

The Truth and Witness

Vol. LI, No. 14 MONTREAL, SATURDAY, OCTOBER 12, 1901. PRICE FIVE CENTS

TOPICS OF THE WEEK.

THE RELIGIOUS EXODUS.

Commenting upon the exodus of religious congregations from France, in consequence of the Law of Associations, that came into force a week ago last Thursday, the "Paris Tribune" indulges in some characteristic criticism. Amongst other things this writer says:—

"Those who wish to judge impartially the effect of this great ecclesiastical upheaval now taking place should remember that all that the Associations Law practically requires is that those professing so to work in association must publish the rules of their association and furnish reasonable guarantees that their funds are not applied to purposes they do not care to avow. Two-thirds of the nominally religious establishments in France decline to face a test which the remaining third are willing to undergo, and the general belief among persons of intelligence here is that the Associations Law receives considerable justification from these figures."

This is exactly the stand taken by the anti-clericals of France. The "onus probandi" is flung upon the shoulders of the religious orders, and the fact of certain of their number being unwilling to publish their rules, to satisfy the whims and curioisities of those who are not capable of either appreciating the spirit or application of such rules, is distorted into an evidence of wrong-doing upon the part of such associations. That some orders are willing to submit to the test, as it is called, by no means necessitates that others should do likewise. As regards this publication of rules the attempt on the part of the Government to coerce the religious bodies into submission to an unjust demand is obviously most biased. Would the government demand of the Freemasons, or of any other anti-Catholic associations, the publication of their rules? Decidedly not. Yet these are secret orders, oath-bound, and dangerous. Their secrets are political in every acceptance of the term, and the oaths which they take are consequently of a political nature. On the other hand, the vows of the religious in no way affect the state, nor the political organization; they are purely of a religious, or spiritual character. In the next place, this desire, on the part of the civil authority to pry into the financial affairs of the religious orders is an impertinence that would not be tolerated, nor would it be attempted, in any other imaginable case. Just fancy a law being passed to oblige commercial houses, banking establishments, railway corporations, or any other large associations, to render an account of their funds, to unfold their financial transactions, and to satisfy the state that their funds are used for such or such purposes. Yet, it would be less preposterous than a law having the same effects in regard to congregations whose individual members contribute their very lives to the support of the poor, or the education of the young. No amount of sophistry could ever efface the iniquitous character of that abominable law, nor can any argument, however specious, justify legalized persecution, such as that to which the religious congregations of France are subjected.

FORBIDDEN IRISH.

Some weeks ago we published the following item:—

"Bartley Hynes, an Irishman, living at Kinvara, county Galway, Ireland, was fined recently for having his name on the side of his cart in Irish characters instead of in English letters. Five magistrates deliberated over the enormity of the crime, and finally fined him one penny and costs, with the alternative of going to jail for seven days. Bartley refused to pay the fine and the magistrates have not yet sent him to prison. The Gael, a New York magazine, devoted to the cultivation of the Irish language has sent the following cable message to Hynes:—

"If you haven't paid that penny fine, don't pay it, go to jail. Gael will pay your wages while locked up."

We have among the contributors to the "True Witness" a poet who writes to order, a kind of laureate, but not of the Austin type. He read the above item and wrote:—

"Remember the fate of Bartley Hynes,
And the laws that made him smart—
Condemned was he to jail and fines,
For the Irish name on his cart—
You may print your name in any tongue,
As you get to the Galway mart,
Provided no Gaelic words are flung
With paint on the side of your cart.
An Irish name on a cart, you see,
Might make the squires smart—
So if you respect your liberty—
Put no Irish on your cart."

THE IRISH LEAGUE'S PLANS

Mr. John Redmond, M.P., was the principal speaker at a meeting of the local branches of the United Irish League, which was held recently at Lismore, County Waterford. He said that the voice of the scoffers and the doubters of twelve months ago had now been silenced by the recent progress of the United Irish League and by the ability, industry, and wit displayed by the Irish party in the last session of Parliament. Their enemies recognized that this movement was the successor of the Land League, and they who were guiding the United Irish League were proud to avow that the principles of the Land League were their principles, and that they would never lay down their arms until the objects for which the Land League was founded had been fully accomplished.

The object of the United Irish League was to stop emigration and keep the young people of Ireland at home; and he appealed to the young men and women of the country to think seriously before they decided to leave their native shore. The only way to stop emigration was to improve the industrial condition of Ireland. With regard to Land Purchase, the object of the League was to compel the Government to do as they did in the Land League times, when they passed the Land Act of 1881 and other measures. They did not propose any scheme of compulsory purchase that was not perfectly just to every landlord in the country. He believed that it was always

better to speak straight, and he would say that he hoped this season to see an agrarian agitation adopted by the United Irish League all over Ireland so close, so intense, and so menacing a character that the landlords who were holding out against them and the Government would be forced in the end to come to deal generously with this matter.

He did not propose for a moment to lay down upon what precise lines that movement ought to run in every district in Ireland; but he had sufficient faith in the common sense and wisdom of members of the United Irish League to feel sure that they would translate that general declaration of policy into action according to the circumstances of each locality, always bearing in mind that this movement, if it was to be successful, must be maintained well within the laws both of God and man. Violence, and any programme and injurious to the cause, and while he would be the first to trample under foot police proclamation laws and to think nothing of vindicating the natural right of the people in opposition to any law, at the same time, when he spoke of God and man, he pointed to those laws which were binding on the heart and conscience of a Christian people, and said that such laws must be respected by this movement if it was to be successful.

CATHOLIC UNITY.

A correspondent of the "Freeman's Journal," New York, who, in the last week of September, was privileged to see and to hear the Holy Father, furnishes a very graphic account of the reception of a special deputation that was received by the Pontiff at that time. As the account given deals with the very important question of Catholic unity, and with the Pope's personal views on the subject of socialism and anarchy, we will take from his letter such portions as are calculated to convey a just idea regarding this great issue. After telling of his presence in the audience hall, when the Pope, full of vigor and spirit, was in the act of receiving the delegation in question, he says:—

"A deputation had come all the way from Taranto to present him with the address which had been drawn up for him by the Catholic Congress, and to give him further details about the gathering. As far as the second scope of their journey was concerned they might have spared themselves the trouble—for Leo XIII. seemed to know more about the working of the Congress than any of those who had been present at it. His face lit up with pleasure when he spoke of the satisfaction with which he had heard of the practical resolutions arrived at, and of the spirit of unity and charity which prevailed throughout the deliberations. What the Catholics of the whole world, mainly require, he said, is unity, and he pointed to the immediate objects which Catholics have to aim at most naturally—different from those of Italy—but there could be no doubt that Catholic resolutions aimed at, and of great interest in the settlement of social questions, and he was therefore particularly pleased with the amount of attention which the Congress of Taranto had devoted to them. The need of unity was urged by him, and other countries, because more headway has been made lately in Italy than anywhere else in Europe. Socialism was threatening Europe with ruin, and he urged the Catholics to rally round the principles of sound Christian principles among the working classes."

Here in Italy, at least, it is but a short step from socialism to anarchism, and Pope Leo's thought naturally passed from one to the other. President McKinley had been wounded a few days before, but the fatal news of his death had not yet reached Rome. The subject furnished much material for reflection to His Holiness. He reminded us that only a year ago King Humbert had fallen a victim to anarchy, and before Humbert two presidents of republics had been suddenly removed by assassins. All this showed, he said, that anarchism had not been directed so much against this or that form of government, but against the very principle of authority. The murder of President McKinley proved this to demonstration, because the greatest liberty reigns in the United States, and if anarchists cannot content themselves with this they will never be content with anything short of anarchy.

All the brightness seemed to fade out of Pope Leo's face while he was speaking of the crime which had shocked the whole world, but it returned again when somebody directed his attention to the Italian pilgrimage which was setting out for Lourdes that same day. There were some eight hundred of them, with several bishops and spiritual guides and the famous Don Peroni, who had composed a number of beautiful hymns to be sung during the procession at the miraculous shrine. As usual, His Holiness had some inquiries to give. He told us that during the month of October, a new church which has been erected in Lourdes and dedicated to Our Lady of the Rosary, was to be consecrated. It contains fifteen altars, each

THE PULPIT DURING THE WEEK.

INFLUENCE OF THE CHURCH.

—"Is the Church humiliated in the Present Century?" was the theme upon which Rev. Father Moloney, of Bermondsey, Eng., delivered a sermon in the Church of the Sacred Heart, Chamberwell, recently, and from which we take the following extract:—

In the early ages as now there were conflicts, yet there was one essential difference. To all men on the continent of Europe which in the early ages represented civilization there was nothing so great, nothing whose authority was so much beyond dispute, as that which was reverently spoken of as "our holy mother the Church." The Church claimed to influence almost everything in public matters, and she claimed, in a word, to be indeed the mother of the world, and thus it was that the words of Isaiah were fulfilled. The Catholic Church was exalted before the eyes of men as the greatest organization of the world, as the greatest factor in human civilization. There was holiness in the Church today; certainly there was the gift of miracles in the Church to-day; certainly all the gifts spiritual that belonged to the church were with her still in undiminished fullness. Yet could we honestly say that the Church was in a position of exaltation? It was the business of Catholics to take an intelligent interest in the general affairs of the world, and if, doing that, they cast their eyes across the continent of Europe what did they see? In the first place the position to which the Papacy had been reduced by the Italian Government was a growing scandal, and a proof of how far our mother the Church was in the position of exaltation.

Let them take the events which had taken place during the past decade. They could, for instance, try to which he had referred. Had they forgotten that five or six years ago, in spite of the loyalty of the people, in spite of the loyalty of the Church, in spite of the Emperor Joseph, he was compelled to give his consent to a law that Catholics about to contract marriage were obliged to appear before a civil tribunal, and there go through the form of marriage which the Catholic Church never existed. True, in 1880, we witnessed that the Mayors of provincial towns, "dressed in a little brief authority," yet bold enough to lead processions and to take down from some public buildings the crosses which were represented by the Church in the world, and which in times past Roman Emperors had been glad to put on their crowns. During the last few months had we not been called upon to witness another movement to which the appearance of legality had been given, which it was attempted to justify under the plea of its own rights as well as the Church's, which, if closely studied in its own words, was a great attack upon Christianity.

IF CHRIST CAME TO LONDON.

Preaching at the forty-sixth anniversary of the opening of St. Anne's Church, Spitalfields, the Very Rev. Father Donnelly, S.J., in speaking of Mary as their Mother, as well as the Mother of our Lord, asked his hearers to bring this truth home to themselves and to try to grasp it in all its reality. It was hard to do so in this land, once Mary's doctrine from which God's truth had been nearly driven by the 350 years of Protestantism. It behaved us; lived in the midst of an atmosphere filled with the microbes of heresy, to be on our guard, to strive more and more after the truth, and to put it into practice. He had just opened a school in the neighborhood of the church, and children came to this school from the Board schools—children of Catholic fathers and mothers. The mistress asked them to say their prayers and to make the sign of the cross. He believed about one-third of them could not make the sign of the cross. About the same number did not know the "Our Father" which he understood was taught in the board schools. And when the children were asked to pray for fine weather on a certain day some of them smiled contemptuously. They did not believe in prayer. It was very hard to live in Protestantism and heresy without being infected by it and being in danger of losing sight of the first principles of the Gospel.

LORD DUFFERIN HONORED.

Lord Dufferin is an Irishman of whom his countrymen in general are proud. An interesting ceremony took place in the handsome clubhouse of the Royal Ulster Yacht Club on Saturday afternoon, when a magnificent portrait of the brilliant Ulster nobleman was unveiled before a large assembly. The portrait was the gift of the members of the club, who took this opportunity to express in an acceptable manner as possible the high esteem they bear towards their commodore, the Marquis—Belfast Weekly.

A DETECTIVE'S STRATEGY.

The altar piece, the Madonna of Sasso Ferrato, which was stolen some time ago, has been recovered, says an English exchange. The manner of its recovery does great credit to the Italian police. A detective went about among dealers in pictures and antiquities, giving it out that he was an English millionaire in search of the works of old masters. After a while the thieves got to hear of the wealthy Englishman, and brought the Madonna to his house. They were immediately arrested.

IRISH UNIVERSITY COMMISSION.

Strong feeling is not unnaturally felt in regard to the sessions of the Royal Commission on University Education should be held in secret. Owing to that regulation Catholics consider that they have no real guarantee of having their claims properly laid before the Commission, and are likely to prejudice the value of its final report in the eyes of the people.—Liverpool Catholic Times.