

'It is always,' says John Stuart Mill, in his 'England and Ireland,' 'a most difficult task which a people assumes when it attempts to govern—either in the way of incorporation, or as a dependency—another people very unlike itself.' In the whole complexion of their history and social economy it would be difficult to find two European nations so far apart as England and Ireland. An attempt by the stronger nation to force its modes of thought and maxims of government upon the weaker one, is like the action of the famous Attic highwayman Procrustes, who lopped or racked out the limbs of his captives till they just fitted the length of his iron bed. 'More than a generation has elapsed,' says Mill in the work already quoted, 'since we renounced the desire to govern Ireland for the English; if at that epoch we had begun to know how to govern her for herself, the two nations would by this time have been one.' But chastening knowledge comes better tardily than not at all. No political party in Great Britain now stands by the old methods of ruling the 'sister' isle. 'It is part of a brave man,' said Bismarck in announcing the close of the Kulturkampf against the Church in Germany, 'to fight on when the conditions demand it; but no real statesman desires to make combat a permanent institution.' The long political Kulturkampf against the Isle of the West is now well-nigh past. And the new measure of peace which is soon forthcoming has not been—as former concessions of popular rights were—wrong by menace from unwilling hands. It seems rather to come as the free act of men who, like William Ewart Gladstone, humbly and frankly confess the ghastly failure of the too long continued attempt to rule the spirited and quick-witted Irish people otherwise than in accordance with Irish ideas. The first faint tints of the rainbow of peace are already adorning the dawn of the new day that is breaking on the relations of the Saxon and the Western Celt.

## THE FRENCH PERSECUTION

### FACTS ABOUT THE 'SEPARATION' LAW

Through the courtesy of his Grace the Archbishop, we are able to publish the following two articles on the so-called 'Separation' Law by Father Marcault, parish priest of Esves-le-Moutier, Indre-et-Loire, France. (We may explain that the 'blocs' referred to hereunder are the supporters of the dominant atheistic Radical-Socialist 'Bloc' or 'machine' that is bent on the extinction of Christianity in France.) Father Marcault's articles run as follows:—

In an interview with a contributor to the 'Petit Parisien,' M. Briand said: 'No resistance is possible against a law voted by a tremendous majority of deputies, and ratified by the universal suffrage.'—In the speech he delivered on 15th August, M. Bienvenu-Martin expressed the same idea: 'To the Pope's verdict, we oppose that of the universal suffrage, which has so strongly and clearly ratified the Separation Law.' Finally, in his manifesto and many speeches since, M. Clemenceau has declared that 'the Separation Law would be enforced, because it had been distinctly ratified by the country at the last elections.'

This is absolutely untrue. The Separation Law has never been ratified by the French people, for the elections were made in the country, not on a political or religious programme, but on odious slanders circulated against priests and liberal candidates.

A Catholic paper, 'La Replique,' has made in the department of Indre-et-Loire, a searching inquiry into the

#### Stratagems Used by the Bloc

in order to deceive the people. Here it is:—

It was rumored everywhere in the department that liberal candidates were not at all republicans and could not be so (?). A few days before the elections, placards signed by the mayors and general councillors of the district were posted in every parish, warning the electors that if the blocard were not elected, the Republic would be overturned! At the same time, was shown the sum given back to the parish, by the de-

crease of the Worship Grant. Nevertheless, taxes have considerably increased in France this year. Is it possible for the people to be more hoodwinked?

These written documents did not make on the minds of the farmers an impression comparable to that of the rumors circulated at the markets and then in the parishes. They were especially telling in the district of Loches. In 1902, it was believed that if M. Duval (a liberal) were elected, he would restore the seven years' service in the army, overturn the Republic, and provoke war. It had even been asserted that he had bought a special machine to cut straw and hay into small pieces, to be then eaten as bread by farmers. This trash was so well believed that the manager of 'La Replique' received, this year, a letter from an elector of the same district, informing him that he would not vote for M. Breton (a liberal), because he 'did not wish to come back to the time when farmers ate minced straw'! This year the same slanders were repeated against M. Breton as had been circulated against M. Duval. They were believed, for he was not elected. This is so true, that at Esves-le-Moutier ten young electors went to the cemetery to announce to the dead the success of M. Chautemps (a radical) and invite them to come and drink his health because war was finally abolished! In the district of Tours, whose deputy was M. Drake (a liberal) it was rumored in the country that, if he were re-elected, 'the farmers would be dispossessed and their landed property given back to the lords as formerly'! M. Drake was not elected.

It is useless to repeat the

#### Rumors Directed Against Priests

in Touraine as well as all over France. The priests were accused: (1) of collecting money to provoke war; (2) of having fomented and paid for the recent strikes in the North! They had, it was said, £2,000,000,000 in a pile somewhere (in the moon probably). This is the famous plot discovered by the honest and sincere democrat Clemenceau, who said after his success: 'there is no conspiracy'! He did not want anyone longer to deceive the people!

In the district of Chinon, another stratagem was used. Electoral agents were sent as postmen into the parishes to distribute the papers of the candidates. Talking with the farmers, they furiously fell upon the liberal, but praised up the blocard. Finally they used to say they were quite disinterested in the question. Of course!

This is the way the elections were managed in La belle Touraine! And it has been the same all over France.

Can it be truly asserted that the French people have ratified the Separation Law at the elections? It is needless to give the answer.

#### THE SEPARATION LAW EXAMINED.

It is absolutely necessary to know exactly the meaning of the recent laws voted by the French Parliament in order to understand the attitude of the Holy Father. For this purpose we shall briefly study each one of them.

##### 1.—The Separation Law of 1905.

In the actual state of France, power comes from below, from the democracy. In the Church, power comes from above: it is a delegation from God, whose representatives are the Pope and the Bishops. It is a fundamental principle of the Catholic Church that the direction and organisation of worship belong to the Bishops under the authority of the Pope. By the Separation Law, M. Briand has tried to break down this principle. 'I have been anxious,' said he, 'not to allow the faithful to be bound by the discipline of Rome!' The Associations of Worship placed laymen at the head of the Church, giving them the command of seminaries, of education, and of Church organisation in every way. These laymen could decide against the priest in all matters concerning Mass, sermons, and the Sacraments. Is it not clear that the law of 1905 was intended to ruin the Divine constitution of the Church, by legally suppressing the Catholic hierarchy, and making lay tribunals the judges of Bishops' and priests' orthodoxy? The Holy Father could not accept this new civil constitution of the clergy. He condemned and interdicted it, for he swore, when receiving the tiara, to keep unsullied the moral patrimony of the Church: her doctrine, her hierarchy, her discipline.

Experience is in his favor. In the East, there are Associations of Worship in the Greek Schismatic Church. Laymen compel the Bishops to obey them or to resign. They are their masters, not only in financial matters, but even in the appointment to the churches and other questions affecting episcopal jurisdiction. In the cities and villages, it is a secular council that chooses the parish priest, the assistant priests, the confessor, the