



THE MOORE MEMORIAL

The following letter appeared in the Irish Ecclesiastical Record, Rev. Dear Sir,—May I ask for space in your review to plead with the at home and abroad the Moore Memorial? K highly the work of Moore, I that there is no class of trymen I could appeal to er confidence. In the school platform, and at the the Irish clergy have con failing and universally tribute to the genius of o poet. Amongst them, pe than amongst any other Irishmen, the songs, the prose works of Thomas been held in honor. Now is question of erecting of a suitable monument to am sure that the clergy v far as they can, to make of Moore and worthy of Ireland. The work of Moore think, to all that is nob best in the nature of Iris drew his inspiration ent the soil and atmosphere o land. At a time when of ancient Ireland was a mockery to so many even sons, Moore turned to it, defended it, and by the m touch revealed to the glimpse of its grandeur ness. It is scarcely fai him by the standards of o even so judged, did he n national spirit of his cou lifelong theme of his song. In the ancient civilizatio Gael and in the legends that grew up around it, h source of inspiration for s noblest lyrics. He bring in spirit to the halls of T palace of Fingal. He cal vision of a predestined had turned its gaze, even times, towards That Eden where the immo Dwell in a land serene Whose bowers above the sh At sunset oft are seen. He celebrates the achievem Red Branch Knights. He to posterity the most un ever yet heard of the gre of the North, the "Lamen dre for the Children of Us has caught up and transm us the strain of that "Song of Fiannuala"—"Li daughter"—which in its v lancholy pathos has not i in the world. He has mad to the croon of the Banis shown us the track of "t ain Sprite," and the spe "D'Donohue's White Horse In dealing with religiou Moore rose to the full heigh genius. In his Biblical poe truly sublime; and in such rics as This world is all a fleeting For man's illusion give and Thou art, O God, the lif Of all this wondrous worl he is on a level in that l verse with the best poet age. It is, however, where rationally meet and comb he is most at home. Th places of our religious hist for him a charm that is a yond expression. Glendal dare's holy shrine, sweet Aranmore, have an additio romantic sweetness shed them by the songs of Moo And as for Irish history, scarcely any of its great h heroines, or of its epoch episodes that have not inspi post. He has sung the gl Brian the Brave. He has the defiant battle-cry of th of Brehn. He has recalled and sacrifices of the "Wild The Blakes and O'Donnells then resigned The green hills of their you strangers to find The repose which at home looked for in vain. And nearer still to us he the mark of his genius on t

What is the Concordat

Why It Was Made and What It Means to the Church and State in France.

The recent rupture in the diplomatic relations between the Holy See and France, which has once more focused public attention upon the Concordat of 1801, is the subject of an interesting article by James McCaffrey in the Freeman's Journal, Dublin. Some people, and amongst them the First Minister in France, denounce it as being disastrous in the present circumstances to the best interests of the State; whilst others, equally well informed, declare that the Church can never hope for success so long as the fetters forged by Napoleon in the Concordat remain to enslave her. Not a few with whom we came in contact have been seriously puzzled to know why Pius VII. could ever have been tricked into making such concessions to France—concessions some of which appear to be against the very constitution of the Church. Perhaps a brief account of the negotiations leading up to the Concordat and of the conditions really embodied therein will supply a sufficient answer.

The victorious forces of the French Republic had surrounded the City of Rome, and carried away the aged Pontiff, Pius VI. to Valence, where he died a prisoner in their hands. Many people declared that with his death they had heard the last of the Papacy. But, to the surprise of everybody, the Cardinals, starting from their different hiding places, hurried towards Venice, where the Conclave was held, and in a few months Pius VII. was elected Pope. He immediately set out for the Pontifical States, where he arrived only to learn that Napoleon had crushed the forces of Austria at the battle of Marengo, and that all Italy was at the mercy of the conqueror. Even greater was his astonishment when a few days later a courier arrived from Cardinal Martiniani, Bishop of Vercelli, to announce that Napoleon was anxious to come to terms with the Holy See and to treat of the re-establishment of religion in France. Napoleon's object is sufficiently apparent. Though without much religion himself, he saw that the vast majority of the French people were still sincere Catholics, whose sympathies and votes he was certain to win by making peace with the Pope, whilst even then dreams of the Imperial power, of the days when the Pope and the Emperor joined hands to rule the world, rose before his mind, and he was not without hope that, with the aid of his sword and diplomacy, such days might come again.

On the other hand, Pius VII. had good reason to be anxious for a reconciliation with France almost at any cost. Though the wild fury of the Revolution had spent its forces, and men no longer dreamed of worshipping the Goddess of Reason, as they had done in the person of an opera singer at Notre Dame, yet traces of its work still remained. Even then one might see in the streets of Paris churches once dedicated to Divine service, wrenched from the purposes of their pious founders and turned into temples for the worship of Friendship, Liberty, Youth, Manliness, Equality, and such like. Many of the Bishops and priests were slaughtered in the first violence of the Revolution, while others escaped to seek refuge in England, Germany and Spain. The constitutional clergy, who had taken the oath which no man unless a traitor to the Church and religion could take, were forced upon an unwilling people at the point of the bayonet. Everything was in disorder and confusion; there was no regular Hierarchy to whom the loyal priests who remained could look for guidance, nor was it possible to communicate with the Holy See to secure the faculties which they required for the special circumstances.

No wonder, then, that Pius VII. was willing to sacrifice a great deal to depend. No sooner did he learn with France, especially as upon the attitude of Napoleon the welfare of the Church, not only in France, but also in Italy and Germany, seemed to depend. No sooner did he learn that Napoleon was anxious for peace than he despatched as his plenipotentiary to Paris Mgr. Spina, who had accompanied Pius VI. in his imprisonment in Valence, whilst Consalvi was created a Cardinal to follow the negotiations at Rome. A few months later Napoleon gave evidence of his good faith by accrediting M. Cacaull as his Ambassador

at the Roman Court. Terms of agreement were submitted at Paris, but the discussions proceeded without much fruit. There were too many interested in preventing an agreement between the Pope and Napoleon to allow of its speedy conclusion. The infidel generals who surrounded the First Consul, together with many of the Legislative body, joined hands with the Ministers of Austria and Naples to break off the negotiations. Suddenly the French Minister at Rome received peremptory orders from Napoleon to withdraw to the quarters of General Murat at Florence, if the Concordat sent from Paris were not signed without discussion or alteration within three days. The authorities at Rome were alarmed lest Murat should march immediately upon the Eternal City. M. Cacaull, uncertain as to the line of conduct he should adopt, hurried to the apartments of Consalvi, and besought him as he loved the re-establishment of religion in France, to set out immediately for Paris, where he could treat directly with Napoleon himself. Consalvi followed this advice. Bidding good-bye to the Pope and the Cardinals, he posted night and day to Paris, where, no sooner had he arrived than he was summoned into the presence of Napoleon, who received him with marked coldness. But the syren of Rome, as Consalvi was called, proved too straightforward and agreeable for Napoleon to continue in his attitude of distrust. The negotiations were once more resumed and pushed forward in real earnest. Sometimes the discussions on the terms were continued for as much as sixteen hours without interruption. Consalvi, Spina the Archbishop of Corinth, and Caselli, ex-General of the Servites, represented Pius VII. in the negotiations; while Napoleon himself, his brother, Joseph Bonaparte, Cretet, Councillor of State, and the Abbe Bernier watched the interests of France. Napoleon showed himself all through the negotiations a relentless tyrant, to whom might was right. When the arguments on Consalvi proved too strong for a reply none was attempted, the will of the First Consul being considered a sufficient justification for any clause, however extravagant. Discussions were cut short by the threat of immediately breaking off the negotiations, and the awful consequences of such a rupture were painted in their most sombre colors not alone by the henchmen of Napoleon, but also by the representatives of the great Catholic powers of Austria and Spain. Nevertheless the Papal Ambassador showed himself worthy of the confidence that had been reposed in him. Under the most unfavorable circumstances, with the awful responsibility of failure constantly weighing in his mind, surrounded by men ready to take advantage of the smallest mistake, he clung desperately to the position which he had marked out for himself, disputing word for word and line for line, yielding at last when the condition was such that his conscience could accept, but braving the anger even of the First Consul when terms were proposed antagonistic to the constitution of the Church. At last the terms were agreed upon, and on the 23rd July, 1801, the Concordat was signed at Paris as Legate a latere, to superintend the execution of the Convention, especially the articles referring to the new diocesan division and the appointment of the Bishops. Difficulties soon arose in regard to the clergy who had taken the oath to the Civil Constitution, and, despite the earnest efforts of the Papal Legate, months passed without the Concordat being proclaimed in Paris. Everybody wondered why its publication was being delayed. The answer was apparent, when, in the spring of 1802, M. Portalis, who had been charged with the re-organization of public worship, brought the Concordat before the Legislative Body for ratification. Together with the terms which had been agreed upon by the representatives of the Pope and France, he added a number of articles, afterwards referred to as the Organic Articles, by which the liberty of the Church guaranteed in the Concordat was entirely destroyed. The Pope had never been consulted before their publication; but had he been so, many of them were of such a nature that he could never have given his approbation. After careful consideration, Napoleon clearly foresaw that the Legislative Body would never accept the Concordat terms as being too favorable to the Church, and hence he was obliged to win their approval by taking away with the one hand what he appeared to give with the other. The Legisla-

tive Body gladly swallowed the bait, and on Easter Sunday, 1802, amidst the universal rejoicings, not alone in Paris, but all over France, the Concordat, with its accompanying Organic Articles, was solemnly proclaimed. Later on we shall discuss the attitude of Pius VII. towards the Organic Articles, but here it will suffice to say that no sooner did he learn of the deception that had been practised than he handed in to the French Minister at Rome, and through his Legate at Paris, to the First Consul, his most energetic protests.

The Concordat, after a preamble, recognizing that the Catholic religion is that of the vast majority of the French citizens, consists in all of seventeen clauses, many of which we may pass over as being of little importance in the present controversies. The first article guarantees "that the Catholic religion shall be freely exercised in France. Its service shall be publicly performed conformably to the regulations of police which the Government shall judge necessary for the public tranquility." Against the insertion of the latter clause Consalvi fought in vain. He objected, and rightly so, that the restriction was of too vague a character, and one that in the hands of an unscrupulous legislator might easily be made to nullify the liberty that had been guaranteed. Having failed to secure any modification he would have even preferred that the whole article had been omitted, but in the end his fears were set at rest by the assurance that the police regulations had a very definite meaning, and could only refer to public processions and such like. Future events have fully shown the foresight of Consalvi in opposing such a restriction.

The great difficulty was the re-establishment of the Hierarchy. The Pope, on his part, engaged to secure the resignation of the exiled Bishops, who were distasteful to the Government, and when the Sees had thus been left entirely vacant a new diocesan division corresponding more or less with the civil departments was to be marked out. For the new Sees thus created, Napoleon had the right to nominate the candidate to the Pope, and the Pope then conferred the canonical institution. This was to be the method followed in appointing to all future vacant Bishops in France. The meaning of this clause we hope to discuss fully in the light of the Papal actions, but here it is sufficient to note that Consalvi at the time expressly refuted the French Minister's statement that the Pope was bound by the Concordat to accept as Bishop any man whom the French Government thought fit to nominate without any examination of his life and qualifications. It was agreed, too, that the Bishop once appointed, could proceed to select his Vicer-General and priests, but his choice was to be confined to persons approved by the Government. The next question dealt with was that of the Ecclesiastical property. The Pope, on his part, agreed that neither he nor his successors should disturb in any manner those who had acquired the possessions of the Church alienated during the French revolution, while, on the other hand, the French Government undertook to return the churches for divine worship, and to grant a suitable emolument to the Bishops and priests. The latter is a clause that has been frequently broken during the last few years by the Government of M. Combes, and we should like to know what answer the First Minister would give to the argument of Cardinal Vanuttelli that if the Government feels at liberty to suspend the stipends of Bishops and cures without any violation of the Concordat and without any consultation with the Pope, why could the Pope, on his part, not withdraw the spiritual powers of the Bishops without seeking the approbation of the President? The seventeenth and last clause is the one that should be borne in mind. By it, "it was provided that in case any of the successors of the First Consul should not be a Catholic, the rights and prerogatives mentioned in the foregoing articles, as well as the nomination to the Bishops' Sees shall be regulated with regard to him by a new Convention." We wonder if the circumstances contemplated in this article have not come to pass under the present Government of France. Such is the history of the Concordat and such the concessions really agreed to by Pope Pius VII. With the Organic Articles we shall deal later.

THE TRUE WITNESS is printed and published at No. 2 Park Street, Montreal, Canada, by THE TRUE WITNESS P. & P. Co., Patrick F. Cronin, of Toronto, proprietor.

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A BOOK FIELD WANTED.

The Poet Had a Long Search, but it Finally Turned Up.
Eugene Field was a book collector, and one of his favorite jokes, according to the Philadelphia Post, was to enter a bookshop where he was not known and ask in the solemnest manner for an expurgated edition of Mrs. Hemans' poems. One day in Milwaukee he was walking along the street with his friend George Yenowine, when the latter halted in front of a bookshop and said: "Gene, the proprietor of this place is the most serious man I ever knew. He never saw a joke in his life. Wouldn't it be a good chance to try again for that expurgated Mrs. Hemans?" Without a word Field entered, asked for the proprietor, and then made the usual request. "That is a rather scarce book," came the reply. "Are you prepared to pay a fair price for it?" For just a second Field was taken aback. Then he said: "Certainly, certainly: I—I know it's rare." The man stepped to a case, took out a cheaply bound volume and handed it to Field, saying, "The price is \$5." Field took it nervously, opened to the title page and read in correct print, "The Poems of Mrs. Felicia Hemans. Selected and Arranged With All Objectional Passages Excised by George Yenowine, Editor of 'Isaac Watts For the Home,' 'The Fireside Hannah More,' etc.," with the usual publisher's name and date at the bottom. Field looked up at the bookseller. He stood there the very picture of sad solemnity. "I'll take it," said Field faintly, producing the money. Outside Yenowine was missing. At his office the boy said he had just left, saying that he was going to Standing Rock, Dakota, to keep an appointment with Sitting Bull.

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WOMEN TOIL ON NEW CHURCH.

In order to build a new \$20,000 church the women members of the North Side Christian Church in Kansas City, Kan., are working with the men by torchlight, handling pick and shovel vigorously. The work is being done largely by night, so as not to interfere with the regular vocations of the workers, who gather each evening and, under the direction of the pastor, dig, wheel earth, and carry stones to be used next day by the stone masons.
At first the women brought hot lunch for the men at midnight. The sight of the men at work induced them to try it. They began to dig a little, and soon were working as hard as the men. They offered to work on regular shifts as the men do, but this idea has been discouraged.

SISTERS AS SCHOLARS.

The New York Tribune is quoted as saying that at the University of Bonn four nuns have registered at the lectures in philosophy. At Innsbruck four Ursuline Sisters are attending the lectures in philosophy at the university. Sister Gonzaga of the Charity Hospital in Cleveland recently passed the examinations of the Ohio board of pharmacists and is now a regularly qualified pharmacist. "And wasn't it at the summer school at Harvard two or three years ago," says the Tribune, "that a professor said that the greatest mathematical mind he had ever met was lodged under the medieval head-dress of a religious?"

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