

Father Fallon Flays France.

Continued from Page 1.

TO WIPE OUT RELIGION.

"There remained now one further step for the infidel government of France to take in its bitter campaign against not only Catholicity, but Christianity and the very idea of religion. The religious orders having been destroyed, the attack was next directed at the Church itself. This phase of the struggle was begun by the abrogation of the Concordat and the enactment of the so-called separation bill of 1905.

"When the fury of the French Revolution had worn itself away one of the world's greatest leaders arose to bring order out of chaos. His name was Napoleon Bonaparte. With the instinct of true genius he recognized that religion was a necessary element in social and national peace. He, therefore, opened negotiations with Pope Pius VII. The result of which was the Concordat of 1801. This treaty contains fifteen articles. By its provisions, Napoleon conceded full and free liberty to the exercise of the Catholic religion in France which had been abolished by the law of 1789. Pius VII on his part relinquished the title to the \$400,000,000 worth of church property that had been confiscated and to a great extent sold at that time. In return Napoleon agreed to place in the budget of worship an annual sum amounting to less than 1 per cent. on the value of the confiscated ecclesiastical possessions.

"STATE PAID CLERGY."

"There is a vast deal of loose talk about a State-paid clergy in France. As a matter of fact, the stipend paid to the French clergy was neither charity nor salary, but the most meagre and inadequate compensation and restitution for the property of the Church stolen by the Revolution. With very few exceptions these clergy stipends ranged in princely magnificence from \$80 to \$240 a year. They were mean and miserly, but such as they were they constituted a sacred portion of the national debt, and were a clear obligation guaranteed by a bilateral contract. Now comes the French Government to end arbitrarily and without consultation that contract of 100 years' standing; summarily to cancel a just debt without the consent of the creditor; to repudiate without shame treaty obligations; and, by a law that is a flagrant infamy, to renege on the Church property, and thus to perpetuate the gigantic and scandalous robbery of Catholics that must ever remain one of the foulest blots on the French Republic.

SEPARATION BILL OF 1905.

"And what a sorry jumble of inconsistencies in this separation bill of 1905. It deprives Catholics of their resources by confiscation; it regulates the organization of the Church, to which, nevertheless, it claims to be a stranger; it refuses Catholics the prerogatives guaranteed by the common law to all other citizens. It imposes on them a certain form of association to govern public worship; it ignores the Pope and acknowledges the diocese; it ignores the diocese and acknowledges the parish. In the parish it ignores the priest and acknowledges the laity. It regulates what number of the latter may band together and then limits their right to annual savings, of which it determines the amount, prescribes the investment, and designates the use. It prohibits the faithful from forming with their own money and by voluntary contributions a fund for religious purposes. All the generous gifts made during centuries to the Church for religious education and Christian charity are seized, and, against the will of the donors, are turned to lay education and philanthropy, and all disputes concerning any of these questions must be passed upon by a lay judicial tribunal called the Council of State.

AS THE POPE SEES IT.

"These points are made with perfect clearness and remarkable moderation in the Papal documents of February and August, 1906. 'Nothing,' says Pius X, 'more hostile to the liberty of the Church could well be conceived. For, with the existence of the associations of worship, the law of separation hinders the pastors from exercising the plenitude of their authority, and of their office over faithful, when it attributes to the Council of State supreme jurisdiction over these associations, and submits them to a whole series of prescriptions not

contained in the common law, rendering their formation difficult and their continued existence more difficult still; when after proclaiming the liberty of public worship, it proceeds to restrict its exercise by numerous exceptions; when it despoils the Church of the internal regulations of the Churches in order to invest the State with this function; when it thwarts the preaching of the Catholic faith and morals, and sets up a severe and exceptional penal code for clerics; when it sanctions all these provisions and many others of the same kind, in which wide scope is left to arbitrary ruling, does it not place the Church in a position of humiliating subjection, and, under the pretext of protecting public order, deprive peaceful citizens, who still continue the vast majority in France, of the sacred right of practicing their religion? In defiance of all justice, it despoils the Church of a great portion of a patrimony which belongs to her by titles as numerous as they are sacred; it suppresses and annuls all the pious foundations consecrated, with perfect legality, to divine worship, and to offices for the dead. The resources furnished by Catholic liberality for the maintenance of Catholic schools, and the working of various charitable associations connected with religion, have been transferred to lay associations in which it would be idle to seek for a vestige of religion. In this it violates not only the rights of the Church, but the formal and explicit purpose of the donors and testators. It is also a subject of keen grief to us that the law, in contempt of all right, proclaims as property of the state, departments or communes, the ecclesiastical edifices dating from the Concordat. True, the law concedes the gratuitous use for an indefinite period, of these properties to the associations of worship, but it surrounds the concessions with so many and so serious reserves that in reality it leaves to the public powers, full disposition of them.

"The united hierarchy of France had already preceded the Holy Father, in a protest addressed to the President of the French Republic. Referring to the clause of the act constituting the notorious associations of worship, the bishops say: 'These associations being organized wholly independent of the authority of the bishops and of the parish priests would in themselves be a negation of the constitution of the Church and would pave the way for a schism. The essentially vicious character of these associations for religious worship consists in their creating a purely lay organization, which would be forced upon the Catholic Church.'

"But the French Government was deaf to every protest and spurned every proposal looking to conciliation and mutual agreement. It finally fell into the ways of the sneak thief—stole the diplomatic correspondence of the Vatican, which every law of international usage and courtesy held sacred; arrested the personal representative of the Pope in the French capital, and sent him under police escort, like a dangerous criminal, beyond the frontiers of France.

"That the Vatican may have made diplomatic mistakes is quite possible though utterly deny this fact. Still these mistakes, even if made, would have been but mean and cowardly artificial pretexts for the barbarous legislation of the last six years, and for the blind and headlong construction of insulting penal laws against the strongest, moral and the weakest, physical power in the world—the Pope of Rome.

"This course would never have been attempted if Pius X. had behind him the military forces of the German Emperor or the naval strength of Edward VII or the big stick of Theodore Roosevelt. And to my mind it stands to the eternal disgrace of the opening decade of the twentieth century that no powerful voice among the civilized non-Catholic nations of the earth was raised in protest against such evident and such persistent outrage and injustice.

EFFECT OF THE BILL.

"That the Holy Father was right in his condemnation of the alleged separation bill was soon made manifest. On the very first Sunday after the act came in force two archbishops in a Paris church undertook to talk back to the priest. The same day, in the Church of Grenoble, two well-dressed men ostentatiously took chairs, turned their backs to the altar, and remained so seated throughout the Mass. In the Cathedral of Lyons, a man in a frock coat and silk hat on his head, smoking a cigarette as he walked, was seen among the church during the Mass. As has been well said, the separation bill leaves

each Catholic Church in France at the mercy of the receiver, the mayor's office and the superintendent of police.

"Now, if the French Government had really wanted the actual separation of Church and State, it could easily have obtained it. Mutual good will and good faith would have accomplished it. The Catholic Church is not wedded to any exclusive system in her relations with the states in which she is organized. She declares that there is a real distinction between the religious and the civil power. 'Render to Caesar the things that are Caesar's, and to God the things that are God's,' is for her a practical phrase. She declares the mutual independence of Church and State in their respective spheres, and she furthermore declares that the duty lies on the Church and State of living and working harmoniously together. Of course, her ideal people would live in unity of faith, and in such a State there would be absolute respect for the rights of the State; but she frankly admits that her ideal has not been, and is not apt to be realized in a world of conflicting views in matters of faith and divergent ambitions in matters of politics.

"But such a separation as is aimed at in France, where each power is not only to act as though the other did not exist, but where hatred and persecution are the order of the day, she declares to be absurd, impossible and contrary to common sense.

"To prohibit by law communication with the head of the Church, to despoil the bishops of all authority, to harass the priests in the exercise of their ministry, to close the institutions where young recruits are to be educated for the priesthood, to steal the endowments for charity and for masses for the dead, is this separation of Church and State? To confiscate 26,000 churches, 100 seminaries, tens of thousands of rectories, schools, hospitals and asylums, can it be possible that these are the necessary elements and the accompanying circumstances of a separation of the spiritual and temporal powers?

CHURCH FOUNDED ON A ROCK.

"M. Briand, the French Minister of public worship, frankly recognizes that the principle of the separation bill is anti-Catholic. Now, the man or government that imagines that the Catholic Church will allow herself to be legislated for—or against—without being consulted, or that she will subscribe to the injustice of which she is herself the victim, is living in a fool's paradise instead of being in a madhouse. The whole course of history, ancient and modern, is full of examples that prove the truth of this assertion. The pagan persecutors of Rome drove the first Catholics to meet the wild beasts in the arena, or to take refuge in the catacombs underneath the city. But the issue of the struggle is written in one sentence—'Sanguis martyrum Christianorum'—the blood of the martyrs became the seed of Christians.

"Julian the Apostate turned the full force of his power and his ingenuity against the Catholic Church. His end came when casting his own blood up against the heavens, he said: 'Thou hast conquered, O Galilean.'

"The Reformation of the sixteenth century tore Germany, England and many other of the fairest countries of Europe from the bosom of Catholic unity; I am not prepared to say that the general result has been for the betterment of mankind.

"The Revolution of 1789 drenched France with the blood of the purest and best Catholics, but it did not drown out the divine life of the Church.

"Lord Russell met the reconstitution of the Catholic episcopacy in England with a high-sounding ecclesiastical title bill; to-day, and for long since, it is a dead letter; but the Catholic Church lives and thrives.

"Bismarck inaugurated an era of persecution by his Kulturkampf; he cast bishops and priests into prison, he proudly declared that he would never go to Canossa. But Bismarck is dead, and there is no power in Germany to contend successfully against the triumphant spread of the Catholic religion. The reason for all this, we Catholics say, is because the Church has within her the elements of divine life that can neither be smothered nor finally subdued.

SITUATION IN FRANCE.

"How has this condition of affairs come about in France, is a question that arises naturally in every thinking mind. I shall endeavor to give a few of the natural causes. France is called a republic; in reality there is not in the world a more absolute

and despotic monarchy. Neither the Czar of Russia, the Shah of Persia, nor the Sultan of Turkey controls a more complete centralization of power than does the Cabinet of France. From the highest positions of State down to the minutest details of the most distant commune, by a host of officials, by the power of the army, and by State-controlled railroads, the French Government reaches a multitude of homes, and directs the actions of millions of willing agents. It controls the press, it affixes to the public buildings only such documents or speeches as are pleasing to it, it molds public opinion, and it has the custody of the ballot boxes. These are some of the natural reasons which make it easy for a minority to control the majority.

"But over and above all these causes stands the everlasting conflict between good and evil, and the frequent temporary triumph of evil in the world. Hatred is more active than love, and it oftentimes happens that those who hate accomplish their purposes while those who love rest idly by.

FIGHT AGAINST RELIGION.

"And this whole question is not so much a contest against the Catholic Church as against Christianity and the very idea of religion. As long as five years ago, M. Briand, speaking at a public meeting of the National Education League, used these words: 'We must affirm our democratic faith, our lay faith; we must declare that we shall have a country, a republic, free from all the lies and all the tyranny of belief.'

"Ferdinand Buisson, former minister of public instruction, and actually president of the National Education League, has the following words in his book, Religion, Morality and Science: 'In all this story about God and the world which Catholic dogma presents to us, there is not one single word which does not provoke, I will not say indignation, for in order to be indignant one would have to believe, but a mute and melancholy denial. With its ideas about the necessity of redemption and of expiatory sacrifice, the Christian moral system presents nothing more or less than a coarse revolt, against which our consciences back 2000 years. The only possible results of all rational education must be the evolution of the religion of the past into the irreligion of the future.'

"M. Delpech joins with his colleague in the following tirade against Christianity: 'The triumph of the Galilean has lasted for twenty centuries; it is now His turn to die. The mysterious voice which once on the mountains of Epirus announced the death of Pan, to-day announces the end of that false God who promised an era of justice and peace to those who should believe in Him. The deception has lasted long enough; the lying God in His turn disappears.'

"M. Viviani actually minister of labor in the French Cabinet, betters the denunciation of his fellow infidels in these terms: 'All of us together, first by our forefathers, then by our fathers, now by ourselves, have been attached to the work of anti-clericalism and irreligion. We have met the weary laborer, as he knelt after his day's toil, looking up at the clouds, and have told him he was dreaming false dreams, and dwelling on senseless unrealities. We have snatched the human conscience from belief in a future life. Do you think that the work is at an end? No. It is but beginning.'

HATRED TOWARD JESUS CHRIST

"But it remained for M. Briand, who is at the head and front of the present separation bill, to give full vent to the vilest expressions of unbelief in his address to the school teachers at Amiens: 'The time has come,' he said, 'to root up from the minds of French children the ancient faith which has served its purpose, and replace it with the light of free thought; it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the schools, out of the university, out of the hospitals and asylums, nay, even out of prisons and madhouses; it now remains for us to hunt him out of the government of France.'

"These horrible and blasphemous words have been put into effect. A decree of 1904 prohibited the use of the crucifix in the courts of justice; the conscience of every Christian ought to have been sufficiently violated by this infamous decree, but the infidel government of France doubled the outrage by ordering the decree to be enforced on Good Friday, a day sacred to every man who bears the Christian name.

"Article 28 of the law of separation forbids absolutely all religious

signs or emblems in public places, and on January 5th of this year the atheistic hatred of the French cabinet reached the height of absurdity when it ordered the time-honored motto, God Protect France, which is stamped on all gold coins of the nation, should be removed from them on their return to the treasury, and that it should be replaced on the new coinage by the specious and often falsified device, Liberty, Equality, Fraternity.

"Upon what does the Catholic Church rely in this gigantic struggle? Neither upon the strength of her laity nor the zeal of her clergy nor the sympathy of the world. Her strength comes from a far different source. A little Child was born in Bethlehem 1900 years ago. A few days after His birth the aged Simeon, pointing to Him, prophesied that He was set for the fall and the resurrection of many and for a sign to be contradicted. The cruel Herod in his efforts to end the life of this helpless, inoffensive Babe, caused the death of all the children under two years in Judea. But there was a protecting hand over the divine infant. This child, when grown to man's estate, made no promise to His followers of exemption from persecution. Rather did He say, 'If they have persecuted Me, they will also persecute you; the servant is not greater than his master.' Again He asked the question, 'If in the green wood they do these things, what shall be done in the dry?' And it is His own voice we hear in the awful yet consoling words, 'The hour cometh when whosoever killeth you will think that he doth a service to God.'

"And yet, amongst all the conquerors of the world, He, the Galilean, stands easily first in the number of His victories and the glorious permanence of His results. With the full conviction of that divine strength upon her, the Catholic Church enters into this struggle with the government of France. She has no doubt of where the final victory will rest. She may have to wait, and she certainly will have to suffer; but of the outcome she is absolutely sure. In defence of Christianity and religion she would, of course, desire to be allied with all the forces that make for good and for God in the world. But, if need be, she will fight the battle alone, proud and confident in the truth of her divine mission that she is striving for the true principles of Christian civilization, for the protection of human liberty, and for the sacred rights of all the children of God in the beautiful world that God has made.

Liver Trouble From Overeating The Kidneys and Bowels Also Deranged and Cure Only Obtained by Use of DR. CHASE'S KIDNEY-LIVER PILLS

Hurried eating and lack of proper mastication of the food are among the most common causes of indigestion, and overeating is undoubtedly the beginning of the trouble with the liver and kidneys.

Kidney disease and rheumatism are not usually the first indication of a deranged system, but these troubles follow unheeded headaches, constipation and bilious attacks. Because of that direct and combined action on the liver, kidneys and bowels, Dr. Chase's Kidney-Liver Pills are effective in whatever stage of such derangement they may be used, except when the structure of the kidneys has been wasted away by Bright's disease.

What we would emphasize, however, is the advantage of beginning this treatment at the first indication of trouble with the liver. It is the liver which first feels the result of overeating because of its difficulty in filtering the blood. Keep the liver right by the timely use of Dr. Chase's Kidney-Liver Pills and you not only prevent headaches, biliousness and constipation, but entirely escape derangements of the kidneys, which are at once so dreadfully painful and fatal.

Mr. Patrick J. McLaughlin, Beaumont, Que., states: 'I was troubled with Kidney Disease and Dyspepsia for 20 years and have been so bad that I could not sleep at nights on account of pains in the back, but would walk the floor all night and suffered terrible agony.'

'I tried all sorts of medicines but got no relief until I began using Dr. Chase's Kidney-Liver Pills. They made a new man of me, and the old troubles seem to be driven out of my system.'

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmondson, Bates & Co., Toronto.

SCORED ANOTHER WONDERFUL VICTORY

One More Added to the Long List of Cures Effected by Psychine.

This young lady, who lives in Brownsville, near Woodstock, Ont., tells her own story in a few effective words of how she obtained deliverance from the terrible grip of weakness and disease.

I have to thank Psychine for my present health. Two years ago I was going into a decline. I could hardly drag myself across the floor. I could not



Instead of a little, pale, hollow, full of life, ready for a sleigh-ride, a skating match, or an evening party with anyone, and a few months ago I could not struggle to church, a 40 rods from my home. I have never had the slightest cause to fear any return of the disease.

Thousands of women are using PSYCHINE, because they know from experience that in it they have a safe friend and deliverer. Psychine is a wonderful tonic, purifying the blood, driving out disease germs, gives a ravenous appetite, aids digestion and assimilation of food, and is a positive and absolute cure for disease of throat, chest, lungs, stomach and other organs. It quickly builds up the entire system, making sick people well and weak people strong.

PSYCHINE (PRONOUNCED SI-KEEN)

For sale at all druggists at 50c. and \$1.00 per bottle, or at Dr. T. A. Slocom, Limited, Laboratory, 170 King St. West, Toronto.

Dr. Root's Kidney Pills are a sure and permanent cure for Rheumatism, Bright's Disease, Pain in the Back and all forms of Kidney Trouble. 25c per box, at all dealers.

A QUAIN STORY.

How the Courage of a Sister Proved Itself, Long Long Ago.

In looking over some family papers and bundles of old letters I discovered one by Mrs. Jeffereys of Blarney Castle, County Cork, which contains an account of a circumstance interesting in itself as an instance of heroism, on the part of the narrator toward her brother, the Earl of Clare, and so valuable as bringing to light a remarkable event connected with the history of those troubled times that I feel I am only discharging a duty in submitting it to the notice of the editor.

The letter is dated 9 Molesworth street, July, 1807, and, among other matters, Mrs. Jeffereys writes as follows:

"On the day Lord Fitzwilliam was recalled, when my brother (as chancellor) was returning from the castle after having assisted at the swearing in of the newly arrived lord lieutenant, a ferocious mob of no less than 5000 men and several women assembled together in College Green and all along the avenue leading to my brother's house. The male part of the insurgents were armed with pistols, cutlasses, sables, swags and every other weapon necessary to break open my brother's house, and the women were all of them armed with their aprons full of paving stones. This ferocious and furious mob began to throw showers of stones into my brother's coach, at his coachman's head and his horses. They wounded my brother in the temple in College Green, and if he had not sheltered himself by holding his great square official purse before him he would have been stoned to death before he arrived (through the back yard) at his own house, where, with several smithy sledges, they were working hard to break into his hall door, while others of them had ropes ready to fix up to his lamp iron to hang him the moment they could find him, when I arrived, disguised in my kitchen maid's dress, my blue apron full of stones. I mingled with this numerous mob, and addressed a pale, sickly man, saying: 'My dear Jeyl, what'll become of us! I am after running from the castle to tell yeas all that a regiment of hos is galloping down here to trample us, etc. Oh, yeas, yeas, where will we go?' Then they cried: 'Hurry, hurry, the hos is coming to charge and trample us! Hurry for the custom house.' And in less than a moment the crowd dispersed.

"I then procured a surgeon for my brother and a guard to prevent another attack, and thus I saved Lord Clare's life at the risk of being torn limb from limb if I had been recognized by any of the mob."—London Notes and Queries.