

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

FRANCE

Paris, July 4.—The recent speech in the Senate of M. Waldeck-Rousseau was remarkable for its repudiation of M. Combes. The man who showed the way to the present era of religious persecution by framing the Association Law, practically threw over the man who tried to carry out that law to the letter. At the same time M. Waldeck-Rousseau is not the renegade and the clerical that the Socialist papers consider him to be since he spoke in the Senate. He has not given up his old ideas, and while objecting to the too energetic application of his law, he showed all the old animosity of the Opportunists of the Jules Ferry School to which he belongs, towards certain religious orders which he considered to be, as he textually said, "Militant before everything else, and especially dominated by political pre-occupations." M. Waldeck-Rousseau, in fact, will not get it out of his head that the Jesuits, the Assumptionists, and a few of the other Orders exist only for political purposes. He also denounced what he termed the "Moines Liégeois," the "business monks," the parasitic institutions, and those wearing only a "mock mantle of charity." He did not specify, however, the congregations which he would spare, and it appears that we have to wait until the autumn session for the further development of M. Waldeck-Rousseau's reflections and criticisms on the destructive work carried out by his successor. Anyhow, it is noteworthy that M. Waldeck-Rousseau's criticism of M. Combes in the Senate caused the Funds to rise. The men on the Bourse were delighted. They are mostly Israelites, but they have been finding of late years that the policy of the present Cabinet is highly detrimental to their financial interests.

The chief features in connection with the persecutions during the past week were the fearful riots at Dunkirk, where women and children were again trampled upon by the roughs who shout "Vive Combes"; the Mass in the garden of the Barnabites, which was followed by arrests; the address delivered there by Father Berthet; the noble letter of Mgr. Latieue, Bishop of Vannes; the public demonstration at Marseilles in favor of the Capuchins and the Oblates, and, finally, the letter of the Provincial of the French Redemptorists, Pere Castellan. The religious ceremony at the Barnabites' place was held just before M. and Madame Loubet began their garden party, where all the persecutors were triumphantly promenading and posing. It was in view of this that M. Francois Coppee, who was at the Barnabite ceremony, called it a garden Mass. Father Berthet in his address in the garden said that it was strange and sad, yet consoling, to find that in the full 20th century, while there gleamed on the public walls the official lie of promised liberty, the Church in France was going through a phase of persecution which recalled the days of the early Christians. Anyone who cares to realize what Father Berthet was indirectly referring to has only to turn to the sixteenth chapter of Gibbon's "Decline and Fall," dealing with the persecutions of the Christians by the Roman Government from the reign of Nero to that of Constantine. In the middle of that chapter, Gibbon describes the system adopted by the rulers of Rome towards the Christians, and some of these measures are actually applied at the present day by M. Combes and his minions to the religious Orders. In the letter sent to his dioceses by the Bishop of Vannes that Prelate says eloquently: "If we have to go back to the days of mourning which have cast such a gloom over our history; if the fury of the impious, increasing with their audacity, obliges us to brave everything, even death itself, to defend religion and liberty, I declare before God and before you that I shall fall at your head rather than betray my trust." These are words worthy of a Breton Bishop. In the letter of the Provincial of the Redemptorists referred to, Pere Castellan denied that he is about to purchase for £16,000 a property near Malines, in Belgium. He says, facetiously, that he was astounded at this report, especially after he had looked in his cash-box, where he found hardly enough money to enable him to pay for the legal proceedings, the fines, and the removals entailed by the new laws.

M. Georges Goyan, who is about to marry Mademoiselle Lucie Felix-Faure, daughter of the late President Faure, is one of the militant literary Catholics. He is an alumnus of the celebrated Normal School, was correspondent of the Debats in Rome, and at present is an assistant editor of the Revue des Deux Mondes. Reference has already been made in these notes to Mademoiselle Faure as a remarkable lady writer. She has published a book about Cardinal Newman, and has recently given to the public her impressions of foreign travel, and especially of her visits to Rome, Jerusalem and Florence.

Cardinal Mathieu's new book on the "Concordat" drawn up between Pope Pius the 7th and the first Napoleon for the administration of the Church in France, is one of the most remarkable volumes of the day. His Eminence shows himself to be not only a good historian, but also a fine delineator of character. His portrait of the famous, or rather, the notorious Talleyrand, Bishop of Autun, "the un-frocked aristocrat," is powerfully limned. The Cardinal concludes that, in spite of the clauses of the Concordat which imposed limitations on the Church in France, the first Napoleon may be said "humanly speaking," to have saved religion from ruin.

Influence of the Land Bill on Ireland

Speaking last week before an English audience Mr. John E. Redmond said that in the operation of the Land Bill the Irish people would be able to conduct their struggle for National Self-Government on such lines and under such conditions as would speedily convince the people of Great Britain that Home Rule was a perfectly safe policy for them and for the Empire. If he thought the National movement in Ireland depended on the continued poverty, misery and degradation of the people he would give up the struggle for National Self-Government as a struggle, not worth the service and sacrifice of intelligent men. He believed exactly the opposite. Just in the same proportion as they made the Irish people comfortable, prosperous and contented on the soil, in proportion as the country became educated and prosperous, her national movement would become day by day stronger and more irresistible. The passing of the Land Bill into law would be but the beginning of the end of the Irish National struggle. He was convinced that everything else Ireland wanted she would be able to obtain quite easily, naturally, and, he would say, quite rapidly. What they had got to do was to bring conviction to the minds of the English. He believed the concession they were asking for was a wise and statesmanlike one, which ought to be made. The same thing happened four or five years ago with reference to the Local Government Act, and he believed the experience of the Local Government Act would be proved over again by the working of the Land Bill. Then it would be an easy task if only the Irish people continued to show good sense, steadiness, and perseverance to show the English people that the other demands they were making were perfectly reasonable, practical, and statesmanlike. When the moment came, as he believed it would come, they would find their demands granted to them with just a little dissent and just as universal agreement as the Land Bill was being passed through the House of Commons at the present time. The underlying idea of the National movement had been an independent party in the English Parliament and an independent organization in Great Britain. It was a pure, unselfish policy. They regarded every great issue, not on its merits, but on the view how it would affect Ireland and the Irish cause. They were now told there was a great English fiscal crisis, and that the country was hurrying on to a general election. The Irish vote would be canvassed on it, but he said to the Irish voters in Great Britain to hold themselves in reserve. He knew what the circumstances might be at the moment of the election. Whenever the election came, if they had confidence in their leaders, let them take the word of command as in 1885 they took the word of command from Mr. Parnell (cheers). If they did that their votes might be of some value. In his judgment they would be of enormous value. At this moment he had his own personal views about the fiscal question, but he did not say upon what side he himself would vote were he an English voter. He certainly would not vote on the merits of the issue, but just as his conscience told him in the cause of Ireland, either to strike down a Government or lift it up, or to equalize parties in the House of Commons. He might be told that this was an immoral and a selfish doctrine to preach. He did not know what right people had to talk to them whose Parliament had been robbed from them about the morality of their action in cases of that kind. He admitted it was a selfish policy. They were bound to use a selfish policy, if they wanted to see Ireland successful. He appealed to Irishmen in Great Britain to organize themselves in view of the coming general election and to strengthen the branches of the United Irish League and then, having prepared their arms and marshalled their forces to wait in patience and in perfect loyalty for the word of command and then to act as one man in furtherance of the policy which was advised to them (cheers).

Bishop O'Connor in New Ontario

His Lordship Bishop O'Connor of Peterborough has just returned from a trip through a portion of his very extensive diocese.

Speaking in a general way of the state of the work throughout New Ontario, where he spent most of his time, His Lordship said that he found all the churches in a very flourishing condition. The great influx of settlers into that part of the province had brought a largely increased membership to the church, and everywhere in the diocese great prosperity was being experienced. The Bishop's trip, in fact, was made necessary by the prosperous state of the different churches in that section, and his duties have been principally making arrangements for enlarging already spacious places of worship, and in not a few instances, preparing to build new edifices.

At North Bay, by reason of the rapid growth of the town, occasioned by the construction of the new Government railway, the good effect of which on the business life of the province is already being felt, a new stone church, with a seating capacity of 1,000 will be built, and tenders will be called for its construction in about three weeks. In this town, which is rapidly becoming an important railway centre, between one-third and one-fourth of the population are members of the Catholic Church, so that a building of the capacity as stated above, is not at all too large. The condition of things in North Bay is but an index to that existing throughout the whole Nipissing District. At Sturgeon Falls, a new town, but one which has a most promising future ahead of it, the church building has been doubled in size, and this is but a temporary provision. It is believed, as the prospects are that in a short time a still larger building will be a necessity. The cause of the rapid growth in the population of this town is the construction of large pulp mills on the Sturgeon River, utilizing the immense power which the falls at this point produce. The buildings, which are entirely of stone, have all been completed, and the machinery is now being installed. Not only is pulp to be manufactured, but as has been the almost universal experience with pulp concessions made by the Ontario Government, the conditions under which the concessions were granted, have been more than met, and the company will not only make pulp but will also go into the manufacture of paper very extensively, the machinery for which is also being installed. The Bishop was pleased, to notice on some of the paper making machinery, the name of a local firm, the William Hamilton Manufacturing Company, and upon questioning the manager found that this was the only firm in Canada from which this particular machinery could be procured. It is manufactured in the United States at Watertown, but the William Hamilton Manufacturing Company, with its usual enterprise, foreseeing the demand which will develop for Canadian made paper-making machinery, secured the right to manufacture them in Canada, the result being that an immediate market was found in Sturgeon Falls.

The Sturgeon Falls Pulp and Paper Company took out a quantity of pulp wood last winter and will begin the manufacture of pulp and paper about September 1st on a large scale. The Bishop found that among the many new settlers who had come to that section a good proportion of them were members of the Catholic Church. Verner and Warren villages along the Soo Line, were next visited and at the former arrangements were made to build a stone church with a seating capacity of 700 next year, and at Warren a new and larger church of brick veneer is to be built. The state of the work at Sudbury under the direction of Father Primeau was the cause of much satisfaction to His Lordship, and also at Copper Cliff, where the resumption of work at the smelters and mines of the Canadian Copper Company has improved the conditions very materially, and brightened the future prospects.

At Blazer Valley, a new settlement 12 miles northwest of Sudbury, a new church has been built to meet the scriptural needs of a community of about 200 Catholic families, which number is rapidly increasing. The land in that section is admirably adapted to farming and those who have located there are prosperous.

At Nairn Centre the erection of a new frame church has just been commenced, to have a much greater seating capacity than the one which it is to replace. Lumbering operations in the vicinity of this place have assumed large proportions resulting in a rapidly increasing population, for which the church is anxious to provide a place of worship.

Espanola, a new town, which, like Sturgeon Falls, owes its increasing population to the establishment of pulp mills, is about six miles north of Webwood at Spanish Falls, and here the Spanish River Pulp Company is erecting an immense mill and a large town is sure to be the result. The Catholics here are taking time by the forelock and a brick church which will be a credit to the domination will be built. His Lordship visited Blind River, and the prosperous condition of the church is indicated by

the fact that he gave confirmation to 47 persons. Blind River is one of the most progressive towns on the North Shore. Two large saw mills are running night and day, and the population has quadrupled during the last two years, necessitating increased church accommodation, for which preparation is now being made. This was the next town to which the Bishop paid a visit, and here, too, a large number of candidates for Confirmation were presented, 48 being confirmed by His Lordship.

At Sault Ste. Marie, which was the last town visited by His Lordship, the churches were found to be in a good healthy condition. A new church and school have just been erected to provide the Catholics of that progressive town with the educational and church facilities which their members demanded. In speaking of the general condition of the town, the Bishop said that the business men were not feeling very jubilant, because of the apparently unsettled condition of the Consolidated Lake Superior Company's affairs. They are hopeful, however, that a speedy readjustment of the financial situation will enable the company to proceed with the extensive works contemplated, and partially completed.

When the English people are confronted with the long list of scholars who have sacrificed much or all for the Catholic faith, the rejoinder made by them is to the effect that there are more scholars equally pious and zealous who remain in the religion of their fathers. This argument has been used by men of note, both for piety and learning, and it has often sufficed to soothe doubts and to quell inquiry. Yet when looked at closely it proves to be a very weak argument. For in considering the actions of men we rightly take into account all possible human motives; taste, imagination, prejudice, learning, position, fortune, education, loss, gain and all other circumstances which can and do influence men should be weighed so far as possible.

Now it is no libel on human nature to say that a man who finds himself born into good society, possessed of talents and influence, equipped with the best education his country provides, with fame, fortune, ease and comfort waiting to embrace him, should deem himself justified in remaining where circumstances have placed him. If he acts on the homely principle that "a rolling stone gathers no moss," the world, and especially his own particular world, applauds his sound sense. But if such a man voluntarily throws away all his opportunities, if he dares to cast aside his reputation for learning, dares to give all who know him and hold him dear; if he embraces obscurity, discomfort and poverty, the majority of men are perplexed, troubled and angry. The average clergyman of the Church of England is such a man when he "Goes over to Rome."

It is not plain that it is a very different man when compared with his fellow clergyman who remain? And when a man who objects is not merely an occasional eccentricity, not a surprise sprung upon the public once in a year, but a spectacle of such frequent occurrence as to be a source of constant alarm on the one side and of expectant rejoicing on the other, is it not obvious that there must be some powerful motive at work, some importunate call, some irresistible drawing which merely human considerations cannot battle gains?

A Preposterous Interview

Secular Paper Denounces Ignorant Discussion of the Subject of Papal Succession.

In its editorial columns The Evening Post, of New York, reads the following timely lesson to its contemporaries throughout the country and the wild statements published by so many of them with regard to the Papal succession: "The death-bed of Pope Leo has from the first been surrounded by a thick haze of journalistic absurdities, and the outcome of the approaching conclave has furnished the occasion for a tournament of ignorance which it would not be easy to parallel. There have been grave forecasts of the chances of this, that or the other Cardinal by persons who did not even know how to spell their names. The press has lately told us much of the sayings and doings of Cardinal di Stefano, all of which is interesting, as the prelate in question does not exist. What the benighted correspondents meant—though apparently themselves unaware of it—was Oreglia of the Barons of Santo Stefano.

"Now, The Paris Patria favors its readers with an article purporting to be an interview with the same Oreglia. As a sheer imposture it is 'the limit.' His Eminence, we are told, 'talked freely.' We also learn that he and Cardinal Mocenni are 'leaders of the liberal party' in the Sacred College. Now, as a matter of sober fact, Oreglia is the most hidebound conservative and militant irrecusable in the entire Catholic Church. Any one who has lived in Rome and has even an elementary familiarity with the Church knows this. After so grotesque a misstatement, it is not surprising to find the Cardinal cheerfully throwing to the winds any idea of recovering the temporal power. Here are his words: "You see yourself how the spiritual power of the Pope is waning in Italy and Rome, all on account of this eternal controversy regarding the temporal power. Personally, I believe the Pope will never regain the lost territory, and that some sort of a compromise with the Italian Government will have to be made by a succeeding Pope in order to reconcile once more the great majority of Italians with the Holy See and make them return to the fold.

"The enormous success of Protestant establishments, especially of the Methodists, in Italy and Rome, itself is easily accounted for by their hostility to the Pope's temporal power and their approval of the usurping of the Papal Dominion by the Italian Government."

"But a Cardinal of the Roman Curia would as soon think of standing on his head in St. Peter's Square as of giving out the above remarks for publication. Yet the reporter of The Patria has not done with Oreglia. He is further made to commit the amazing indiscretion of publicly discussing his own preferences for the succession to the Papacy. He declares for Cardinal Gibbons, but so minor an absurdity goes almost unnoticed amid the many gems of this interview."

"The only solution of the difficulty would be the selection of Cardinal Gibbons for the important position. He is, as you know, an American, and his election as Pope would bring to the Church the influence and the power and the wealth of the numerous and earnest Catholics of the United States, which are at present the most prosperous field of our Church."

Convert Clergymen

"Gone over to Rome" is a phrase familiar to all; it is said of some person almost daily, said with surprise, regret or contempt according to the views and temperament of the speaker. "Gone over to Rome" is a phrase without a parallel just as the fact it indicates is unique. "Gone over to the Church of England," or "Gone over to Dissent," and the like have a strange and unusual sound; nobody deems such utterances to be worthy of attention; philosophers pay no heed to them; they occasion no long and anxious discussions; they are not the theme of any literature. But it is otherwise when the text is "Gone over to Rome"; philosophers find speculation irresistible; historians write the record and pass judgment thereon; the fact is made the motive of many novels; whole religious bodies protest, blame and condemn. Yet in spite of all the theories and all the outcry of the world, men and women from every rank of society and from every form of religious belief or disbelief still go over to Rome. The fact that so many conversions to the Catholic faith occur both at home and abroad in the fields of missionary labor is a testimony to the truth of the Catholic Church, which can hardly be overated. It should have great weight with our countrymen who stoutly maintain that facts are facts, and that they should not be ignored.

When the English people are confronted with the long list of scholars who have sacrificed much or all for the Catholic faith, the rejoinder made by them is to the effect that there are more scholars equally pious and zealous who remain in the religion of their fathers. This argument has been used by men of note, both for piety and learning, and it has often sufficed to soothe doubts and to quell inquiry. Yet when looked at closely it proves to be a very weak argument. For in considering the actions of men we rightly take into account all possible human motives; taste, imagination, prejudice, learning, position, fortune, education, loss, gain and all other circumstances which can and do influence men should be weighed so far as possible.

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Owing to the position of the Catholic Church in England at the present day, stripped of cathedrals, universities, colleges, wealth and social standing, no motive can be reasonably assigned for an English clergyman going over to Rome, save the one and all-sufficing reason that he has discovered that the Catholic Church is alone the Church of God, and that if he will be saved he must join that Church. For this he must turn his back on his family, his university, the glorious cathedral, the historic home endeared by a thousand sacred memories, the matchless version of the English Bible, possible fame and position, and often assured wealth, ease and comfort. Those who remain keep their hold upon all these things, and granting that they are pious, devoted and zealous, they must be allowed to lack one thing which the convert brethren possess in a marked degree, namely, heroism in religion.

These converts are the sort of men, who in times of persecution become martyrs, and the leaders of martyrs, and it is fitting that we should think of them at this time, the month in which we especially honor St. Peter. Such a sheaf as that given below, gathered from the fields white unto harvest, is something to rejoice over, something that should make daily prayer for the conversion of our country more earnest and more importunate; it is a sign that this, our land once so devoted to St. Peter and the Holy See, is returning to its allegiance. St. Peter was made the chief of the Fishers of Men because he loved Christ above all things, because he confessed the Divinity of his Lord, because he was obedient and subject to discipline, because in a time of perplexity he turned to his Master and said: "Lord, to whom shall we go, Thou hast the words of eternal life." The names of the men we give below are in their measure like the great apostle, for Christ's sake they

have left all things and followed Him. Our remarks have been suggested by a perusal of the following list of some of the non-Catholic clergymen, who, within the last eighteen months have joined the One Holy Roman Catholic Church.

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