Gardien de la Salle de Lecture Teb 19 1908 Assemblee Legislative

MONTREAL, THURSDAY, NOVEMBER 7, 1907

PRICE FIVE CENTS

Commen Man" The Scourge of Irish Peasants.

A gloomy picture of the condition that came before them, and cases had of the small farmers in the congested districts in the west of Ireland was drawn the other day by Father Flatley of Claire Island in mize the seriousness of assault cases which he gave at Leenane, Ireland, before the royal commission

IN A DRUNKEN CONDITION.

WITHE GOMBEEN MAN." Father Flatley's evidence was a errible indictment of the "gombeen nan"—that parasite who has to a arge extent taken the place of the large extent taken the place of the rack renting landlord, in bleeding the last penmy out of the Irish peasant. The gombeen man is the credit trader of the country districts. He sells everything that the farmer may require, from food and clothing to agricultural implements and seeds agricultural that the farmer has the seeds quire, from food and clothing to agricultural implements and seeds and he buys everything that the farmer produces. He sells on long credit at extortionate prices and the result is that when the time comes for the farmer to sell his cattle or his crops he is forced to take what the gombeen man offers, which is always much less than the true value. Many of the small farmers nealways much less than the true value. Many of the small farmers never handle money at all. The gombeen man sells them their supplies on credit at exorbitant prices and takes their produce in payment at his own price

WILES OF THE GOMBEEN MAN. Worse than that, Father Flatley the gombeen man, by fawn declares, the gombeen man, by favuring on the castle authorities and
extravagant professions of "loyalty"
has managed to get himself appointed a magistrate. Father Flatley
mentioned twelve such magistrates
in his district and he declared that
they abused their position most
shamefully and used it for the benefit of their business. Their customers were favored in all cases

Tribute to Rome.

and a child, without her, and all the

The priest also mentioned in which the court had to be journed because the gombeen ma-gistrates appeared on the bench in a gistrates appeared on the bench in a drunken condition and were quite unable to understand what was going on. This testimony was given by a priest with thirty-seven years' experience in the district and he concluded by declarations. priest with thirty-seven years' ex-perience in the district and he con-cluded by declaring that he had no hesitation in saying that the "gomhesitation in saying that the been man" was a worse curse to the west of Ireland than the worst type of landlord had eyer been.

AMERICAN MONEY GOES TO LANDLORDS. Another phase of life in the congested districts of the west was described by Rev. Michael McHugh of Carna, who declared that not more than 1 per cent. of the holdings in his district were of economic He was asked how the ants managed to find the rent for such miserable holdings and he re-plied that during the last twelve months \$125,000 had been received from America in his parish alone and he estimated that every of it went to the landlords

A Rejoicing Parish.

The people of St. Paul's parish, Toronto, on Friday last and the following days celebrated the 25th anniversary of the ordination of their parish priest. Rev. Father Edward Hutton, in his book "The Crities of Umbria," pays this tribute to Rome. It is difficult to see how it could have been written by a Pro-testant, or one who denied her autheir parish priest, Rev. Father Hand. Father Hand fills a distinct their parish priest, Rev. Father Hand. Father Hand fills a distinctive place in the life of the people in the eastern section of Toronto, so the celebration was an event of no common interest. The addressnessented to him began, "Rev. and Dear Father," and it is as the spiritual father of his flock that Father Hand has earned their love—a father whose kindness and patient interest faileth never.

The parish priest of St. Paul's combines qualities which are sometimes thought to be inconsistent. The brain of a born financier does not usually accompany mildness and benignity of character. But they are certainly mingled in Father Hand's case. When he came to St. Paul's fifteen years ago there was a debt of \$60.000 at \$60. thority:

"I love her—ah, how dearly!—the one immortal city, the splendid burgonet of the world. Over the earth she has cast out her people, and because of her I live, and am free, and may look towards heaven without fear. She led me to the embrace of Christ and showed me the beauty of the world. What were my England, whom she found naked and a child, without her, and all the

and a child, without her, and all the splendid years, the dreams, the victories? . . When our hand was in hers how happy were we—how fair our country, how merry our people; and now that we have parted from her for a moment, with what distraction we regard one another! One by one the fair and beautiful things Paul's fixen years ago there was a debt of \$60,000 on the parish. But Father Hand has managed to pay off all but \$10,000 of that \$60,000, besides expending \$50,000 in the improvement of the church anh other property on Power street When it. by one the fair and beautiful things have fallen away, the merry days no longer come, and Christ, once so gentle and so fair, is not any more divine, but from very far off demands a sober and sombre world, bereft alike of beauty and of pleasure since the way, is so difficult, our enthusiasm so narrow. Father bereft property on Power street. When it is considered that St. Paul's is by

a sober and sombre world, beneft alike of beauty and of pleasure since the way is so difficult, our enthusiasm so narrow.

"But, O Rome, I will remember splendid days, and forget the wrongs my fathers did! If they have denied life thou hast kept it safe for me through all the tumult of the years. I will no longer remember their dim, sad thoughts, the anger at thy light, the boasting—and the fatal wars. For in the quietness and in peace thou hast guarded the ancient things, the reverence, the fidelity, the beauty that are from old. And seeing that I only live because thou hast given life and all precious things, the songs that lift up my heart, the law by which I live, the poetry that is very beautiful, Madonna Mary to pray for me and Christ to hold up my soul in His hands—so thou hast taught and believe—shall I not love thee with all my heart, with all my mind.

Dublin's Temperance Day.

up my heart, the law by which I live, the poetry that is very beautiful, Madonna Mary to pray for me and Christ to hold up my soul in His hands—so thou hast taught and I believe—shall I not love thee with all my heart, with all my mind, with all my soul, with all my strength?" Dublin has a Temperance Day—a new holiday come to stay and to become a National holiday—inaugur-ated last year by the Dublin Work-An Auckland correspondent sends us an extract from a "religious" weekly, with the following words need in the grave." We are not told where the grave is, nor which leg, nor how much of it, is in. And, some leg in the grave is, nor which leg, nor how much of it, is in. And, somehow, "Romanism" seems to us to be ruther lively for a one-legged concern. But the expression gives our memory a reminiscent log. We turn to Douglas Jerrold, and there we find this "wisdom," wmich we hereby dedicate to the little monthly that finds "Romanism" in so parlous a way: "People with one leg in the grave are so terribly long before they put in the other! They seen, like birds, to rspose better on one leg."—New Zealand Tablet.

France Preparing to Rob'the Dead.

Writing in Le Patriote, of Paris, Senator G. de Lamarzelle says it seems certain that when the French Chambers meet again they will formulate new laws for the further sponiation of the Church. Public opinion was not yet prepared last year to accept with favor the measures sow in contemplation, which will "constitute perhaps the most monstrous of all the iniquities committed the Church, by decree of the Pope, and refused to form associations of worship, her goods will be confiscated, and among these the pious go foundations. A pious foundation is a legacy bequeathed to the Church by decree of the Concident of the Church, by decree of the Pope, who is the divinely appointed head of the Church, is charged to see that the Catholic creed is not turned in sumber of Masses be said each year for the repose of the soul of the donor. It was thought that at least these foundations, so sacred in themselves and protected as they are by the common law of France, would be respected; and when, on the 9th of November last, M. Grosseau asked in the Chamber what would become of them, M. Briand, apparently indignant at, the mere insinuation of their danger, answered: "A pious other; of the moneys given for these purposes we cannot dispose. We will not dispose of them; we are not dishonest men."

A DIABOLICAL SCHEME.

But what are we to think of M. Briand's indignation when, to-day, we read his signature among those of the law and the proper of the collections of the hereafter be 'a contradiction of the hereafter be 'a contradiction in terms' on account of the new syllabus. The French Academy of of his collectives the collectives the collectives the collective the

of his colleagues who have subscribed to this iniquitous law in contemplation? To-day he gives his approbation to an act which but yesterday he repudiated, as unworthy of homorable men.

In appropriating these pious foundations the French Government refuses to assume the responsibility of carrying out their primary condition, which is that a certain number of Masses be said each year for the repose of the soul of the donors. The Masses, then, will not be said; but, the condition of these foundations having ceased, the contract is broken, and the remaining money should, according to the most elementary conceptions of justice, return to the heirs, or at least to the universal legatees of the deceased. The fact, however, that these liberalities amount to \$120,000,000 is perhaps sufficient reason to account for the ingenuity employed to circumvent even the common law of France to enter into their possession. Hence the clause, "In the case of the death of the author of this liberality (the pious foundation), action to revoke on account of the nonfulfilment of the conditions can be taken and prosecuted only by the heir; in the eyes of the people. This as-

hine direct."

A poor subterfuge to throw dust in the eyes of the people. This assumes the confiscation of the great majority of these foundations, without contestation, for the simple reason that, in ninety-nine cases out of a hundred, these foundations are made by persons who have no hine. a hundred, these foundations are made by persons who have no hiers in line direct. The most obtuse can penetrate this scheme, which has not even the merit of being ingenious. Verily, the enemies of the Church of France have become so confirmed in their habit of robbery that they are positively reckless, and seem to scorn call measures of precaution to conceal ±heir designs. ceal their design

By this law, which is alr drawn, and needs but the vote be put in force, the rights of De put in force, the rights of the collateral heirs are brushed aside: the rights of the universal legatees to contest such high-handed action against the interests entrusted to against the interests entrusted to them are utterly disregarded, nay, the rights of the deceased are tram-pled upon, because their bequests are turned away from the object for which they are primarily intended, and made to serve purposes which, in life, they would have abomimated. Revolting as it may be t cenacted at the next meeting of Chambers, and will take its pl among so many others that h disgraced France in the eyes of civilized world.—Translation for that have he Morning Star.

EXCOMMUNICATED.

EXCOMMUNICATED.

A press despatch from Rome, date of October 30, says:

"A pamphlet entitled The Programme of the Modernists,' which was issued the other day as an answer to the recent Papal encyclication upon the amonymous authors. The Cardinal Vicar has issued a decree forbidding the selling, reading or keeping of the pamphlet as a mortal sin. The decree continues:

"As the authors of this so-called reply strenuously defend the system which is described in the encyclical as the synthesis of all heresies, the Holy Father by this decree excommunicates the authors and all who have in any way assisted in the compilation of the book."

"The Pope reserves the power of absolving from this censure, which he points out has the same force as if delivered personally, the authors, who, if they are priests, incur canonical irregularity."

Thoughtful Comments On the Pope's Defence of Christian Truth

purposes we cannot dispose. We will not dispose of them; we are dishonest men."

A DIABOLICAL SCHEME. But what are we to think of M. Briand's indignation when, to-day, we read his signature among those of his colleagues who have subscribed to this iniquitous law in contemplation? To-day he gives his approbation to an act which but yes-ling to perpetual secretary because in the supposed opposition between science and religion by electrical was a subscribed to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition and the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition and the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between science and religion by electrical was remarked to the supposed opposition between s

ily as they would look at them.

"Men of every creed will join congratulating Catholics upon encyclical, as emanating from a restanding fearless at the head of fearless organization, baving other organizations its faults foibles in the human make-up, designed, and as we conceive tined, to be the eventual source uplift for mankind. They must cognize that a blow to the Catholical was the considered that a blow to the Catholical cognize that a blow uplift for mankind. They must recognize that a blow to the Catholic Church is a blow to them, and that upon perpetuity must rest their own refuge.

refuge.

No small amount of courage is required, in these days, to be a Pope.

Pius X, for this encyclical, bids fair to take his place in pontifical history as one of the most ageous. He adheres grandly to the grand old conception that the Church being God-made, cannot fail. And this is the faith to which Chris-tians of all ages have clung stead-fastly."

The Irish Priesthood.

Replying in The Fortnightly Review to some strictures on the Irish clergy by certain prejudiced Protestants and certain disgruntled or and certain disgruntled or apostate Catholics—their name not be mentioned, since most

to say:

The presence of the priest is, in my opinion—and I have had abundant chances of knowing,—the great sweetening and purifying factor in the social life of Catholic Ireland. and chances of knowing.—the great of the social life of Cathohic Ireland. Where the priest is there is not the social life of Cathohic Ireland. Where the priest is there is not the social life of Cathohic Ireland. Where the priest is there is not thing said that is unbecoming. His broad humor and humility reditate over the gathering. Here among friends he is not averse to a jest at his own expense or his brethren's. He is anxious about the enjoyment of others. If he is the earver—as he often is—at a dimner or a supper, he is careful that everyone's wants shall be attended to. He is invariably kind amid a people too vivacious to think always whether the wit be kind or mot. In fact, his presence is entirely humanizing, brightening and elevating. And the odd thing is that though the priest's family may be humble people or vulgar people, the priest himself is almost invariably a gentleman. So much does the grace of God do for him.

Nov. 4, 1907.

A Well Fitted Shirt

Is a man's great comfort at all times, with a combination of pretty designs cut in the latest coat shirt fashion, and the prices from 75cts. up.

BRENNANS

Correspondence. NOT THE FAULT OF THE

CHURCH. The following letter has been sent to the Montreal Star for publica-

Editor of the Star!

prohibition

Sir,—The following appeared in Thursday's issue of your paper:
"There will be no Thanksgiving turkey to-day for the members of the Catholic Church.
"The prohibition is a curious one.
"Strange as it may seem, the restriction is due to the solicitude of

triction is due to the solicitude the Papal Delegate at Ottawa There is nothing peculiar in

It is a law of the Church It is a law of the Church from time immemorial that the vigil of All Saints was to be kept as a fast day. The restriction, therefore, is not due to the "solicitude" of the Papal Delegate.

Because the Canadian Government Il on naming the last October as Thanksgivthought well Thursday of

Thursday of October as Thanks ing day was no reason why Church should abrogate her concerning fasting. It is therefore on account of want of thought and solicitude the want of thought and solicitude of the Government for two millions of its citizens that Catholics were its citizens that Catholics were obliged to abstain from a turkey din-ner Thursday, and through no fault of the Apostolic Delegate.

THE STANDARD'S IMSH GIRL.

Editor True Witness

Sir,-Continuing its series of morous (?) tales with the trish the Sunday last gives its readers an amount of a supposed visit paid count of a supposed visit paid to the Anglican Cathedral on St. Ca-therine street recently by an Irisa girl from the "ould" sod. It up-pears that she attended service, after which she lingered for a while in the church as she desired to see one of the "canons." However, some the church as sne denter of the "canons." However, so one else crossed her path in meantime, and a lengthy convertion followed. No matter if was within the church proper a necessional laughter seemed to a necessional laughter seeme However, some was within the church proper occasional laughter seemed to mar the sacredness of the place, it was necessary that the Standard get material for its Sunday story, and, after all, there was no Real Presence there. nce there. The Irish girl, who, by the

hailed from Dublin, where the English language is spoken to perfection, had, nevertheless, quite a brogue just to make her all the more picturesque. She seemed to be much astornished when told that the church in which the present the property of the statement of the property of the pro astomished when told that the church in which she was then was a Cathedral, and is reported to have spoken thus: "What! this a cathedral! Faith you must be dreamin"." On being assured that it was the only Anglican Cathedral in Montreal, and was shown the Bishop's chair on the back of which appears the only Anglican Cathedral in Mon-treal, and was shown the Bishon's chair on the back of which appears the only mitre ever seen in Christ Church, she said: "What! Haven't you got a national cathedral? No state church here, well, well, this is a fulny country! You should see old St. Patrick's in Dublin."

apostate Catholics—their names need not be mentioned, since most of them are unfamiliar on this side of the Atlantic,—Katharine Tynan, atter some general observations as clever as they are apropos, goes on to say:

The presence of the priest is, in my opinion—and I have had abundant chances of knowing,—the great my opinion—and purifying factor in sweet or the seeds of a Parlia—sweet or the seeds of a

Vatican Will Preserve.

The Fine Arts Department, at Rome, Italy, issued a circular recently, regarding the preservation of ancient monuments and objects of art now in the churches and hence kept by the clergy. The Vatican evidently considers the circular a threat and Mgr. Benigni, Under Secretary for Extraordinary Ecclesiastical Affairs, has written a pamphlet containing practical instructions to the clergy for the preservation of ecclesiastical documents and monuments. This is more complete and more practical than any issued by the Fine Arts Department. It is therefore probable that the artistic and archaeological treasures of the Church will not only be better calledged and means and control of an and control of the church will not only be better calledged and means and control of an artistic and archaeological treasures of the The Fine Arts Department, at nd archaeological treasures of Thurch will not only be better Church will not only be better catalogued and preserved in the future than those of the State, bit better illustrated. Every diocese must have a special commission to carry out the instructions. Special lectures will be given at the Seminary and members of the clergy will be requested to examine, study and illustrate the different monuments and artistic relies in their diocese. The and artistic relies in their diocese. The Vatican library will be intrusted with the work of repairing and interpreting old manuscripts and books.

Mr. Redmond's Policy Vindicated.

From Dublin comes a dispatch to the effect that John Dillon, member of parliament for East Mayo, who took up his political activities again ten days ago, continues to support John E. Redmond, the leader of the Irish party, and Iris colleagues. Another letter from Mr. Dillon was read at Tipperary on Saturday in which the writer vindicated Mr. Redmond's policy. William O'Brien, member of parliament for Cork, speaking at Trulee, indicated his desire to return to the party in order to influence the

indicated his desire to return to the party in order to influence the eccisions during the next session of the House of Commons on the questions of land purchase, finance and university settlement. Mr. O'Brien said he was ready to accept Mr. Redmond's leadership and the party pulcar if the pledge if the pledge was either made

Redmond's leadership and the party, pledge if the pledge was either made more stringent or allowed greater latitude for individual policies.

The Archbishop of Cashel and the Bishop of Dromora have written letters declaring their adhesion to Mr. Redmond's policy. These are significant signs of the collapse of the attack on the Irish party.

HEALY, M. P.

(From the London Tribune.) (From the London Tribune.)

"Healy is up!" When the magic words go round there is a swift hurrying into the Chamber, for nobody can afford to miss the piquant Tim. Somebody will writhe before he finishes. His vitriolic wit never slumbers, and he is restless outside field. A short, stoutish man. a fight. A short, stoutish is black-bearded and spectacled, with the tongue of a wasp and the of an Irishman, he commands short, stoutish me of an Irishman, he commands attention from all quarters of the House. Woe betide the interrupter. He is scathed with a retort which makes him unaffectedly sorry that he spoke, and irritable because of the promeness of the House of Commons to laughter. Mr. Healy is a happy outcast. Owing allegisance to nobody, bitingly critical of the failings of political leaders, extremely well-informed as to the intrigues of parties in which he takes a detached interest, and believing that it is mogod speaking unless you can make somebody remember that you spoke, his words lash like a whip and his satire corrodes like a bitter acid. The only man with whom he never crossed swords was Chamberlain. They had too much respect for each other's power of thrust. Mr. Healy's visits: to the House are infrequent, but eventful. He does not arrive, he occurs; then comes a hurricane, and he departs. tention from all quarters House. Woe betide the departs.

THE FIGHTING IRISHMAN.

Put a hundred Irishmen marching together and you have incipient war-it is in their blood. They have lought everybody's battle, God help them, but their own.—Newark Moni-

One Leg in the Grave.