

Religious Troubles in France

Don't Squelch on Their Origin and Development

At the Catholic Truth Society Conference in Liverpool, last week, Right Reverend Monsignor G. J. ...

GREAT PRINCIPLES AT ISSUE

in the struggle. The consequence is that the nation has very inadequate ...

THE CONCORDAT WITH PIUS VII

by which the government of the Church in France is still regulated. Some such agreement between the Pope and the temporal rulers of France was, of course, nothing new.

THE SITUATION OF THE RELIGIOUS ORDERS

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NOT NEEDING STATE RECOGNITION

and depending for their creation and regulation upon a Brief of the Sovereign Pontiff he does not deem it expedient. If other proof was wanting that the Concordat in no way contemplated the suppression of the religious Orders, we should still have the fact that in spite of the laws of 1789, 1790 and 1792; in spite of the silence of the Concordat; in spite of article IX of the organic articles, the religious congregations had already re-appeared three or four years before the date of the Concordat.

RELIGION HAS TO DO WITH THE COUNTRY

and not with government, and that the functions of the government are not the same as those of the country. The Catholic religion, precisely because it is Catholic, is universal and is the same religion existing in all countries.

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THE COLLEGE ANGLAIS, DOUAI

So say, as the English papers have so frequently done of late, that M. Combes was returned to power with a large majority, on purpose to decree the abolition of the religious Orders, and that in refusing to grant the authorization asked by them he was merely carrying out the mandate he had received. This issue was never before the country at all; on the contrary, the electors in every part of France had before their eyes, in the bills posted up by the authority of the Parliament, M. Waldeck-Rousseau's own promises in regard to authorization and his indignant denials that any measure of suppression was intended, and if they had any doubts at rest by the same pledges of those that sought their suffrages.

THE IRON HEEL OF THE LAW

If he preach or lecture after his secularization, which as a priest he has surely a right to do, he can be prosecuted as recalcitrant and punished. By M. Combes' circular of April last the Bishops were directed not to allow ex-religious to use the pupils of their dioceses and their refusal to be bound by such an arbitrary exercise of authority has been in certain cases punished by the suspension of their very inadequate salaries. In one case with which I am acquainted two secularized religious were expelled from a diocesan school, and their teachers were expelled from the school.

THE DERRY LAWS OF 1880

It has been asserted that the British press may frequently see it asserted as incontrovertible or assumed as self-evident, that the laws of 1890 to be more numerous even than the authorized congregations were illegal. This is a completely wrong view of their position. The laws of 1817 and 1825 only require authorization in the case of such bodies as desire to obtain State recognition for the advantages which follow from the possession of the civil personality secured by legal existence. Until the recent law of 1901 the non-authorized congregations, though not recognized by the State, were not in any way illicit. It is necessary to bear this in mind, because it has been the policy of M. Combes to suggest the opposite and to endeavor to rob the congregations of the sympathy of law-abiding people by representing them as rebels and law-breakers who did not dare to place themselves in relation with the State.

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