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## French Catholics Fighting Battle of all Christendom.

(Archbishop Farley, in N. Y. Freeman's Journal.)

"The clergy of France are fighting the battle of Christendom," says Archbishop Farley, "and should have the sympathy of every Christian church, no matter what its denomination, which owns property and endowments to be used for divine worship and for the dispensation of charity according to its own lights. Here in America, where no attempt is made by the State to interfere with the various religious denominations, the people at large are naturally disposed to condemn clergymen who, by declining to comply with the behests of the Government, expose themselves to a charge of rebellion against the authority of the land. But in order to understand the refusal of the Catholic clergy of France to fulfill the requirements of the new law of separation, it must be explained that the provisions of the statute in question demand the consent of the church, and of its ministers to the alienation of all the property that has been bequeathed and donated to be held in trust for religious and philanthropic purposes. It is property which they do not derive from the Government, but from the munificence of the pious and of which they are merely the trustees.

"The situation created by the new Law of Separation, which is the cause of the present crisis in France, is as if, for instance, the Legislature of New York were to enact laws compelling the trustees of the Trinity Church Corporation, under the penalty of confiscation, to give their consent to the alienation of all its vast property to other uses than those for which it was intended, and to transfer its administration and control to people who might either belong to rival denominations or even profess atheism. It is as if the Legislature of New York were to enact a statute requiring the Catholic Church, under the penalty of confiscation of its property of one kind or another, to consent to the transfer of the management and control of its sacred edifices, seminaries, rectories, hospitals, protectories and other educational and charitable institutions to associations in which not merely avowed foes of Catholicism among the Protestant denominations, but also agnostics and scheming politicians, indifferent to any kind of religious belief, were in the majority.

"Were such laws to be enacted by the State, of New York the clergy and trustees administering the great property of the Trinity Church Corporation and the clergy and trustees invested with the direction of the property of the Catholic Church would be prompted to refuse obedience, not only on religious grounds but also by reason of their conviction that compliance would involve a flagrant disregard of their moral and material obligations as trustees. They would look upon the law in question as iniquitous, as unconstitutional, and would therefore consider themselves justified in doing nothing to express their submission thereto.

"It is inconceivable to the American people that the Legislature of New York, or indeed of any other State of this great and free Republic, should enact any such laws of virtual spoliation. Yet that is precisely what the French Government has done. Article 4 of the new law of separation provides for the forming of lay associations to take title to the ecclesiastical property in France.

"Now if those associations of laymen were intended solely for administering the temporalities of the church, and if the law provided that

they should be composed of Catholics there might be no objection to them, though it is unreasonable to exclude, as the law does, bishops and priests from membership and from a controlling voice in them. In America Catholic laymen are represented on all the boards of trustees invested with the management of the funds and property of the various churches. But the new French law renders it possible for people of rival denominations and foes to the church in question to secure a place on these associations and actually converts the clergy into their docile instrument as regards the administering of their ecclesiastical office. Moreover, it is provided by the law that in cases where rival associations are formed claiming the churches and the church property of any particular parish, it is the Council of State (that is to say, a purely lay body, and a creature of the executive for the time being) which shall determine their respective pretensions.

"In one word, the new law requires of the church the alienation of all its property to boards of laymen in the selection of which it has virtually no voice, this board to have full and perfect control not only over the funds, but even over the religious edifices and over the exercise of divine worship itself, independent of Pope, bishops and canon law.

"The property at stake consists of about 30,000 churches (of which less than three hundred have been built with the aid of the State or municipality) and the property accumulated by means of endowments and legacies during the last hundred years, since the last confiscation of church property at the time of the great revolution, and amounting to considerably over \$100,000,000. Only a portion of this vast property is destined for purely ecclesiastical purposes, the great majority of the funds being designed and used for purposes of charity and philanthropy. Of this property the clergy are the trustees, by virtue of the conditions under which it was donated and bequeathed. Their acceptance of the new law and their transfer of this property of the trust to the 'associations culturelles' would alienate forever the estate of the church in deference to an iniquitous law which may be repealed by another Parliament.

"Aristide Briand, the Minister of Education in France and the author and executor of this iniquitous law, has solemnly declared that without the written consent of the clergy to the establishment of these boards or 'associations culturelles,' and without the transfer by the clergy of the property of the church to these bodies, there could not only be no public exercise of divine worship, but there would follow the confiscation of the sacred edifices, the rectories and other ecclesiastical properties by the State. This Minister, Aristide Briand, is the statesman who, addressing a congress of teachers at Amiens the other day, told them that the time had come to root out from the minds of French children the ancient faith, which had served its time, and to replace it with the light of free thought, winding up his discourse with the words: 'We must do away with all Christian ideas.'

"There is no question, therefore, of differences between the various religious denominations. The Pope and the Roman Catholic Church in France to-day are fighting with far better justification and much greater moderation the very war that Chamberlain and other founders of the Free Kirk waged in Scotland sixty years ago for 'The Crown Rights' of Christ."

to the Irish Bible that the following authentic facts may be of more than passing interest:

The first Irish translation of the whole Bible was by Richard Fitz-Ralph, of Dundalk; Archbishop of Armagh, who died at Avignon on

December 16th, 1380, and whose remains were brought, in 1370, to his native town of Dundalk, where they still lie. His relics are honored by the faithful, and he himself was reputed as a saint. In 1385, Pope Urban VI. issued a commission to inquire into the virtues of Primate Fitz-Ralph, and another commission was appointed in 1399.

Although the first Protestant Irish version of the New Testament—grossly corrupt—was issued in 1602, Bedell's Irish Bible did not appear till 1686. But it is an undeniable fact that Bedell's Bible is defective in matter—the so-called Apocrypha being omitted—while the version is incorrect, and suffered considerably from the ignorant and malicious editing of a half-dozen persons. Bedell himself was the merest tyro at the Irish language—the study of which he only commenced at the age of sixty—and his Old Testament was really translated by Murtagh O'King, who was incompetent for the task.

In 1634 the Protestant Convocation at Dublin, under Primate Bramhall, opposed the publication of Bedell's Bible as "dangerous to the State," and the work was opposed by Laud, Wentworth and even Usher. The manuscript, after Bedell's death, fell into the hands of Jones, Protestant Bishop of Meath, and was got to press by Boyle and Marsh, being again tampered with in the re-editing. Finally it was published in London in 1686. This is the Bible which has ever since been used, as it was intended by Boyle and Marsh, "for the conversion of the Popish natives."

At length, in 1806, just a hundred years ago, the Hibernian Bible Society was started "for the circulation of the Holy Scriptures at a reduced price." It is particularly well to note that "by a fundamental rule" (see prospectus of 1830), "all copies in the English language are to be of Authorized Version only."

In 1810 the British and Foreign Bible Society prepared a New Testament in Irish, in Roman character; and in 1817 an edition of Bedell's Bible, also in Roman type, was issued. Both of these editions were simply a reprint of Daniel and Bedell, edited (!) by Mr. A. Shackell, and a Rev. Mr. McQuigge. It was not, however, until 1827 that the complete Irish Bible, in Irish type, was published, under the editorship of McQuigge, whose qualifications for the task were of the slenderest.

So corrupt was this edition that, in the years 1885-1889, Rev. Professor Goodman, of Trinity College, Dublin, undertook to revise it, but he only got through St. Luke's Gospel and the Acts of the Apostles. A few years ago Professor Murphy, of Trinity College, was engaged by the Hibernian Bible Society to re-edit the Irish New Testament.

Such is the history of the Irish Bible. Neither the version used nor the translators can all be regarded as trustworthy. On this account the gift of Irish Bibles to the Dublin Libraries is rather of a dubious value, especially coming from such a tainted source as the Hibernian Bible Society.

### ANNIVERSARY SERVICE.

A Solemn Anniversary Service will take place at St. Ann's Church on Thursday, January 3rd, 1907, at 8 a.m., for the happy repose of the soul of the late Mrs. John Kane, who died on December 31st, 1904. Friends and relations are respectfully invited. May her soul rest in peace.

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## Ancient English Abbey and its Traditions.

The rumor that the Austin family were about to dispose of Glastonbury Abbey to an American has, says "H.G.D." in the Manchester Guardian, proved untrue, but the Abbey is still for sale. This is no new thing in its history. Once at least the abbacy was purchased, and after the Dissolution the house and lands changed hands by sale over and over again.

Compared with their former greatness, of which the business-like inventories made at the Dissolution have provided exact evidence, the ruins of the Abbey are insignificant. Such as remains are being carefully preserved, having been rescued from further ruin by the care of the father of the present owner. They were worth preserving; those fragments that remain to tell of Glastonbury's vanished importance contain some singularly beautiful conceits of mediæval architecture, and enable the fanciful to reconstruct in mind what was one of the finest churches in England.

An adventure into the origin and antiquities of Glastonbury is a literary excursion that leads to curious things. The plainest and most trodden path leads to Jerusalem, and less frequented ones to misty origins of Asiatic monasticism. The former will suffice for the present. Legend declares that when Joseph of Arimathea was miraculously released from prison in Jerusalem, he, St. Mary Magdalen, St. Lazarus and St. Martha, were put into an open boat, turned adrift to the sea, and by God's providence were driven ashore at Marston. Another legend puts the number of persons on the vessel as considerably higher, but both bring St. Joseph across France to this country with eleven disciples, bringing with them the chalice that was used at the Last Supper. Wandering among the people of the West, the pilgrims rested on what is now called Weyrill Hill; St. Joseph stuck his staff in the ground, and, like that of Tannhauser or of St. Patrick in Britany, it burst into flower. On Challice Hill they buried the cup; a healing well issued forth, and has continued to flow ever since. The twelve brethren accepted the signs and went no further; they made themselves cave dwellings, built an oratory of wood and wattles, and became the first religious community.

Various historians embroidered this simple story for the glory of the Abbey and to the obscuring of the truth. But it seems probable, from a sober account of the charters of the Abbey preserved at Oxford, that St. Patrick did spend some later years of his life at Glastonbury, that he re-ordered their rule, and that he caused the oratory to be more permanently established in stone. But who "they" were is a harder question to solve—monks from Bangor, perhaps, or pious Irishmen who before and after St. Columbanus felt the impetus of their faith to go abroad and preach it to others. And if St. Patrick, then St. Benignus, his successor in Ireland, and St. David, Bishop of Menevia, whose nephew Arthur is said to have been. In Glastonbury I have heard all three claimed as natives of the town itself. It rests on better evidence that King Ina made the community a grant of land, and it is history that after the Danes had spoiled the town and monastery King Edmund appointed Dunstan Abbot with a free hand to re-establish the Abbey, his charter bearing the date of 942. Exactly what Dunstan did towards this reformation, it is difficult to say. Glastonbury was already the first Abbey in the Kingdom, and would have remained so had not Pope Adrian passed that distinction to St. Alban's in memory of the proto-martyr of our land.

The church, a lofty Gothic building, was laid out in the plan of a cross, with a tower in the center, and St. Joseph's Chapel joined it at the west end. The nave was two hundred and twenty feet long, the tower forty-five feet across, and the choir was a hundred and fifty feet long, so that the entire length was

## Abbey's Effervescent Salt

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## VALUABLE VESTMENTS USED IN ST. PATRICK'S CATHEDRAL, NEW-YORK

The vestments in use at St. Patrick's Cathedral, New York, compare very favorably with those in many of the famous cathedrals in Europe, and they are the finest in any Cathedral in America. Archbishop Corrigan presented to the Cathedral the only complete set of Holy Thursday vestments in the world. They are valued at \$20,000. In the set are thirteen chasubles, ten dalmatics, nine tunics, two copes and lace albs, amices and other vestments to correspond to the Holy Thursday service alone.

These vestments are of the finest white satin, embroidered with gold 90 per cent fine. The principal ornaments are the passion flower, wheat sheaf and grapes, embroidered in silk and gold, emblematic of Holy Week. The body of the vestment is worked with sprays of fuchsias. The remainder of the vestments in this set are made of the finest moire antique, embroidered in the finest silk and gold to correspond. This magnificent set of vestments was made by the Dominican Sisters at Hunt's Point. It took fifteen nuns an entire year, working eight hours a day.

The chasubles are studded with pearls and rubies. The archiepiscopal sets, worn when the archbishop pontificates, are of the finest red silk velvet. There are eight sets, which cost \$5000 each. They are embroidered in pure gold.

A famous set of vestments now in the old sacristy was a gift to the late Archbishop Hughes. On these vestments, which are of the finest gold cloth, is worked the archbishop's coat of arms. They are embroidered with gold and incrustated with jewels. The set comprises vestments for twelve priests besides the Archbishop. Archbishop Corrigan wore these vestments occasionally.

Another set of vestments which has attracted attention from admirers of artistic embroidery was presented to Archbishop Corrigan. They are rose colored and are worn on two days only of the year and are permitted to cathedral and collegiate institutions only throughout the world. They are embroidered in fine gold and artistic needlework. On the chasuble is the usual cross, and the figures on the cross and designs on the frontispiece are worked in silks of different colors, gold, and silver on gold.

Another handsome set is one worn for Pontifical Requiem Masses. It is of black moire antique silk. A set of vestments which was prepared specially for Archbishop Corrigan is used for celebrating the Nuptial Mass. It is made of white satin, and around the outer edge is worked a vine of forget-me-nots in colors that blend. Around the cross in the back of the chasuble are worked sprays of marguerites in vine shape.

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The good God has measured out our years; and of these years that He has reserved to leave us on this earth, He has marked out one which shall be our last. What distance is there between that moment and this? The space of an instant.—Cure d'Arc

## THE BIBLE IN IRISH

A writer, signing himself Erigena, contributed the following interesting notes to the Freeman's Journal of Dublin:

There is so much misconception as