only in this sense, and the words in the mind and mouth of a Catholic always convey their meaning as if a comma stood between them. It is virtually in this sense that, side by side, with other adjectives, the word "Roman" is joined with Catholic in the First Constitution of the Vatican Council.

There is, as we know, another widely different sense which certain modern Anglicans have imported into the term. We have called it the restrictive or sectional sense, and in it the word Roman would connote one sort or section of Catholics, and imply that there were other Catholics who were not Roman. This is the heretical sense in which Catholics can never accept it. When we speak of the Church as Roman Catholic, we no more mean that there is a part of the Catholic Church which is a part of the Catholic Church which is not Roman, than when we say the Holy Catholic Church we imply that there is a part of the Catholic Church which is not holy. In contradistinction to the common-sense described above, we may call the latter the hyphen-sense, for, strictly speaking, such a meaning requires a hyphen between the words "Roman" and "Catholic." It was this hyphen-sense (Roman Catholic) which was repudiated by the Relator of the Schema de Fide Catholica at the Vatican Council.

Then, to put it practically (always apart from the lawyer who comes to make one's will): "What have you drawn with those compasses?" "A circle." "You mean a round circle with every point in its circumference equidistant from the centre?" "Of course! All circles are round like that. I do not know of any circles that are not." A par: "Of what religion are you?" "I am a Catholic." "You mean a Roman Catholic." "Of course. All Catholics are Roman, and I do not know any Catholics who are not." That is to say, our noble and historic Catholic name is all-sufficient. But if certain people—people with a purpose—insist upon styling us Roman Catholics—with an emphasis on the Roman—and on thus courting explanations, we cheerfully accept the name, but in its true and Catholic sense, and they have only themselves to blame if they elicit at the same time our explanations, and as abundantly and as explicitly as they are likely to desire them.

Reunion of Pupils at Ste. Therese

On the 14th May next at the convent of the Sisters of the Congregation de Notre Dame, at Ste. Therese the former pupils of the institution,

in great numbers we are sure, will congregate to do honor to an occasion that will long remain a red letter character in the annals of that institution.

It will be happy meeting that; after ten, fifteen, twenty, or even more years of separation, to unite under the roof of that home of their childhood, and to go over together the variegated story of their respective careers since last they departed from out its door-way.

The convent of Ste. Therese was founded by Rev. Joseph Charles Ducharme, fifth pastor of the parish, and also founder of the Seminary of Ste. Therese. In 1845 the work was commenced, and a stone building, of two stories, 80 feet by 40, was erected. In 1847 the Superioress of the Congregation de Notre Dame sent members of the community to begin the work of education. The good priest had said that he wished to have his convent occupied by "none other than daughters of Sister Bourgeois."

This building is the only one that escaped the terrible conflagrations of 1881 and 1885, which twice reduced Ste. Therese to ashes. The first superioress was Rev. Sister Ste. Madeleine; but she only installed the Sisters, and immediately left them in charge of Sister Ste. Monique. This venerable nun was succeeded by Sister Ste. Angele; and the present Superioress is Rev. Sister Ste. Marie Arthur. The first chaplain was Rev. Mr. Duquette, former pastor of the parish; and the first pupil to enter the institution was Miss Marguerite Limoges, daughter of Mr. Antoine Limoges, who entered the 15th March 1847.

We trust that the event will be a grand success. The festival is to be under the distinguished patronage of Mgr. Racicot—in itself a fact that guarantees to the entire organization a real triumph.

Cardinal Rampolla

The "Nouvelle Revue" has just published a remarkable article on Cardinal Rampolla, who is a young man considering his position as Cardinal and the number of years that he has filled an office so fully difficult. The article says:—

The Cardinal comes of one of the oldest of the Italian patrician families, and was born August 27, 1843. He made up his mind to be a priest almost when a child, and began his studies at the Vatican Seminary, where his wonderful mental gifts marked him out as a man destined for rapid preferment. At the age of 30 he was attached to the Papal Nunciature at Madrid. Then came the Carlist war, which afforded the young ecclesiastic an opportunity for the exercise of his gifts of diplomacy. For during the absence of his chief he had to meet both parties to the conflict, when he displayed extraordinary intelligence and astuteness. In time Monsignor Rampolla succeeded the Papal Nuncio at Madrid, when he was called upon by Leo XIII. to arbitrate in the difficult case concerning the Caroline Islands.

"So pleased was the present Holy Father with the result of his mediation that he recalled the Nuncio from Madrid, and appointed him to the high office of Papal Secretary of State, a position which Cardinal Rampolla has filled now for 15 years. This one fact is probably the surest test of the Cardinal's wonderful ability. He is described as tall, slight, and dark, full of energy and blessed with the charming manners and high-bred courtesy which seems to be the birth-right of great Italian patricians. The suite of apartments occupied by Cardinal Rampolla is situated on the third floor of the Vatican, above those of the Venerable Pontiff Leo XIII. Both suites command a magnificent view over the Eternal City. The Cardinal rises at daybreak and says Mass in his private chapel. He then reads his correspondence and selects the innumerable documents and despatches which have to be shown to the Pope. Then comes breakfast, after which he has his interview with the Holy Father. Next there is the hardest task of all, that of receiving visitors of all classes and from all countries. On Tuesdays and Fridays his doors are only open to the Diplomatic Corps. Truly a busy life, full of care and anxiety."

The entire article would be most interesting, but there is scarcely space for it in any ordinary weekly. However, the foregoing presents a fair picture of the great Papal Secretary of State, and also gives us a very slight but satisfactory glimpse into the daily life and occupations of this important official. It requires a man of no ordinary attainments to successfully occupy the position of Papal Secretary of State, and Cardinal Rampolla is no ordinary man.

Bishop Whiteside On Mixed Marriages

A great amount of interest was centred in the visitation of the Bishop of Liverpool (Dr. Whiteside) to the Newton-le-Willows Catholic Church on a recent Sunday, in consideration of the pronouncement by the Anglican Bishop (Dr. Chavasse) on Tuesday week at Newton in connection with the conversion of young people connected with the Church of England to the Catholic Faith as a consequence of mixed marriages.

The Bishop, after holding a Confirmation in the afternoon, gave his Pastoral address in the evening to a very crowded congregation, and after reminding parents of their duties as regards the responsibilities attaching to them in respect to the children, said there was one point about which parents must be very careful, and that was in relation to company keeping. As children were bound to observe what their parents told them, so parents were bound to watch that children did not contract unsuitable marriages. If parents did not know with whom their children were keeping company it was their duty to find out; and if an unsuitable match had been entered into, it was for parents to use their authority, otherwise they would be answerable before God for that unsuitable match or marriage. There should be no need to speak upon the subject of mixed marriages, because their instruction gave them the views of the Catholic Church—which views were not those that the world knew—and they as Catholics were bound to listen and obey. And that teaching was as clear as noonday and it could not be mistaken. The Church had expressed itself clearly, and Pope after Pope had spoken on the subject; therefore there could be no mistake as to the attitude of the Church. There could only be one opinion, and it was that such marriages were a detestation and an abhorrence. Those were the words spoken again and again by the Sovereign Pontiffs. And whilst it should not be necessary for him to point the matter out, it was a sad thing to see how many people still took a step that was irrevocable. Sooner or later such marriages led to disturbance, so that there were in mixed marriages obstacles to what even the world called happy marriage. But the unfortunate thing was that the evil did not apply only to this world, but it extended into eternity, because it affected the virtue of their Faith. From his returns of that mission in Newton there were 144 mixed marriages in a period going back it might be forty years, and in all those cases Catholics entertained the very strongest hopes that the non-Catholics would come over to the Catholic religion. But in how many cases had that hope been realized? In only 13 cases. In 131 cases they had not resulted in conversion to the Catholic Church. Had there been any cases in which Catholics had become Protestants? He was sorry to say 43 Catholics had become Protestants. No wonder the Church detested mixed marriages. What could a priest say when a girl talked to him about the hope of conversion with those figures before him? And the figures were almost the same throughout the diocese. The priest might say, and with truth, to anyone who spoke of conversion, that there was just as much likelihood of a Protestant becoming a Catholic as a Catholic becoming a Protestant. And so they could judge of the past. There were no less than 87 children the issue of those 43 mixed marriages, and they were being brought up as Protestants. No wonder the Church hated and detested such marriages when she saw her children being lost in that way. It was the duty, therefore, of the parents to put down their feet when their children kept company with those who were not of the Faith.

O ambition! Torment of the ambitious. How is it that thou, that tormentest the world, art also able to please the world?

No people ever becomes great which is not thoroughly national and which cannot more easily part with life than with its nationality.

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