

Powerful Sermon by Rev. Martin Callaghan on Present Crisis in France.

The Rev. Martin Callaghan, at High Mass at St. Patrick's on Sunday last, preached a very telling sermon on the present distressing conditions in France. He spoke as follows:

"France is starting a new period in its annals. Will this period be for its glory? No. Will it be for its ignominy? Yes. For the proper appreciation of the critical situation in which this country has placed itself it may not be amiss to recall a few things which you know.

"As our Creator, God alone has a right to be obeyed and can delegate his right to man. He is the fountain head of all authority that may be exercised in any department. In the sky there are two great luminaries—the sun to shine by day and the moon to shine by night. Upon earth there are two great powers—the spiritual, embodied in the church and the secular embodied in the state. They are essentially distinct from each other. The spiritual power is not the secular, and the secular power is not the spiritual. They have separate aims. The spiritual power has to do with the eternal interest and the secular with the temporal welfare of mankind. Hence the former ought to be superior to the latter.

"The distinction between the two powers is guaranteed by the Old and New Testaments. In the days of the patriarchs the spiritual and secular powers merged in the father—in the heads of every family. Under the Mosaic law the ruler in temporals could not be the ruler in spirituals. Moses was the legislator of the Hebrews, but he was not their Pontiff. Their pontiff was Aaron with the tribe of Levi. The first King of Israel was deposed. It was because by offering a sacrifice he did what he had no right to do, but what Samuel had a right to do. The distinction between the two powers was continued after Saul under David and his successors, until the coming of Christ. It seems to have been ignored by all pagan antiquity. The tyrants who founded the Egyptian, Assyrian, Grecian and Persian monarchies as well as the republics of Greece and Rome, arrogated to themselves the sacerdotal functions. There were temporal sovereigns who not only encroached upon the order of the priesthood but also tried to have themselves worshipped as gods.

"The Master now appears upon the scene. He does not wish that the spiritual power should be absorbed by the secular. He positively and emphatically forbids such an absorption. 'Render,' says he, 'to Caesar the things that are Caesar's, and to God the things that are God's.' Caesar is the ruler with the secular power. This ruler may be an Indian chief, a Shah, a King, a President, an Emperor, or anything else. He has rights of his own and they should be respected. Caesar is not the only kind of a ruler. There is a ruler with the spiritual power. He has His rights and they should not be violated. Our divine Lord is the Apostle and Champion of the noblest kind of liberty—the liberty of the human conscience. For this kind of liberty the spiritual power is of the most indispensable necessity. All those who reject it must yoke their necks to a usurper, whatever he may be called—whether czar, king, president or anything else. There is no form of slavery to be compared with the slavery in religion—with the slavery in matters directly affecting the relations between the soul and God and inevitably linked with the issues of eternity.

INDEPENDENCE OF BOTH.

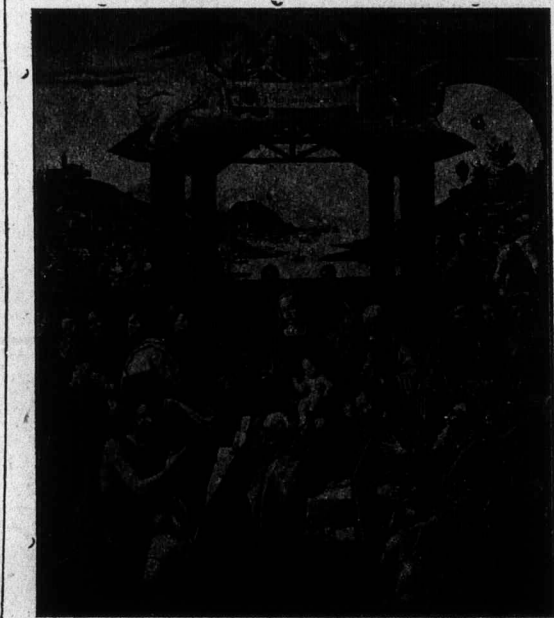
"The spiritual power has an independence peculiar to itself. So has the secular. Nevertheless there are points of contact. The two powers may be serviceable to each other. The secular has immensely to gain by lending assistance to the spiritual. Bad Christians cannot be good citizens or true patriots. Good Christians are worthy citizens and staunch patriots. Listen to Origen: 'The more a Christian fears God, the more loyal he is to his emperor.' The two powers complete each other. They are like the two golden cherubim shadowing with their wings the Ark of the Covenant. The Church and state should work in harmony. They should have a mutual understanding which nothing should disturb and which everything should foster and develop.

"The policy adopted and pursued by the French Government towards the Catholics under its control is a blot of infamy upon the pages of contemporary history. It is fraught with the most tremendous and appalling consequences. It is diabolical in its ingenuity and shameless in its audacity. It is most flagrant in its absurdity. This policy has reached the climax of perfidy, injustice, barbarity, sacrilege and blasphemy. The twentieth century is witnessing the ne plus ultra stage of governmental rascality. By breaking the concordat the French Government is false to its engagement. By refusing to subsidize the clergy it is dishonest, and by driving them adrift from their residences it is heartless and merciless. By sequestrating the ecclesiastical property it is appropriating for itself what exclusively belongs to the Most High. By banishing from the soil the Papal Nuncio, by interfering with the priests in the discharge of their office, and by divesting them of their citizenship it is striving to decatholicize the country. What it has principally in view is the extermination of God, of Christ, and of His Church. Will it succeed? If it should it would be to its discredit, to its disadvantage and ruin.

"It may seem to win the day. The future will tell in trumpet notes that it egregiously failed. The Church may be assailed a thousand times and in ten thousand years. She will suffer no injury.

"Strong as the rock of ocean which stems A thousand wild waves on the shore"

"The Church is wise, patient and loving. She may have to walk the earth like her divine Spouse with a crown of thorns upon her head. She may have to be scourged in many a pretorium and laden with a cross through many a Jerusalem. Like Christ she bears a charmed life. In the language of Dryden, the British poet, she is 'doomed to death, but not fated to die.' She is a pillar of grim. Her home lies beyond the



heavens. All that she asks is a free passage on her journey; to be left unshackled and untrammelled.

"Immortality is written on her virgin brow. She is ever ancient and ever new. Though she may have to contend with the fiercest passions of men and the gates of hell, still she will wear the laurel wreath she has worn for the last nineteen centuries. Rely upon the assuring past, and say with the illustrious Cardinal Newman:

'Bide thou thy time,
Watch with meek eyes the race of pride and crime,
Sit in the gate and be the heathen's jest
Smiling and self-possessed.
O Thou to whom is pledged a victor's sway
Bide thou the victor's day.'

"All eyes are intently fixed upon the Sovereign Pontiff. He is unquestionably a great Pope and one of the greatest Popes. We should thank God for appointing him the Chief Shepherd of the flock to which we belong. We should tenderly love him and implicitly trust him.

"Plus is not the enemy of any government in existence. He is favorably disposed towards all governmental forms which suit the times which we are traversing. Nobody else could be happier in seeing the

republic of France flourish, and nobody else could be readier to contribute towards its prosperity and prestige. He need not be told what he has to do by anybody whatsoever, not to be told even by his right bower, the eminently qualified, thoroughly tried and highly esteemed Cardinal Merry del Val, who has tingling in his veins no tiny drop of the Irish Celtic blood. He knows it by himself. He has the grace by which he can unerringly interpret the will of Providence which he should follow. Till the end he will do his duty in spite of whatever obstacles foreseen and unforeseen that may arise. He will do it most prudently and effectively. He stands in the breach, calm, fearless and unassuming. No agency can dislodge him. Never will he yield a single inch of his territory. Never will he sacrifice or imperil the smallest iota of his authority.

"The venerable Pontiff who sits in the chair of Peter and wields our destinies is the Vicar by excellence of Christ and the legate of the skies. Every man, every Christian and every Catholic should rally around his banner. His cause is the cause of humanity, the cause of Christianity and Catholicism.

"He has a position—of all positions the most exalted—the most important and sacred. He is not unconscious of his responsibilities and demerits. God will not abandon him. He will always be close to the helm on the bark of the Apostolic Prince which alone is chartered to cross the ocean of oceans and anchor in the harbor of Heaven. On the side of the Pope you will invariably find figuring right, truth, principle and honor. Pray that he may be given a superabundance of grace. Pray that he may be enlightened, strengthened and consoled in fulfilling the designs of God with which he is entrusted.

"The Catholics of France are our brothers. We are of the same family and have a common father in Pope Pius the Tenth. They are passing through an ordeal which will put to the severest test the genuineness of their faith, the sincerity of their allegiance to the Papacy and

and the personal character of Aglipay has become known to his followers. He is a bright, superficial, plausible, and ambitious young man, and his plan has been to organize a national church independent of the Pope, with himself as the high priest. He even had the audacity to invite the Protestant clergy of the Philippines to join him, and a memorable conference was held one day at the headquarters of the American Bible Society at Manila. He proposed that Bishop Brent of the Episcopal Church and the other Protestant pastors should join in his movement and persuade the American government to confiscate all of the Roman Catholic property, drive out all the Roman Catholic priests, and found an independent church for the Philippines, of which they, the gentlemen present, should constitute the hierarchy and share the usufruct.

The Protestant pastors who were present were not astonished at the audacious proposal, because they knew pretty well what sort of a chap Aglipay was and were prepared to hear almost anything from him, but before the meeting adjourned they gave him some wholesome admonition and advice. They explained to him the principles upon which our government is founded and told him that there was not the slightest possibility of the establishment of a national church in the Philippines or anywhere else under the jurisdiction of the United States.

Nevertheless Aglipay's appeal to the people on the theory that 'the Philippines belong to the Filipinos' brought him a very strong following. A large portion of the native padres joined him and he claimed to have 30 per cent. or more of the parishes throughout the archipelago. Archbishop Harty contended that he never got more than a hundred or so, but he probably had several hundred—most of them parishes which had been deserted by the friars and were left entirely without priests. In such places Aglipay was accustomed to install priests of his following and take possession of the church property. In several towns his followers actually threw out the regular pastors by violence. He had churches in nineteen provinces throughout the archipelago, and the largest number were in the diocese of Bishop Rooker, who used to be secretary of the apostolic legation in Washington.

Archbishop Harty, of the Catholic Church of Manila, appealed to the Philippine commission to protect him in the possession of all properties belonging to the Roman Catholic Church, but it refused to interfere, and in July, 1905, passed an act giving the Supreme Court of the archipelago original jurisdiction over all questions involving the titles to church property. Suits were brought in nineteen different provinces to eject the priests or custodians of the so-called National Catholic Church of the Philippines, and to compel the municipal authorities to take charge of the property formerly owned and used by the regular Roman Catholic clergy and to turn it over to the recognized representatives of that church. In many cases the municipal authorities immediately confessed judgment and in other cases they would not make any defence. Vast volumes of evidence were submitted, arguments were heard at length on both sides, and finally the first decision was rendered in the case of Bishop Barlin against Padre Ramirez, one of Aglipay's priests, who had taken possession of the parish church and parsonage at Lagonoy.

The cable dispatches state that the decision will cover the majority of all the churches that are in contention, and will result in the ejection of Aglipay and his followers from nearly every parish where they are now installed.

The Aglipay Schism Crushed.

The decision of the Philippine Supreme Court concerning the ownership of the parish church and convento, or parsonage, in the town of Lagonoy, is a death blow to the schism led by Aglipay, the self-anointed, self-appointed archbishop of the Philippine archipelago. This sect or schism was organized by a native priest, who was chaplain in chief of the insurgent army under Aguinaldo and who fell with the Spanish archbishop because of his participation in the rebellion. It was a 'patriotic' movement, with more politics than piety, and has been gradually subsiding for more than a year and a half, as the 'Independencia' conspiracies have failed

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The decision appears to be in the same line of that recently made by the French Council of State in the interpretation of the separation law. It refuses transfer church property to an organization that is not strictly orthodox and under the jurisdiction of the head of the denomination to which it belongs. Aglipay contended that the houses of worship and the parsonages were the property of the people of the parishes, who had a right to use them for any purpose that they desired and employ any priests they preferred. When he found a church vacant or unused he would place one of his priests in charge and organize among the people what the French call 'cultural associations,' which recognized his authority as the self-appointed head of an independent national Philippine church. In many cases the municipal authorities recognized his claims, and have protected him in the occupation of the properties belonging to the Church of Rome, which built the houses of worship and occupied them for many years.

The decision will doubtless cause the collapse of the Aglipay independent church movement. It began to go down rapidly when Rev. Father Jorg Barlin, a native priest of Nueva Caceras, was ordained as Bishop last June. That was the first time a native Filipino has ever been made a bishop, and the failure to promote the native clergy has always been a serious cause of dissatisfaction. Every bishop has been of Spanish birth, or, if born in the Philippines, of Spanish parentage; the Filipino priests were kept in the background. That is the strongest argument that Aglipay has been able to bring in support of his movement, and now

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that a native Filipino has at last been elevated to a bishopric, it has no further significance.

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