Y, APRIL 25, 1908. workmen threaten

ers' Union Protective Sotermined upon a general higher wages in nd vicinity, to go into une 1. Should the det acceded to strikes will Garment Makers of Am-

decided to refuse on May 1, to all conmanufacturers for the manufacture of their shops. General hite says that foot powous to the health of the kers, as the constant exstooping position in ventilated sweatshops nsumption.

ng workers' officials by erences with the clothing s hope to effect union whereby strikes of fifty llors, clothing cutters, kers, shirt makers, cap eket makers can be av-

Visgovernment

merous times sought to e source of Turkish bad and it would seem that uption, in that land. n of a veritable plague robbery and legalized recent issue of the nes," a correspondent gives some most interas to the methods of ekmail that prevail in e Sultan. As these are ng we take from them extracts:watch events in Tur-

ar with the more bruf oppression and extor-not always understand te methods of the corin the larger cities. Beirut, Syria, have

ted to an extortion of t is worthy of being he two years ago the shid Pasha, a man and grandfather before avorites of the 'Palace stantinople and who resent post so long fluence of that personirule, succeeded in getal commission to come e a new valuation of ty in the city. This about and did its he approved Turkish ho approached e proper way and old in their hands sucing the taxable value sions at the old figgh who did not do so dues of their houses ed.

o Turkish law, when at he is being rated gher than his nearest an present a petition w survey of the proon and theoretically As a matter of fact, le their protests arighteous discrimina-r increase, but all were tiled and never Seeing that vill be issued after he basis of the new ity began to get nermatter. Careful ing the date of the filed brought forth rom the Vall that ould ever be heard of orts to push them ess. At the same elief was pointed out hed to avail themoever wished his proto go back to the have it so at once e Vail and his asso-es the amount of the ed. The time being ope of righteous re-ed, the people have vail themselves of pe and the unholy is moment in full one man, acting for v of his family, who 200 Turkish pounds ands, or rather into accredited agent. It the Vali will pockbodnds, or, as some much as 100,000 is much as response is the second second second results the palace, venture to co such ailing."

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Abbe Gayraud On the Situation In France.

SATURDAY, APRIL 18, 1908.

In "L'Univers" of March 31 we find an eloquent letter by Abbe Gayraud, exposing the motives that prompted Prime Minister Combes and his Parliamentary ma jority, who are simply agents of French Free Masonry, to make war pon the religious congregations. We have translated this letter that our eaders may know exactly the character of the anti-Christian crusade in progress in France. The writnow r, who represents Finisterre in the Chamber of Deputies, has the reputation of being one of the most eloquent members of the French Parlia nent.-Freeman's Journal.

THE LETTER. - The iniquitous eec has been done! There has been found in the Chamber of Deputies a majority so blind to the true interests of the country, so devoid of all political sense, so regardless of the rights of their fellow-citizens in the matter of religious liberty, so ignorant of the real role played by the religious congregations, so led away partisanship as to commit this act of injustice of refusing to listen to the applications for authorization which, under the law, the congregations had a legal right to make They have done this that they may be able to perpetrate a crime gainst liberty and the Fatherland by associations, abolishing religious which have rendered to France, at home and abroad, such brittiant and indisputable gervices - associations the members of which now only de-

What were the motives that determined the votes of this brutal jority? Were they influenced by the sophisms heard in smoking rooms and in the privacy of the lodges about the incompatability of religious yows with the modern dignity of the individual and the doctrine of the inalienable rights of the man and the citizen? Do they believe the statement that the character of the education given by the religious associations is hostile to democracy and the Republic and imperils the moral unity of the country? Are they convinced that the State atone has the right to instruct and mold the minds of the young by compelling the heads of families to accept its schoolmasters and its teachings? Do they think it is their duty to de fend the secular clergy againsy alleged encroachments of the religious congregations, and exercise a ensorship as to the orthodoxy of the sermons so as to preserve the purity of the faith? Do they honestly believe that the religious congregations, having political objects view, have carried on an active and continuous political propaganda? Finally, do the various industrial,

agricultural and commercial enterprises in which some of the religious congregations have engaged seem ei incompatible with the sanctity of the cloister, or unjust, underhand and dangerous competition with occupations in which laymen are engaged? In other words, do they believe that every member of a reli-

deem it necessary and justifiable to call in the aid of the law to suppress se obtuse opersons ignore the Th resdect due to the opinions of others, and, although they are ever denoun-cing the intolerance of the Church, have no hesitation in war upon the conscientious convictions of others and coercing gious, social and political opinions. The clear distinction which one of their number formulated the day between philosophy, which is a contest of ideas, and politics, whose distinctive note is tolerance, is evi-

dently beyond their perspicacity. Person who make much ado about moral unity which Christian States tried to bring about in the Middle Ages, and who include among public rights liberty of thought aod liberty of conscience, are endeavoring, through the ban placed upon all teaching by the religious congregations, and even upon all free teaching, to bring about a moral unity under conditions which, on of the divergence in their doctrinal opinions, make it impossible them to ever reach an agreement. Having read Larousse they believe it is incumbent upon them to attack the Church by disbanding the religious organizations, and, what I consider very comical, they have constituted themselves the champions of the secular clergy, of Christian piety and of the Cuncordat as against the members of the religious congrega

tions. Such are the men who make up the rank and file of the Ministerial majority. Do they know that in a free democracy the victors have no right to use against their political opponents the power of the Legislature in order to deprive the defeated of rights which they share in com mon with the victors, even as they share the hope that some day public opinion will restore them to power and intrust them with the management of the affairs of the State?

The leaders of the Ministerial mafority, who are men of brains, are not influenced by all this rubbish. They have a clearly defined political. social and even religious policy, with which they will combat the Church and suppress the religious congrega-Anti-Christianism, toward tions. mand the liberty that is conceded to which the various currents of contemporaneous socialism are converging, sums up the policy of the Ministerial leaders. All the reasons they allege for their conduct, with the ex ception of anti-Christianism, are simply to aim at organizing a democracy without religion: that is to

say, a democracy in which religion shall be proscribed, a democracy from which religion will be banished, a democracy from which religion will be wholly eliminated so that in society as a constituted organism religion will play no part except as the manifestation of the individual conscience and of the individual life. A Gocless society and a Godless manity are to supplement a godless Atheism must reign triscience. umphant in the laws as it reigns triumphant in the professorial chairs ; in the family as in the State; in the formation of character as in the imparting of scientific information to the mind.

Such, if I am not greatly mistaken, is the intended outcome of the war upon our religious congregations. The reprisals of the Dreyfus champions and the bitterness of electoral campaigns furnish only the oc casions, the pretexts. The real cause of the war upon the religious congregations is that in these congregations there lives and is made manifest the spirit of Christ, which is now more than ever a "sign for contradiction." A defeat in such a cause reflects

glory upon the defeated. How will

doomed. In order to deprive Combes and the "Executive" Commission of the Chamber of Deputies of any pretext for resorting to subterfuges, it would perhaps be well for the congregations of nuns to tack on to the nands already submitted other special demands, under a subsidiary heading, which would deal exclusivemakin ly with works of charity and foreign missions. In this way, the Govern ent and the Commission would find other themselves under the necessity of placing themselves on record in re gard to the special work of the Sisters, which would mean that they could not avoid making a detailed examination of this work.

Whatever may be thought of the tactics, it behooves the Catholics of France not to forget that their rights are violated and their liber ties trampled under foot in the persons of the men and women constitute the membership of the religious congregations. More than ever it is their duty to organize for the electoral campaigns of the fu ture. A high ecclesiastic has stated "the Concordat is to-day virthat tually abrogated." To-morrow it may be actually abrogated. A law lealing with the supervision of public worship, which was drafted some time ago, will establish among us a veritable kulturkamp. We should prepare ourselves for

the coming contest by going among the people, as is the wish of the See, by defending their Holy mate rial interests, by working with them to realize their ideal of social justice so much in keeping with the Christian sentiment of brotherly love, by making them see and feel that it is of the utmost importance to them that the liberty Church shall be maintained. The past is behind us. Let us turn our gaze to the future, which belongs to democracy. Let us bend ourserves to the work of winning for this democracy at one and the same time liberty and the fraternity taught by Jesus Christ.

The members of the religious congregations are wending their way into exile, but France remains. Let us not be angry with France, but let us prepare for her on the morrow a glorious and a prosperous future. The religious life cannot be eliminatec from a society that is Catholic. It is the unfolding flower and cious fruit of faith. The events now taking place are perhaps the prolude of a great evolution affecting the relations between Church and State in our country. Must not the principles of the Revolution work themselves out to their legitimate conse quences?

Let us not be troubled in spirit nor lose courage. Upon our horizon rises up the gentle figure of Joan of Arc and the bark of Peter steers safely through all tempests. To-day belongs to our tyrants, but eternity belongs to God.

An Appeal to **Bishops of France**

The Cardinal Archbishop of Rheims devotes his Lenten pastoral to the religious issue in France. "The most pressing duty at present," he says, 'of the French bishops is to work in perfect harmony of thought and action to enlighten the people in order to save the rights and interests of the religious congregations which we love with all our heart and whose existence, liberty and prosperity are of such import to the Church, to France and to mankind. * * * The they bear themselves under the blows enemies of the religious now avow they have received? It is for their that they mean to destroy not only the congregations, but what the congregations stand for, as contrary to the modern spirit. * * * Through the congregations the Church is smitten, and without her all Christian people are smitten in their most sacred rights"-notably, as to the religious training of their children, the care of the sick and the fatherless. The policy of the Ministry, the cardinal declares, despises the inter-ests of the people, ruins France's influence abroad and disunites her peo-

THE TRUE WITNESS AND CATHOLIC CHRONICLE.

Roman Catholic

Before the Reformation, says the "Tablet," of London, the Church was called "Catholic." Before the Reformation-and notably in England she was very frequently and cons?antly called "Roman." Sometimes "Catholic and Roman." But after the Reformation we find also the combination "Roman Catholic."

It is not that the Pre-Reformation Catholics were in any sense less "Roman" than we are. On the contrary, they were, if possible, rather more so. For they were constantly calling the Church by the simple word "Roman." Nor did they mean by the term merely the local Church in Rome. English kings, English bishops, English clergy, English barons, were not domiciled in the Roman local Church. Locally, they were sons and members of the "Ec clesias Anglicana." But they themselves habitually describe themselves as the faithful and devoted sons of the Roman Church." while the local English Church or Ecclesias Anglicana is described in convocation as being itself " a special member of the Roman Church. To them, therefore, the Roman Church was not merely the local Church of the diocese of Rome, but the norma, and for all concrete practical doctrinal aod administrative purposes, the persona and equivalent for the Catholic Church. Hence the dictum of the medieval theologians: 'Ecclesia Universalis est virtualiter Ecclesias Romana." That pre-Reformation Catholics in England, from the king and the archbishop down to the humblest layman, should have professed themselves "sons of the Roman Church"-or as some people would say "Romanists"-was just as natural and as logical as that they should have called themselves Cath-

olics. The combination of "Roman" with "Catholic" is therefore an outcome not only of our faith, but of our If we use the name "Rohistory. man Catholic," it is only in this sense, and the words in the mind and mouth of a Catholic always convey their meaning as if a comma stood between them. It is virtually in this sense that, side by side, with other adjectives, the word Roman is joined with Catholic in the First Constitution of the Vatican Council There is, as we know, another widely different sense which certain nodern Anglicans have imported into the term. We have called it the restrictive or sectional sense, and in it the word Roman would connote one sort or section of Catholics, and imply that there were other Catholics who were not Roman. This the heretical sense in which Catholics can never accept it. When speak of the Church as Roman Catholic, we no more mean that there is a part of the Catholic Church which is a part of the Catholic Church which is not Roman, than when we say the Holy Catholic Church we imply that there is a part of the Cathglic Church which is not holy. In contra-distinction to the commonsense described above, we may call the latter the hyphen-sense, for. strictly speaking, such a meaning re quires a hyphen between the words "Roman" and "Catholic." It was this hypehn-sense (Roman Catholic)

the Vatican Council. Then, te put if practically (always apart from the lawyer who comes to make one's will): "What have you "A drawn with those compasses?" with every point in its circumference the centre?" " Of "You mean a round circle lian patricians. The suite of apartments occupied by Cardinal Rampolequidistant from the centre?" la is situated on the third floor of course! All circles are round like the Vatican, above those of that. I do not know of any circles Venerable Pontiff Leo XIII. Both that are not." A pari: " Of what suites command a magnificent view religion are you?" "T am a Cathoover the Eternal City. The Cardinal 'You mean a Roman Catholic.' rises at daybreak and says Mass in lic." "Of course. All Catholics are his private chapel. He then reads Roman, and I do not know any Catholics who are not." That is to his correspondence and selects the innumerable documents and despatche say, our noble and historic Catholic which have to be shown to the Pope. name is all-sufficient. But if certain Then comes breakfast, after which he people-people with a purpose- inhas his interview with the Holy Fa-ther. Next there is the hardest task people-people with a purpose in-sist upon styling us Roman Catho-lics-with an emphasis on the Roman --and on thus courting explanations, we cheerfully accept the name, but of all, that of receiving visitors of all classes and from all countries. On Tuesdays and Fridays his doors in its true and Catholic sense, and are only open to the Diplomatic they have only themselves to blame Truly a busy life, full of care Corps. and anxiety." The entire article would be most

in great numbers we are sure, will Bishop Whiteside that will long remain a red sion letter character in the annals of that institution. It will be happy meeting that; af-

ter ten, fifteen, twenty, or even more years of separation, to unite under the roof of that home of their childhood, and to go over together the variagated story of their respective careers since last they departed from out its door-way.

The convent of Ste. Therese was founded by Rev. Joseph Charles Ducharme, fifth pastor of the parish, and also founder of the Seminary o Ste. Therese. In 1845 the work was commenced, and a stone building, of two stories. 80 feet by 40, was rected. In 1847 the Superioress of the Congregation de Notre Dame sent members of the community to begin the work of education. The priest had said that he wished to have his convent occupied by "nor other than daughters of Sister Bour-

This building is the only one that scaped the terrible conflagrations of 1881 and 1885, which twice reduced Ste. Therese to ashes. The first SIL perioress was Rev. Sister Ste. Madeleine; but she only installed the Sisters, and immediately left them in charge of Sister Ste. Monique. This venerable nun was succeeded by Sis ter Ste. Angele; and the present Superioress is Rev. Sister Ste. Arthur The first chaplain was Rev Mr. Duquette, former pastor of th parish; and the first pupil to enter the institution was Miss Marguerite Limoges, daughter of Mr. Antoine Limoges, who entered the 15th March 1847

We trust that the event will be grand success. The festival is to be under the distinguished patronage of Mgr. Racicot-in itself a fact that guarantees to the entire organiza tion a real triumph.

Cardinal Rampolla

'The "Nouvelle Revue" has just published a remarkable article on Cardinal Rampolla, who is a young man considering his position as Cardinal and the number of years that he has filled an office so fully diffi cult. The article says:

"The Cardinal comes of one of the oldest of the Italian patrician families, and was born August 27, 1843 He made up his mind to be a priest almost when a child, and began his studies at the Vatican Seminary where his wonderful mental gifts marked him out as a man destined for rapid preferment. At the age of 30 he was attached to the Papal Nunciature at Madrid, Then came the Carlist war, which afforded the young ecclesiastic an opportunity for exercise of his gifts of diplomthe acy. For during the absence of his chief he had to meet both parties to the conflict, when he displayed extraordinary intelligence and astuteness In time Monsignor Rampolla ceeded the Papal Nuncio at Madrid when he was called upon by Lec XIII, to arbitrate in the difficult case concerning the Caroline Islands "So pleased was the present Holy Father with the result of his media tion that he recalled the Nuncio from Madrid, and appointed him to the high office of Papal Secretary o State, a position which Cardinal Rampolla has filled now for 15 which was repudiated by the Relator years. This one fact is probably the of the Schema de Fide Catholica at surest test of the Cardinal's wonder ful ability. He is described as tall, slight, and dark, full of energy and blessed with the charming manners and high-bred courtesy which seems to be the birth-right of great Ita-

On Mixed Marriages

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A great amount of interest was centred in the visitation of the Bishop of Liverpool (Dr. Whiteside) to Newton-le-Willows Catholic the Church on a recent Sunday, in consideration of the pronouncement by the Anglican Bishop (Dr. Chavasse) on Tuesday week at Newton in connection with the conversion of young eople connected with the Church of England to the Catholic Faith as a consequence of mixed marriages.

The Bishop, after holding a firmation in the afternoon, gave his Pastoral address in the evening to a very crowded congregation, and after reminding parents of their duties as regards the responsibilities at-

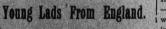
taching to them in respect to the children, said there was one point about which parents must be very careful, and that was in relation to company keeping. As children were bound to observe what their parents told them, so parents were bound to watch that children did not contract unsuitable marriages. If parents did not know with whom their children were keeping company it was their duty to find out; and if an unsuitable match had been entered into, it was for parents to use their authority, otherwise they would be answerable before God for that unsuitable match or marriage. There should be no need to speak upon the subject of nixed marriages, because their instruction gave them the views of the Catholic Church-which views were not those that the world knew-and they as Catholics were bound to listen and obey. And that teaching was as clear as noonday and it could not be mistaken. The Church had expressed itself clearly, and Pope after Pope had spoken on the subject; therefore there could be no mistake as to the attitude of the Church. There could only be one, opinion, and it was that such marriages were a detestation and an abhorrence. Those were the words spoken again and again by the Sovereign Pontiffs. And whilst it should not be necessary for him to point the matter out, it was a sad thing to see how many people still took a step that was irrevocable. Sooner or later such marriages led to disturbance, so that there were in mixed marriages obstacles to what even the world called happy marriage But the unfortunate thing was that the evil did not apply only to this world, but it extended into eternity, because it affected the virtue of their Faith. From his returns of · that mission in Newton there were 144 mixed marriages in a period going back it might be forty years, and in all those cases Catholics entertained the very strongest hopes that the non-Catholics would come over to the Catholic religion. But in how many cases had that hope been realzed? In only 13 cases. In 131 cases they had not resulted in conversion to the Catholic Church. Had there been any cases in which Catholics had become Protestants? He was sorry to say 43 Catholics had become Protestants. No wonder the Church detested mixed marriages. What could a priest say when a girl talked to him about the hope of conversion with those figures before him? And the figures were almost same throughout the diocese the The priest might say, and truth, to anyone who spoke of con-version, that there was just as much likelihood of a Protestant becoming

thout loving words g your absence. It will never meet a-

gious congregation, whether a, ther or a sister, is a slave browisdom, their zeal, their patriotism who should be liberated, a fanatic who to decide. If they are willing to subshould be restrained, a disseminator ject themselves to a new humilia-tion by submitting modified proposof falsehood and a propagator of hatred who should be suppressed, for our charitable institutions cunning exploiter who should be punand for our missionary establishished, a public malefactor who should be driven out of the State ments in foreign countries, they will in that way unmask the Combes and got rid of in the name of jus-Government and its Parliamentary tice, liberty, progress and modern majority and show the country that they deceived it when they let it be civlization? I have not the least doubt that

understood that religious congrega-tions devoted to charitable and paong Prime Minister Combes' majority there will be found men of intriotic work would receive every con-sideration at the hands of the Gov-ernment and the Chamber of Deputellectual ability as well as men of very limited talents who sincerely ieve all these absurd and nons sital calumnies which have been dis seminated by the Masonic lodges

If, on the other hand, the mem-bers of the religious congregations who have been struck down by the Combes majority, convinced of the utter inutility of making all legal methods of resisting the tyranny of which they are the victims and should not leave their convents un-til compelled to do so by armed force—if. I say, they do this, it will be a protest in behall of the rights of conscience and of free citizens a-gainst Parliamentary iniquity and the tyranny of legialative omnipo-tence. If, on the other hand, the m They are incapable of making a clea istinction between a law which an solutely takes no cognizance of reli attes them. These narrow-minder persons know of no middle ground between authorizing these vows an between authorizing these vows and interdicting them under penalty of a fne, imprisonment, exile, or even of death itself. As the liberty claimed by their opponents annoys them and imperils their political power it be comes, in their estimation, an attact upon the Republic, the Revolution and demogracy, and, therefore, the



A party of fifty young lads sent if they elicit at the same time our out under the auspices of the Catho-lic Emigration Society's Home, Liv-erpool, England, is expected to ar-rive in Montreal May 3rd next. They will be distributed among the formwill be distributed among the farm-ers in the district of Montreal.

Application for the boys should be made to Mrs. Agness Brennan, local agent for the society, at St. Vin-cent's Home, 11 St. Thomas street, Montreal.

The little while they will take up the case of the Sisters, who are also 15th, to 30 Park Ave., St. Henry.

interesting, but there is scarcely interesting, but there is scarcely space for it in any ordinary weekly. However, the foregoing presents a fair picture of the great Papal Secre-tary of State, and also gives us a very slight but satisfactory glimpse into the daily life and occupations of this important official. It requires a man of no ordinary attainments to successfully occupy the position of Papal Secretary of State, and Car-dinal Rampolla is no ordinary man. On the 14th May next at the con-vent of the Bisters of the Congrega-tion de Notre Dame, at Ste. Therese the former pupils of the institution.

87 children the issue of those mixed marriages, and they were being brought up as Protestants. No wonder the Church hated and detested such marriages when she saw her children being lost in that way. It was the duty, therefore, of the parents to put down their feet their children kept company with those who were not of the Faith. .

the

a Catholic as a Catholic becoming a

Protestant. And so they could judge

of the past. There were no less than

O ambition! Torment of the ambitious. How is it that thou, that tormentest the world, art also able to please the world?

No people ever becomes great which is not thoroughly national and which cannot more easily part with life than with its nationality,



is the Original and the Best. A PREMIUM gives or the empty bas turned to our office.

10 BLEURY St., Montreal

Reunion of Pupils at Ste. Therese