

The True Witness

And Catholic Chronicle

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THURSDAY, DECEMBER 7, 1905.

IMMORAL PLAYS.

We publish elsewhere the able, high-minded 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 suicide" 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 scandal which this conduct gives 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 the wolf.

EDUCATION.

At a meeting lately held at Maynooth the Irish Bishops, Cardinal Logue presiding, said amongst other things: "We desire to associate ourselves with our brethren, the Archbishop and Bishops of the Province of Westminster, in the warning they have deemed it necessary to issue against the frequentation by Catholics of non-Catholic schools." Their Lordships add that there is an ample supply of good secondary Catholic schools in Ireland, and that "nothing but an utter indifference to the interests of religion can explain the conduct of parents who, for some imaginary social or educational advantage, expose the Faith of their children to the imminent dangers by which they must be surrounded whilst being educated in non-Catholic schools."

What the Irish Bishops say affects merely their own flocks. But it is not without deep interest to their kith and kin beyond the sea. The principle the resolution contains is the demand for Catholic education, asserted nowadays by the teaching Church with special stress because of the heated struggle made by the powers arrayed against her to wrest

education from the Church. With her wonted patience and fortitude she gathers her children around her, and defies the world. She is not a mother to be silent when danger threatens. Nor is she terrified by the insane and insane cry of a bigoted press or power-seeking politicians. Her courage is unconquered, her purpose single, her policy uniform. Christian education is to-day her battle-cry. The one danger pointed out by the Bishops is the exposure of Faith. It is not science which is to be feared from non-Catholic schools. The Church has no reason to fear from science. Her champions have trodden with the foremost leaders of science the heights and distant paths of learning with the support of her approval. She has not feared literature which throughout all ages she has fostered in her preservation of ancient literature and her encouragement of art. There is one thing the Church does fear—one thing against which she wishes her children specially to guard—that is, the loss of Faith. Why? "Without faith it is impossible to please God." That is the simple, sufficient reason. The lamp of learning without the light of faith, scholarship without truth, intellectual culture without the crown-education without religion—can never receive anything but condemnation from the teaching Church. It comes with a touching appeal from the venerable prelates of Ireland—and passes with equal force to the children of Irish blood wherever they may be. The treasure which their people guarded so well and long was that very faith. No persecution of their cruel masters, no bribery of temporal advantages, no suffering too great, no tempting position high enough to make them expose their faith. They never put the faith into the scale to be weighed against anything worldly. It stood alone—the one consolation amidst their sorrows, the one treasure that could not be stolen from them. This heavenly legacy they handed down in their pride to their children's children. And now, after all these generations, the Irish people are warned against the imminent dangers of non-Catholic schools. The warning is not without its force in this country. The dangers from attendance at non-Catholic schools are greater here than at home. Greater, too, is the temptation for sending children to them. Secondary Catholic education is not so well supplied here as in Catholic Ireland. It needs better organization and more encouragement. Its exponents work faithfully, and always with more zeal than success. They must not weary. They are doing God's work; and they must accept whatever success He may give and look to Him alone for their reward. Let them take the word of criticism out of the mouth of their opponents or our fault-finding brethren. Let them attend carefully to the exterior as well as to the interior. A diamond well set in gold is more valuable than when hidden beneath the earth. Nor is the seed much good until the plant has shot up and produced fruit.

But the circumstances of this country are such that the supply of secondary Catholic education is limited. The principle, however, remains. Parents cannot expose their children to lose or weaken their faith. The responsibility rests upon them to safeguard their children, to supplement their education by good Catholic reading, by acting with their pastors in seeing that the children attend and receive religious instruction. There is so much to learn in the great Church that children, so far from stopping catechism at the time of Confirmation, when they have just received the Holy Ghost, should under His divine guidance learn and re-learn the teaching and history of that Church of which He is the ever-abiding Paraclete and Teacher. The obligation of parents in this great question is before them always. Let them see to its fulfilment, and so prove worthy of that faithful race to which they nearly all belong.

Our experience is composed rather of illusions lost than of wisdom acquired.—Abbe Roux.

THE FRENCH CHURCH AND LIBERTY.

Strange to say, and impudent, one of the achievements claimed by the infidel government of France is severing the Concordat is liberty. So an least writes Clemenceau, a radical member of the French Senate: "We wish to separate the Church from the State in order to be free like you (the United States)—completely free in every sense of the feeling and the thought." As the separation of the Church and the State was first promulgated by the old revolution, its origin and example partook more of anarchy than of liberty. Nor does the present cry of bitterness taste any more of liberty than that of 1793. "In suppressing the salary of the clergy the law proclaims bankruptcy, in seizing upon the goods of the Church it commits a robbery; in profaning the sanctuaries it inaugurates a persecution." Where is liberty in that list? The French Cardinals last spring, in memorializing their Government, said concerning the Separation: "The proposed law contains dispositions which deeply wound the conscience of Catholics: not only is liberty not accorded to them by the separation, but there is imposed upon them a moral organization formally contrary to the principles of the Catholic religion. According to the proposed law the Church will, when the law is passed, be subject to the regulations of the 'Worship Associations' (Associations cultuelles). These associations organized outside of all episcopal authority, and that of the parish priests are by this very fact the negation of the constitution of the Church and an attempt at formal schism. The essential vice of these Associations is that they create a purely lay institution in order to impose it upon the Catholic Church."

Such is the view of the Cardinals—the special representatives of the French hierarchy—and all saintly venerable men. They consider the prospect for liberty and religion most gloomy. So far as the Church is concerned there will be no liberty at all. It will not be in France as it is in this country—a free Church in a free State. For the last hundred years the Church and the State in France have by the Concordat been in partnership. That partnership is now to be dissolved, and one of the partners is to become landlord and the other tenant-at-will. Liberty does not appear on that side of the great quarrel.

But it is claimed by Clemenceau that the separation will free the French—that the Roman Catholic Church is "the greatest establishment for universal domination that man has been able to conceive and to realize." It was not thus that Charlemagne or the chivalrous St. Louis of France thought. It was not thus even the autocratic Napoleon thought when he signed the Concordat 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 domination 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 that domination makes for liberty, as the knowledge of the truth makes a man free. When occasions presented themselves the Church stood out against crowned heads and told them their duty—her action and voice were for freedom. Her arm is not weakened nor is her voice more feeble—she may yet stand out against modern republics in defence of her children's liberty and religion.

HOME RULE AND IMPERIALISM.

The Balfour Government is down and out, and Sir Henry Campbell-Bannerman, the Liberal leader, has been called upon by the King to surround himself with a Cabinet that will presently challenge an electoral verdict. The issue of the election will be Home Rule. Mr. Balfour has thrown down the glove and Sir Henry Campbell-Bannerman has picked it up. These are the new Premier's words at Stirling on Nov. 23.

The question of Ireland undoubtedly

remained with us. He was not crossing them freely, and he was going to speak his mind on the subject (cheers). The subject was not new, nor was his opinion new. His opinion had long been known to them. It was that the only way of healing the evils of Ireland, the difficulties of her administration, and giving content and prosperity to her people, and of making her a strength instead of a weakness to the Empire, was that the Irish people should have the management of their own domestic affairs (cheers). And so far from that opinion fading and dwindling as the years passed on, it had become stronger, and, what was more, he had more confidence in its realization (loud cheers). The question was often asked Liberal candidates, "Do you approve of the Home Rule Bill of 1886 and 1893?" and a most foolish and ignorant question it was, because these Bills differed fundamentally from each other, and therefore how could they approve of them both? It was the object which remained and was of importance (cheers). Parliament had twice said it could not be applied, because the Irish people could not be trusted, and that their character and divisions of race and creed were such as to make it imperative that the policy of governing them over their heads by British agents and armed constabulary, and without regard to their own needs and desires and opinions, could not be surrendered without exposing Ireland to the grave danger of throwing it into a condition of anarchy. Sir Henry held that no one wished that result to follow, and therefore that the picture told in these controversies—if that were a true picture then the horizon would be black indeed. But, he asked, was it a true picture? Sir Henry then cited what the Unionist Government had done towards Ireland. They had passed a Local Government Bill which swept away the old Grand Juries and replaced them by popularly elected County Councils. That, in itself, was a substantial instalment. Did that look like any sincere belief in Ireland's untrustworthiness? Then the self-same Unionist Government gave to the Irish tenants a hundred millions sterling of British credit, and they took their character for security. They went bail for them, and they said that they would disestablish the entire landlord class, and in the course of a few years they would dispense with the British garrisons and the people would have Ireland in their hands. That was even a more substantial instalment of the policy of trust. The Unionist Government have by their two acts knocked the stuffing out of the scarecrow (laughter and cheers). If he were asked advice by an ardent Irish Nationalist he would say: his desire was to see the effective management of Irish affairs in the hands of a representative Irish authority (cheers), and he further 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 led up to their larger policy, but, repeated Sir Henry, if it must be consistent and lead up to the larger policy (cheers). To secure good administration was one thing, but even good government could never be a substitute for government by the people 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' charged with the consideration and settlement of matters relating to the Empire. This Council was to meet in London and be of a permanent character. The Canadian Government reply is in the following terms: "The assembly of Colonial Ministers, which met in 1887, 1897 and 1902, appears to the committee to fulfil these conditions. The term 'council,' on the other hand, indicates, in the view of your Excellency's Ministers, a more formal assemblage, possessing an advisory and deliberative character, and, in conjunction with the word 'imperial,' suggesting a permanent institution, which, endowed with a continuous life, might eventually come to be regarded as an encroachment upon the full measure of autonomic legislative and administrative power now enjoyed by all the self-governing colonies. The committee, while not wishing to be understood as advocating any such change at the present time, incline to the opinion that the title 'Imperial Conference' might be less open to the objections they have indicated than the designation proposed by His Majesty's Government."

Though this language is guarded in the phraseology of diplomacy, it is nevertheless direct and to the point. It completely dishes the Chamberlain intrigue to entice the colonies into the old leading strings that Downing Street believed in not only prior to the date of responsible government in Canada, but prior to the American War of Independence. As things are at present we have plenty of Downing Street and can get along very nicely without any more help from the Colonial Secretary of the type of Mr. Chamberlain or any other. The effect of Sir Wilfrid's reply is to knock out the proposed meeting of the Imperial Council next year.

DOES YOUR HEAD

Feel As Though It Was Being Hammered?
As Though It Would Crack Open?
As Though a Million Sparks Were Flying Out of Your Eyes?
Horrible Sickness of Your Stomach?
Then You Have Sick Headache!
BURDOCK BLOOD BITTERS
will afford relief from headache no matter whether sick, nervous, giddy, indigestion or bilious. It cures by removing the cause.
Mr. Samuel J. Elliott, Baltimore, Md., writes: "Last winter I was very poorly, my appetite failed me, I felt weak and nervous, and sleeplessness was with me all the time and not able to work. I saw Burdock Blood Bitters recommended for just such a case as mine and I got two bottles of it, and found it to be an excellent blood purifier. The next day my appetite returned, my sleep was sound, and I was able to do my usual work of Burdock Blood Bitters."

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So Ogilvie's make Royal Household Flour the best flour, in their own protection. Incidentally that is your strongest protection—it guarantees you the best flour because the brand carries with it Ogilvie's Reputation.

Ogilvie's simply ask a trial—knowing that it will make a permanent friend for Royal Household Flour.

We have again to call the attention of contributors to the necessity, when sending letters for publication, of signing their names as a mark of good faith and not for publication, unless so desired. We have broken the rule in the case of "An Irish Catholic" simply because the subject was so timely; but if this is ignored in future we will have to do what we have done (reluctantly, in some cases) in the past, consign them to the waste paper basket.

No philosopher can explain the mysterious elements of Christian influence; but such influence is the supreme force working in society for its purification and uplifting. Let us aim at the sincerest, deepest, purest personal life, and we shall bless the world more than we think; we shall unperceived by ourselves, be enriching it all day long with the ethers of heaven.

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JOHN KENT
150 Market Street
Toronto, Ontario

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Narrow Pin Striped, 65c per yard, less 20 per cent.

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Matalasse, blue ground, sorted designs, 18c, less 20 per cent.

Ginghams, assorted, per yard.

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