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THURSDAY, DECEMBER 7, 1905.

TMMORAL PLAYS

We publish elsewhere the able, highminded letter of His Grace Archbishop Bruchesi of Montreal, upon immoral plays and the attendance of his people thereat. The occasion which called for this letter was "a play in which the Church was insulted: her history is falsified and her influence down through the ages is ignored." That certain classes outside the Church might attend such a play we understand. That the number who wish to witness on the stage scenes "of criminal passion, of vengeance, of adultery, of murder, of sufcide" will be diminished by , all who call themselves respectable we further understand. What we do not comprehend is that Catholics should be at the theatre at such a play. The which this conduct gives scandal wounds the young, weakens the ignorant and proves a stumbling block to outsiders. The theatre may be a school of history and virtue; and under the guidance of religion has proved so. It is, however, too often a hotbed for the nourishment of vice. irreligion and sensuality. When it. perverts the mind and corrupts it is the duty of leaders, as Archbishop Bruchesi, to warn his people of the danger and protect his sheep from

tefies the world. She is not a ther to be silent when danger ens. Nor is she terrified by the ining the Con least writes Clemene member of the French ane and insame cry of a bigoted press or power-seeking politicians: her wish to separate the Church hon State in order to be free like courage is unconquered, her purpos single, her policy uniform, Christia (the United States)ducation is to-day her battle-cry. in every sense of the feeling and the thought." As the separation 'of The one danger pointed out by th Bishops is the exposure of Faith. It is not science which is to be feared be Church and the State was first romulgated by the old revolution from non-Catholic schools. The Church has no reason to fear from science Her champions have trodden with th foremost leaders of science the height and distant paths of learning the support of her approval. She has not feared literature which through out all ages she has fostered in her preservation of ancient literature and er encouragement of art. There is

one thing the Church does fear-one thing against which she wishes children specially to guard-that is, nals last spring, in memorializing the loss of Faith. Why ? "Without their Government, said concerning faith it is impossible to please God." the Separation: "The proposed law That is the simple, sufficient reason. contains dispositions wgich deeply The lamp of learning without the light of faith, scholarship without, most only is liberty not accorded to truth, intellectual culture without them by the separation, but there is imposed upon them a moral organithe crown-education without religion-can never receive anything but zation formally contrary to the print ciples of the Catholic religion. Accondemnation from the teaching

could not be stolen from them. This

heavenly legacy they handed down

in their pride to their children's chil-

dren. And now, after all these gene

The dangers from attendance at non-

Secondary Catholic education is not

so well supplied here as in Catholic

Ireland. It needs better organiza-

tion and more encouragement. Its

exponents work faithfully, and al-

ways with more zeal than success.

and look to Him alone for their re-

Church. It comes with a touching cording to the proposed law the appeal from the venerable prelates of Church will, when the law is passed, Ireland-and passes with equal force be subject to the regulations of the to the children of Irish blood wher-'Worship Associations' (Associations ever they may be. The freasure cultuelles). These associations orwhich their people guarded so well ganized outside of all episcopal auand long was that very faith. No thority and that of the parish priests Ireland. They had passed a Local persecution of their cruel masters, no are by this very fact the negation of bribery of temporal advantages, no the constitution of the Church and an the old Grand Juries and replaced the old Grand Juries and replaced the old Grand the propularly elected County attempt at formal schism. The es- Councils. suffering too great, no tempting position high enough to make them exsential vice of these Associations is sential vice of these Associations is stantial instalment. Did that look that they create a purely lay institu-like any sincere belief in Ireland's unpose their faith. They never put the faith into the scale to be weighed tion in order to impose it upon the against anything worldly. It stood Catholic Church." alone-the one consolation amidst

their sorrows, the one treasure that pect for liberty and religion most gloomy. So far as the Church is con-with the British garrisons and the rations, the Irish people are warned cerned there will be no liberty at all. against the imminent dangers of nonit will not be in France as it is in Catholic schools. The warning is this country—a free Church in a free stantial instalment of the policy of State. For the last hundred years trust. The Unionist Government the Church and the State in France not without its force in this country. the Church and the State in France Catholic schools are greater here than have by the Concordat been in partat home. Greater, too, is the temp-tation for sending children to them. be discultated and one of the partnership be dissolved, and one of the partners appear on that side of the great quarrel.

But it is claimed by Clemenceau They must not weary. They are do-French-that the Roman Catholic ing God's work; and they must acfor universal domination that man has been able to conceive and to ward. Let them take the word of realize." It was not thus that criticism out of the mouth of their opponents or our fault-finding brethren. Let them attend carefully to thus even the autocrafic Napoleon thought when he signed the Concordet whose reign brought religious peace to France for a hundred years. Nor is it thus we read the teaching or history of the Church. The dominion of the Church over the soul must be extensive, if she is to fulfil her mission and lead us along the path of truth to eternal salvation. But

and the management of their own dom m of the affairs (cheers). And so far fr of anarchy than of liberty. Nor the the present cup of bifburners tasts any more of liberty than that of 1789. "In suppressing the salary of collish and ignorant question it was any more of liberty than that the selection of 1886 and 1980 the selection it was foolish and ignorant question it was the clergy the law proclaims bank-ruptcy, in setzing upon the goods of the could they approve of the beause these bills differed fundament the church it commits a robbery; in both ? It was the object which rates a persecution." Where is liber+| (cheers). Parliament had twice said ty in that list? The French Cardi- it could not be applied, because Irish people could not be trusted that their character and division race and creed were such as to m it imperative that the policy of gov erning them over their heads by Bri wound the conscience of Catholics ; tish agents and armed constabulary, and without regard to their own and desires and opinions, could be surrendered without exposing ire hand to the grave danger of throwing it into a condition of anarchy. Sil Henry held that no one wished that result to follow, and therefore that the picture told in these controver -if that were a true picture the horizon would be black indeed But, he asked, was it a true picture : Sir Henry then cited what the them by popularly elected County That, in itself, was a subtrustworthiness? Then the self-sar Unionist Government gave to t Catholic Church." Such is the view of the Oardinals-the special representatives of the French hierarchy-and all saintly ve-nerable men. They consider the pros-the special representative of the representative of t tire landlord class, and in the course people would have Ireland in their hands. That was even a more substuffing out of the scarecrow (laugh-ter and cheers). If he were asked

advice by an ardent Irish Nationalist he would say his desire was to see be dissolved, and one of the partners ne would say instant was to say is to become landlord and the other the effective management of Irish af-fairs in the hands of a representative Irish authority (cheers), and he fur-ther said if he were the Irish Nationalist he would take it in any way he could get it. If an instalment of representative control were offered to Ireland, or any administrative improvement, he would advise the Nationalists to thankfully accept it, provided it was consistent and hed up to their larger policy, but, repeated Sir Henry, if must be con-sistent and lead up to the larger policy (cheers). To secture good ad-ministration was one thing, but even good government could never be substitute for government by the peo-ple themselves (hear, hear).

The colonial issue was a decoy of Mr. Balfour's invention which we are glad to say Sir Wilfrid Laurier's Government has riddled and put out of business. Mr. Lyttleton, the Colonial Secretary, invited the Governments of the colonies to an "Imperial Council" changed with the consideration and settlement of matters

2 Ogilvies' Reputation goes into every barrel of Royal Household Flour

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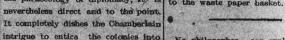
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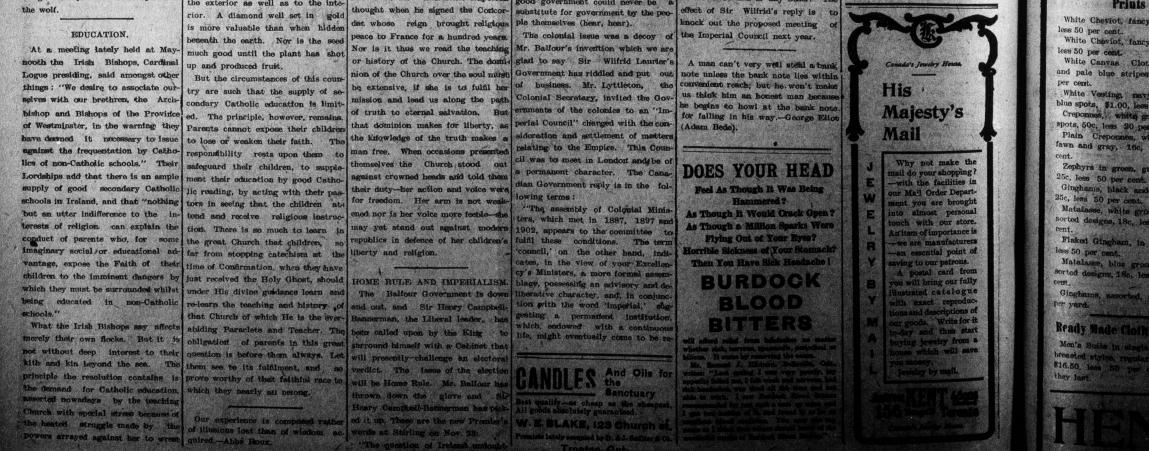
Ogilvies simply ask a trial-know-ing that it will make a permanent friend for Royal Household Flour. for sty MADAS

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garded as an encroachment upon the | We have again to call the attention full measure of autonomic legislative of contributors to the necessity, when and administrative power now en-joyed by all the self-governing colosending letters for publication, of signing their names as a mark of nies. The committee, while not wishgood faith and not for publication. ing to be understood as advocating any such change at the present time, unless so desired. We have broken incline to the opinion that the title the rule in the case of "An Irish Ca. unless so desired. We have broken 'Imperial Conference' might be less open to the objections they have in dicated than the designation propos-ed by His Majesty's Government." what we have done (reluctantly, in Though this language is guarded in some cases) in the past, consign them the phraseology of diplomacy, it is to the waste paper basket.



No philosopher can explain the the old leading strings that Downing mysterious elements of Christian in-fluence; but such influence is the su-Street believed in not only prior to preme force working in society for the date of responsible government in Canada, but prior to the American its purification and uplifting. Let us aim at the sincerest, deepest, purest War of Independence. As things are personal life, and we shall bless the at present we have plenty of Down-ing Street and can get along very world more than we think; we shall unperceived by ourselves, be enrichnicely without any more help from ing it all day long with the ethers of the Colonial Secretary of the type of Mr. Chamberlain or any other. The



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