

# The True



# Witness

The Senate  
Jan 1 1908

MONTREAL, THURSDAY, FEBRUARY, 14, 1907

PRICE FIVE CENTS

## Father Fallon Flays France.

Very Rev. Michael F. Fallon, O.M.I., D.D., rector of Holy Angels' Church, Buffalo, N.Y., spoke recently at the University Club on the present crisis between Church and State in France. Father Fallon said: "An obscure but keen philosopher has wisely said that there are two sides to every question—and then there is the truth. The misfortune surrounding the discussion of the present crisis in France lies, from the Catholic point of view, in the fact that only one side of this controversy has been fully presented to the American public; and I am glad that the University Club of Buffalo has chosen to hear the other side. Audi alteram partem is an ancient classical motto that fits with peculiar appropriateness into the lives of university men. Who shall be fair-minded and impartial seekers after truth if not those who have been blessed with the priceless advantages of a liberal education?"

"And yet, in the remarks I have to make to you to-night, I seek no quarter and I offer none. I propose to speak by the book. I am prepared to give chapter and page for every statement I make. We have been told until the reiteration has become nauseating that we live in the century of the 'square deal.' Well, all the Catholic Church asks with regard to this or any other question is a fair field and no favor. She objects to a game where the cards have been stacked, either for or against her. She loves the truth, both for its own sake and for its consequences. Poisoning of the wells she abhors as a mean and cruel device unworthy even of pagan warfare. And concerning the struggle in France, the wells of history have been shamefully and frightfully poisoned."

"Still, I admit that the defenders of a cause should not misunderstand the resources of which they can dispose; a proper comprehension of realities is the highest and rarest political wisdom, and in the present case, humanly speaking, the odds against the Catholic Church are overwhelming. But she is not simply or mainly a political machine. There are occasions when by her very nature and constitution and by her claim to be a divine teacher, she cannot yield. With one of these occasions she is now face to face in France."

### WALDECK-ROUSSEAU'S LAW.

"This century-old contest entered upon its newest phase by the law of M. Waldeck-Rousseau in 1901 directed against the religious orders. M. Waldeck-Rousseau sought his inspiration in the principles of the French Revolution, and he found a precedent for his proposed legislation in an old revolutionary law which proscribed and made illegal any meeting of more than twenty persons."

"This modern Robespierre, however, went much further in his projected law. It was a clever mixture of deceit, cunning, hypocrisy and demagoguery. These religious orders, said M. Waldeck-Rousseau, have accumulated a gigantic and dangerous fortune aggregating one billion francs. He then proceeded to abuse public credulity and arouse public covetousness by the alluring and hypocritical pretense that this immense wealth would be employed by him for the establishment of a pension fund for the benefit of the working classes. Many of the religious congregations were also lulled into an unfortunate sense of security by the lying promise that authorization would be granted them under the law, if they made out a good case, and that, in any event, they would receive life annuities from the proceeds of their property."

"This Waldeck-Rousseau law of 1901 was essentially an infamy and an injustice; it violated the first article of that solemn contract between France and the Holy See—the Concordat—which guaranteed the free exercise of the Catholic religion in France. When the law was put into effect, every promise of its promoters was broken in the letter and in the spirit by the methods of its execution. I proceeded to prove these assertions. Fifty-four religious orders of men and eighty of women made application for authorization under the new law, presenting at the same time their reasons for so doing. They were condemned in a lump, without discrimination and little discussion, by a parliamentary committee that had been carefully selected for the purpose."

"M. Waldeck-Rousseau then calmly told the religious orders that their organization had been illegal, immoral and invalid from the beginning. 'By pronouncing your vows,' he said to them, 'you violate the civil law, which forbids the alienation of things that are not allowed to be dealt with. By the vow of obedience you make yourselves slaves, by the vow of chastity, you cease to be useful members of society and break the moral law.'"

"It is difficult to keep one's patience in dealing with the infamous sophistry of this finished hypocrite. The authority which gave protection to societies of stock gamblers, decreed as outside the law, associations of priests whose purposes were religion and education. Fallen women might, and do, associate and organize for the purpose of prostitution, French law will recognize them and give them protection. But it forbids the association of pure women who offer their lives in the service of God and of humanity."

### BEGINNING OF IT ALL.

"The seeds of the present strife were sown deep in the history of long ago. Every reader has some acquaintance with that terrific event which men call the French Revolution of 1789, but only the patient student has other than a superficial knowledge of its complex causes and its far-reaching effects."

"Its basic principle was an insane passion for universal leveling. It was founded on half truths and clever shams and unreal catch words and thinly veiled hypocrisy. Its liberty was shameful license; its equality, legalized slavery; its brotherhood, mutual butchery. Its lying pretenses put honest men beyond the pale of the law and hurried innocent victims to the scaffold. Its religion was a public denial of the existence of God; its morality an unblushing worship of a common prostitute placed on the altar of Notre Dame de Paris, under the title of the Goddess of Reason."

"The present persecution of religion in France is a revival in a less sanguinary but quite as effective fashion of the worst excesses of those dreadful days when everything that was pure and high and noble suffered equally and indiscriminately."

"To believe that the troubles with which Catholics are now contending in France are of a sudden and recent origin would betoken a strange ignorance of the philosophy of the history of the last century, and to imagine—as many people do—that the law of last year concerning the alleged separation of Church and State stands alone, or is the only grievance of the Catholic Church against the French Government would indicate an utter lack of acquaintance with the facts of the case."

held the action of its chief executive when, smashing diplomatic precedents to pieces, he remonstrated with the Russian Government because of the sufferings of the Jews within its jurisdiction. Has the age of chivalry passed so soon? Not quite. The powerful and independent press of Great Britain and America is today hard at work manufacturing public indignation against fictitious atrocities in the Congo, but it sees nothing in the legalized robbery and cruel plunder of inoffensive and defenceless Catholic sisters in France to call forth even a mild protest."

### FICTION OF A PENSION FUND.

"But what became of the promised workmen's pension fund? Waldeck-Rousseau, its author, had disappeared, in one of those political catastrophes so common in France. His mantle fell on the shoulders of Edgar Combes. Coarse brutality stepped into the empty shoes of hypocrisy. But the mad work of confiscation and injustice went on uninterrupted. No benefit, however, came to the workmen. The law has now been in force five years; every dollar's worth of property, both movable and immovable, real and personal, belonging to the religious orders, has passed into the possession of the government. Ready lawyers, greedy officials, government agents, have reaped the abundant harvest. They seek by every means to have the agreeable sweetness long drawn out. But no dollar has gone to the fund that was to succor the laboring-man in his declining years. Let me cite a few facts to show how the confiscated property was shamefully sacrificed at public auction. I quote from the authentic reports made to the French Parliament, and in the few examples I give, I follow the alphabetical order:

### LEGALIZED BRIGANDAGE.

"In the department of Ain—property valued at 1,610,720 francs was sold for 219,250 francs, or about thirteen per cent. of what it cost its owners."

"In Allier, property worth 850,000 francs went for 185,000 francs, or a little over one-fifth of its value."

"In the Alpes-Maritimes, 1,300,000 francs worth of property went for 685,810 francs, one-half of its value."

"In the Basses-Alpes, a piece of property assessed at 25,000 francs brought at auction less than 10 per cent. of its value, namely, 2200 francs."

"In the Bouches-du-Rhone, the real estate of the religious orders brought only 44 per cent. of its value, being worth 1,149,000 francs, and selling for 507,110 francs."

"And so the story goes on through a list of over 3000 auction sales, and we are only at the beginning."

"I select, also, as typical of another aspect of the case a few characteristics examples. An attorney in St. Four allowed himself 1950 francs for legal services which the law assesses at 130."

"For a property at St. Brieu, which could not be sold, and upon which a price 72,000 francs was placed, the auctioneer charged up 2406 francs for advertising and 20,349 francs for his fees. This total of 22,755 francs will be made up by some other victim."

"Twelve hundred arbitrary lawsuits have been entered merely as a matter of form, against the Christian Brothers, to discover the ownership of buildings which they had rented. Forty-eight hundred lawyers are busy with the briefs in these cases. The total cost is already 565,000 francs, and not a single case has yet come to trial. The property of the religious orders will, of course, stand the expense."

"The convent of the sisters at Lismoges was sold for 5320 francs, a ridiculous price. The expenses running up to the sale were 2707 francs; the auctioneer allowed himself 2500 francs as his fees; there remained the stately and suggestive balance of thirteen francs to be divided between the workmen's pension fund and the sisters' annuities."

"So much for the barefaced political brigandage of Waldeck-Rousseau and Edgar Combes. Five years of legalized plunder have brought ill-gotten gain to some, misery to many and national disgrace to France."

(Continued on Page 7)

### EPISCOPATE OF FRANCE.

#### Text of the Reply of the Bishops to the recent Encyclical of the Holy Father.

The most notable event of to-day is the publication by the Osservatore Romano, of Rome, of the reply of the French Episcopate to the Pontifical Encyclical. "Most Holy Father," says the Bishops, "at the moment when, for the third time, we Cardinals, Archbishops and Bishops of France find ourselves united in plenary assembly to deliberate upon the interests of that very noble portion of the Catholic Church of which we are the immediate pastors, our first want is to send to your Holiness the expression of our deepest gratitude for the new pledge of most paternal and Apostolic solicitude which you have deigned to give to us, to our clergy, and to our well-beloved people, in addressing to us the Encyclical of the 6th of January."

"We hasten to add to this sentiment of gratitude the assurance of our complete and steadfast adhesion to the judgment passed by your Holiness on the legislation on religious affairs which began by the Law of 1905, and which is continued by the law of 2nd January, 1907."

"Is it possible, Most Holy Father, to cast a more clear and decisive light, better than your Holiness has done, upon the most obscure points of all this tenebrous enterprise? We do not think so."

"With you, and with a soul profoundly saddened, because in the enormities which the recent law consummates we no longer recognize the generous and so fundamentally honest soul of our dear France—we protest against the violence which has been done to the most sacred rights."

"We, in our turn, following you, declare that religious peace, terribly disturbed amongst us, will be re-established only on the conditions expressly laid down in your encyclical, and they are the same in our consciences, namely: respect for the hierarchy of the Church, the inviolability of its property, and its liberty."

"Until then we will not subscribe to the accomplished fact."

"Your Holiness deigns to tell us that the spectacle of our such perfect union—a mutual union and upon to the See of Peter—in such circumstances, is a joy to you. You deign to add that for this spectacle which we give to the world, you wish that we may be praised before the whole Church."

"Thanks, Most Holy Father; what renders us singularly sensitive to this praise is that it represents for our dear Christian land a title of glory in continuance of those which our venerated ancestors gained for her in times past that were equally difficult."

"Most Holy Father."

"We desire to say aloud that the sentiments which we here express spring forth spontaneously from our hearts—the hearts of French Bishops."

"Among the calumnies of which the Church has been the object in these latter days, there is one which was at the same time aimed at your august person and at ours—a calumny which your Holiness has, undoubtedly, neglected to mention in your Encyclical."

"Now, it is too painful for us that we should be silent upon it."

"At the very time that the Holy See was represented as dominated or influenced in the present conflict by preoccupations more or less foreign to its sacred ministry, did they not dare to say that the French Episcopate followed after the Pope with more discipline than conviction? and that the beauty of the spectacle of our union was lessened by the passiveness of our obedience?"

"To this calumny, by which we were wounded, we reply that in historical fact as in divine right, it is enough to the Pope to confirm his brethren, without absorbing them."

"And having said that, strong in the union on which your Holiness has bestowed your praise, illumined by your light, encouraged and sustained by your benedictions, we commence our labors in the plenitude of our liberty."

**Abbey's Effervescent Salt**

When you are out of sorts.

When appetite fails, digestion not good, your daily task a labor in place of a pleasant duty—things not going right, everything wrong—try Abbey's Salt for one or two mornings and note the effect.

ALL DRUGGISTS, 25 and 60c. BOTTLE.

**When you are out of sorts.**

When appetite fails, digestion not good, your daily task a labor in place of a pleasant duty—things not going right, everything wrong—try Abbey's Salt for one or two mornings and note the effect.

ALL DRUGGISTS, 25 and 60c. BOTTLE.

### PARLIAMENT OPENS

London, February 12.—The second session of the second parliament of the present reign, which promises to be full of interest and importance as a consequence of the projected Liberal attack on the House of Lords and their introduction of an installment of Home Rule for Ireland, was opened by King Edward this afternoon with all the imposing ceremonies which have attended those functions since his accession.

In reference to Ireland, the King's speech says:

"Your attention will be called to a measure for further associating the people of Ireland with the management of their domestic affairs and otherwise improving their system of government in its administrative and financial aspects. Proposals will also be submitted to you for effecting a reform of university education in Ireland, by which, I trust, the difficulties which have so long retarded higher education in that country may be removed."

### Irish Legislation Paramount

London, February 12.—The second session of the second parliament of the present reign, which promises to be full of interest and importance as a consequence of the projected Liberal attack on the House of Lords and their introduction of an installment of Home Rule for Ireland, was opened by King Edward this afternoon with all the imposing ceremonies which have attended those functions since his accession.

In reference to Ireland, the King's speech says:

"Your attention will be called to a measure for further associating the people of Ireland with the management of their domestic affairs and otherwise improving their system of government in its administrative and financial aspects. Proposals will also be submitted to you for effecting a reform of university education in Ireland, by which, I trust, the difficulties which have so long retarded higher education in that country may be removed."

### HOME RULE BILL THE ONLY SOLUTION, SAYS SECRETARY BIRRELL.

London, February 13.—In the debate on the address in reply to the speech from the throne, in the House of Commons to-day, Walter Hume Long, at one time chief secretary for Ireland, raised the Irish question, and Augustine Birrell, the present chief secretary, replied that he, like Premier Campbell-Bannerman, was perfectly satisfied that the only solution satisfactory to the great majority of the Irish people was what is generally called the Home Rule Bill, and that neither he nor the Premier would assume responsibility for any measure likely to obstruct or interfere with the fulfilment of these hopes. This statement was greeted with loud ministerial and Nationalist cheers.

### English Journal in Rome.

"Rome," is the name of an English journal printed in the Eternal City. It is edited by Vox Urbis, one of the ablest Catholic writers in the world, and one who has special facilities for obtaining news of importance. It is published weekly and the first number is a most creditable one.

### ANOTHER CONVERT NUN.

Report has it that the Countess Markuer, of the Russian embassy at Washington, and a recent convert to the Church, will enter the Sisters of Mercy Order, in Paris.

### Death of Bishop Stang

#### Head of Fall River Diocese Succumbs After Operation for Tumor.

Right Rev. William Stang, D.D., Bishop of Fall River, Mass., died on February 1 at St. Mary's Hospital, Rochester, Minn., following an operation for tumor of the bowels. As in the case of the late Archbishop Montgomery, of San Francisco, the news of the death of this active and brilliant New England prelate came with a shock of surprise to the country at large. Only a short time ago the Bishop attended a testimonial given to him by the Knights of Columbus at Fall River, and made one of the strongest and most stirring addresses he ever delivered. He had been ill for some time, however, and the operation was finally deemed absolutely necessary. Bishop Stang was born at Baden, Germany.

May 1, 1904, he was consecrated Bishop of the newly-created See of Fall River. He was the author of several books on pastoral theology, Scripture and religious controversy. His latest work, entitled "Socialism and Christianity," was published in 1905.

### Mr. J. J. McGee Resigns.

#### Gives up Position as Clerk of the Privy Council.

Ottawa.—The Clerk of the Privy Council, Mr. J. J. McGee, has, owing to failing health, tendered his resignation, to take effect in three months' time, during which he has been granted leave of absence. He will be succeeded in the office by Mr. Rodolphe Gourdeau, private secretary to Sir Wilfrid Laurier.

Mr. McGee was appointed clerk of the Privy Council May 20, 1882, holding a commission under the Great Seal of the Dominion empowering him to administer the oath of allegiance and of office to all persons appointed to any office under the Great or Privy Seals. He was also Deputy Governor to His Excellency the Governor-General under Lord Aberdeen's Privy Seal.

He was born in Wexford, Ireland, in 1845, was educated at St. Peter's, Wexford, and in 1863 came to Canada, at the instance of his brother, the late Hon. Thomas D'Arcy McGee. In 1868 he became a provincial land surveyor, and served on Government surveys in Algoma, after which he took the science course at McGill, Montreal. After thirteen years in outside service with the Intercolonial Railway, he entered the Dominion lands survey branch of the Interior Department, from which he was appointed to the high office he held with such credit to himself and honor to the service for 25 years.

### ANOTHER CONVERT NUN.

Report has it that the Countess Markuer, of the Russian embassy at Washington, and a recent convert to the Church, will enter the Sisters of Mercy Order, in Paris.