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# The Globe



# Witness

Vol. LVI., No. 16

MONTREAL, THURSDAY, APRIL 25, 1907

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Gardien de la Salle de Lecture Feb 19 1906 Assemblée Legislative

## The French Case Mainly Stated.

A correspondent of the New York Sun, J. Caussade, a Frenchman and a Catholic, sets forth the true situation regarding the Church and State in France:

In the first place, in refusing to form associations cultuelles (associations for worship) as suggested by the Minister of Public Worship, Briand, did the Catholic Church refuse to obey the law? No, no! And who says so? Briand himself. On December 9 last in the Parliament he said: "The law imposes on the citizen certain duties; it does not impose on him the exercise of a civil right. The Catholics saying, 'We will not form associations cultuelles' have accordingly not revolted against law, and they can stand in this attitude as long as they please. The Government will not go to war with them." This was in answer to some Radical-Socialistic members, who urged that fresh measures be taken against the Church.

Secondly, having acknowledged the right of the Church not to make associations cultuelles, but wishing to interfere with its organization, M. Briand brought forward the law of 1881 on associations and asked the Catholics to make in every parish a declaration of their intention to establish worship, which they would then be authorized to do, this declaration having to be renewed every year. In refusing to make this declaration did the Catholics revolt against law?

No! Once more, says the same Briand at the same session: "When the law on public meetings was voted it was not intended for public worship. It did not include public worship in public meetings; the worship was a special thing. Now that I have shown the formation of associations cultuelles was optional, that the declaration required in the law of 1881 was not meant for worship, and that accordingly no law has been infringed by the Church by the Catholics, why did they refuse to submit to the decrees?"

First, because the provision for associations cultuelles opens the way to schismatic organizations in the Catholic Church. To justify this opinion I refer your readers to the following: "Human spirit undergoes all diversities. Liberty will allow them to spring up again; the authority of the infallible Pope will by it grow less, and from the rivalry of the associations cultuelles schism will arise." And who speaks thus? The actual Prime Minister of France, Clemenceau!

Why does the Church, why do the Catholics refuse to make declarations for worshipping, and this every year? Because they have no guarantee that the law will be interpreted later on in the spirit shown now by Briand; did not Combes completely transform Waldeck-Rousseau's programme? History might repeat itself. We know the spirit that animates the French Government: we know the meaning of the measures taken. France at present is governed by men who repeatedly have shown their hatred for all religions. Speaking on the educational bill the English Prime Minister said: "We want to form a national settlement of the educational bill on the general basis of common Christianity." Here the Government wishes to take as a basis "common atheism." If the law of separation of the Church and the State were made by men having intelligence of and respect for religion, these troubles would be avoided.

In England, Edward VII. and all his Ministers in their speeches do not fail to apply to God for the welfare, the prosperity of England. In the United States the Government is essentially Christian; President Roosevelt is an apostle of Christianity in all its forms. In France the President of the republic, Fallieres, is an atheist; Clemenceau, Prime Minister, is an atheist; Briand, Minister for Worship (what a mockery), is an atheist; Viviani, Minister of Labor, is an atheist, and so on.

It is true that Briand said: "The Government is not anti-religious, but simply unreligious"—that is, ignores religion, but only after the Chambers had voted that the following

words, spoken by Viviani the day before in Parliament, should be placarded in every town, in every village, in France: "We have taken away from conscience all faith; we have, with a splendid gesture, blown out all the lights of heaven, and they will never be lighted again. All of us, together, first by our forefathers, then by our fathers, have been attached to the work of anti-clericalism and irreligion. Do you think our work is at an end? No; it is only beginning." The reader may now understand the spirit that animates the French Government in its dealing with the Church. The newspapers that support most strongly the Government in its war against the Church, and which have the greatest weight in its resolutions are the Action, the Aurore, the Lanterne, the Petite Republique.

Beranger, the editor of the Action, wrote on February 13, 1904: "Our common end with Delpech is to dechristianize France, to destroy all religions." Flanchon, editor of the Lanterne, in 1905 wrote: "The end of the separation must be the crushing of the Church, of religion; the Church will not survive the separation law ten years."

The Aurore is the journal of the Prime Minister. I have shown above that he was pleased to see the formation of associations cultuelles, because it meant schism and ruin to the Catholic Church. La Petite Republique, in the hands of a Socialist Gerault-Richard, every day sings in chorus with the other papers. After reading these statements can Americans wonder at the French Catholics refusing to accept the new law voted by the French Parliament?

An old Republican, Millerand, speaking of the administration of Combes' Government that preceded Clemenceau's, said: "It is the most abject France ever had. The one we now have is a government of falsehood and hypocrisy." To a Socialist, Allard, who wanted the Government to take possession at once of the churches, of the presbyteries, of all church properties, Briand answered in October, 1905: "The patrimony of the vestry boards has been made up by the community of the faithful, and for it, it is necessary that tomorrow this patrimony, which is the means for the Catholics to worship freely remains at their disposal; otherwise they will have to give up practicing their religion." In November, 1906, the same Minister said in Parliament: "It is our duty to leave the churches open, that the Catholics may enter them and pray either alone or together; it is also the right of the Catholic citizen, the priest, to enter the churches to do acts that his Catholic conscience requires of him."

And now, only a few weeks later, the same Minister obtained from the Parliament the voting of a law that is a monument of oppression combined with shameful hypocrisy. By allowing the Council of State to decide whether a church was really Catholic, the intention is to build a church independent of the Catholic hierarchy. By taking away from the Church what only a few weeks ago Briand acknowledged was indispensable to its very existence, all its properties, its revenues, even the bounties of the faithful, they have shown their true purpose, to make it impossible for the Church to live.

By declaring that it is the Mayors, the Prefects, who shall give or deny permission in every parish to the priests to officiate in the churches, they leave it in some cases to sectarians like Delpech and Lafferre, who can always find an excuse to refuse us the right. Already in some parishes churches have been closed. They dare not close all churches at once, but they hope that in time they will.

The writer of these lines has always been a warm partisan of the separation of the Church and the State. Having lived a long time in the United States, where all religions are so highly respected, he learned to appreciate and love liberty. There, it is true, the word liberty is not written on all public

buildings, but it is there nevertheless; while in poor France we have liberty neither at home, where at any time the Government officials can enter and search into our affairs on any pretext, nor in the streets, where twenty persons cannot meet without the police interfering. I hope the United States will sympathize with us French Catholics, as we are all Christians first, and we leave it to an impartial and liberty-loving people to decide which party is responsible for the present miserable conflict.

## No More Pageants for Joan of Arc.

Clemenceau Trying to Divert Glory.

Paris, April 23.—The inhabitants of Orleans have been almost as much excited the last few days as their ancestors on May Day in 1429. The cause of the perturbation is a decree of M. Clemenceau, the Prime Minister, that in the next annual celebration of the deliverance of Orleans by Joan of Arc, the Prefect, Mayor, and various functionaries must not participate officially. The first interpretation of his dictum acted like a stroke of lightning on the Orleans people, who have come to regard this celebration as an event little short of being annually inspired through the spirit of the heroine.

The procession starts from the supposed site of the old gate of the city, whence Joan led the French to drive out the British, and ends at the Cathedral. It is much more mystic and religious than civil, as the supernatural attributes of Joan necessarily enter into the ceremony from first to last. The festival occurs May 7 and 8.

The Mayor of Orleans came to Paris the other day and pleaded with M. Clemenceau to permit the fete to be observed as in former years. It is related that the Mayor's arguments were accompanied by tears, but M. Clemenceau did not melt. M. Clemenceau, if he hasn't yielded, at least explained. He distinguishes between the civil and religious parts of the traditional ceremony. He wants the civil part retained and even made more imposing than usual but the religious part must be conducted without any participation by the government, because, he says, this separation is necessary as a result of the separation of Church and State.

M. Clemenceau has informed the Orleans clergy that they will be entitled to places in the civil procession to the battle ground if they desire to participate, but in the quality of simple citizens.

A delegation from the Orleans Municipal Council came to Paris Wednesday and obtained from the Premier what, with a somewhat unwilling stretch of its imagination, is called satisfaction. M. Clemenceau approved of the programme in which the military element, public officials and corporate bodies will participate. It is understood, however, that the public officials and corporate bodies must precede the representatives of the clergy, who will be admitted to participation in the cortege in the same way as philosophical, labor, or other societies. The clergy will be allowed to wear sacerdotal vestments and carry banners, but not to carry any religious emblems, such as crucifixes, relics and chalices.

The procession this year will start from the City Hall, not from the Cathedral, as hitherto. A halt will be made in front of the Cathedral, to allow the clergy to take their places. There will be no religious benediction at the Tourelles, the scene of the battle which delivered Orleans.

They are a Powerful Nerve.—Dyspepsia causes derangement of the nervous system, and nervous debility once engendered is difficult to deal with. There are many testimonials as to the efficacy of Parnee's Vegetable Pills in treating this disorder, showing that they never fail to produce good results. By giving proper tone to the digestive organs, they restore equilibrium to the nerve centers.

## A New Ex-Priest

Once in a while there is an instance in which Catholics of some ability become professional renegades and this appears to be true of Prof. Augustine Dwyer, formerly of Boston, who, according to Chicago reports, is now exhorting for the Methodists. The latter should beware of him and save their money, for Dwyer has method in his mercenary madness—he can't help flopping, when he wants diversion, notoriety and money. The history of this peculiar freak of a man is briefly as follows:

Thomas Augustine Dwyer was born about forty-five years ago of Irish Catholic parents. He was educated in Boston and New York by the Jesuits. After leaving college he joined the Paulists and spent four years with them in preparation for the priesthood.

Before receiving orders, however, he left the Paulists and the Catholic Church and became a High Church Episcopalian, joining Father James Huntington's community at Westminster, Maryland. A few years later he repented of his apostasy, and, desiring again to return to the Catholic Church, he made, by the direction of the Most Rev. M. A. Corrigan, then Archbishop of New York, an absolute abjuration of heresy and expressing the profoundest grief and sorrow over his defection, and declaring anew his belief in all the teachings of the Catholic Church, he was received back again into the fold. He then spent a year in Somerset, Ohio, as a guest in the household of the Dominican Fathers, always declaring his gratefulness to Almighty God for having again brought him back to the church of his fathers. From Somerset he went to New York, and associated himself with the Fathers of the Blessed Sacrament, and now he is lecturing in Methodist churches against the Catholic Church.

## The "Cheap" Catholic.

The older a priest grows the less patience he has with that class of Catholics known in the common parlance of the country as bad pays, or by the more significant and more opprobrious title "dead beats." They are, as a rule, the most censorious and the most exacting. They are the first to insist that everything in connection with the church be kept in the best possible shape; that it be well lighted, heated and ventilated, and that it be an eminently respectable place of worship. They insist, at the same time, that a priest be a gentleman, a scholar and a saint, and especially the latter, for saints have acquired a reputation for living on meager annual allowances. It is this more or less intangible element known as "gall" which confronts the priest at every step in his dealings with this common brand of cheap Christianity, and which makes him lose patience and occasionally give utterance to unpalatable truths.

All that the Church asks and expects is that people contribute according to their means; no more, no less. Yet, if it ever becomes a penurious person and his money, she solemnly adjures him to keep his money and save his soul, i. e., if such a soul can be saved, which is, to say the least, very doubtful.—Rev. J. T. Roche, in "The Ought-to-Be's."

## Freethinker Gets Historic Abbey.

Here is a painful bit of news found in a recent issue of the Fligaro, of Paris: Maurice Maeterlinck, the Belgian novelist, has bought the Abbey of Wandrin, which stands on the banks of the Seine, midway between Rouen and Caudebec. The monastery is thirteen hundred years old. The monks were expelled four years ago, and now their property, auctioned by France, has fallen into the hands of an enemy. Maeterlinck is a freethinker and Freemason, and his novels have made him very wealthy.

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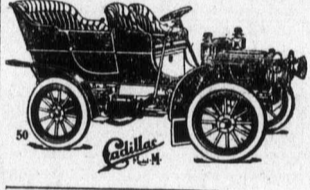
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## Why they went to Rome.

The following appears in the current issue of The Living Church (Protestant Episcopal): To the Editor of The Living Church: Your very excellent paper was given me by a friend not long since, and my attention was attracted by an article in reference to those who leave the Episcopal church to go to Rome. If I may be permitted, I will give my reasons why I, for one, became a convert to the Roman Church.

My father and mother, as well as the rest of the family, were members of a prominent parish in this city, which is well known for its Protestant tendencies. Indeed so much so, that the sight of the cross anywhere about the building would cause a stampede. No indication of Romish tendencies whatever was allowed, except the clean-shaven face of the rector.

Now to come to my story. On account of the irreverent manner in which the celebration of the Holy Mysteries was carried out, we made up our minds not to make our communions at this church any more. I have known the consecrated wine to be poured back into the vessel used for containing the wine in the vestry, and the bread thrown away. Now you may not wonder why I, for one left the Church of England and perverted to Rome. I am told that to this day the ablutions are not performed in this particular church. How can anyone who has any fine

sense or respect for the Blessed Sacrament, as many of us have been taught, remain where such shocking irreverence—may almost sacrilege—is committed?

"I am now a Roman Catholic and can now receive the communion of the Body and Blood of our Lord and Saviour where such irreverence and coarseness is unknown.

Thanking you for the privilege of making this communication in your columns, I remain, yours truly, (Mrs.) EMILY STANTON, Vancouver, B.C., March 15, '07.

## Mr. Redmond and the Pope

Mr. Redmond, who had an audience recently with the Pope, was touched to the heart by the affectionate simplicity of his manners. "I was ushered into his presence," Mr. Redmond told Mr. Stead, who describes the interview in the Review of Reviews, "through stately corridors and splendid ante-chambers, escorted by Papal guards and Papal chamberlains. But all the pomp and glory stopped when we reached the Pope's room. The door was flung open, and instead of finding the Pope on his throne, surrounded by ecclesiastics, waiting for me to kiss his foot, as some people used to say, I found, standing almost on the threshold, a dear old priest, all alone, the like of whom I have seen in many an Irish village, who would not even let me kiss his ring. I grasped both his hands, and then, putting an arm around my neck, led me to a chair, where we sat and talked for nearly two hours."