

Catholic World

SUCCESS OF POPULAR PARTY IN ITALY.

For the first time in many years the Catholics of Italy hold the balance of power (says *America*). This is due to the solidarity of the Popular party, which despite vicissitudes and difficulties has steadily grown in strength until it has a solid group of 107 votes, not, it is true, a majority, but a power to be reckoned with and to be conciliated by any party that would remain in power. The unity of its action is facilitated by the fact that it has a definite programme and is insisting that the party to which it allies itself for the time being shall give consideration to its demands. The party is not made up of Catholics exclusively, but it has Catholic aspirations and bases its programme on Catholic principles. In previous ministries it was found necessary to accord a place to the Popular party, but its greatest success has been achieved in the Ministry which was formed by S. Bonomi after the fall of the Giolitti Cabinet. Three portfolios have been given to members of the party, and this number was shown in refutation of the charges of certain liberals to be not more than a fair representation.

What is most significant is the fact that the post of Minister of Grace and Justice, to which is attached the administration of Religious Worship, a post hitherto regarded as the exclusive possession of the anticlericals, has been given to the party. During the war the stipend given to the clergy was somewhat increased, and steps are being taken at present to enlarge that support still further, on the plea that the service rendered to the State by the moral and supernatural action of the priesthood on the people is very considerable and should be recognised officially. Another thing on which the Popular party is insisting is complete liberty in the matter of education. The consummation of this hope is not yet in sight, for the right to maintain schools other than the public schools is very much restricted, but M. Guiraud calls attention in *La Croix* to a number of minor victories which have been gained. Opposition to the projected law legalising divorce has also been powerful enough to defeat this new attack on the Church.

UNSCRUPULOUS ORANGE METHODS: BASE CHARGES REFUTED.

We extract from *The Advertiser*, London, Ontario, Canada, the appended vigorous denunciation of an Orange bigot by Bishop Fallon, of that diocese:—

The following was handed to *The Advertiser* for publication:—

Sir,—*The Advertiser*, under date of June 27, gave prominence to a sermon delivered the preceding day by the Rev. L. W. Reid to an audience of Orangemen. On the same date I directed my secretary to address to the reverend gentleman the subjoined letter:—

June 27, 1921.

The Rev. L. W. Reid, B.D.

Dear Reverend Sir,—In the local papers of the 27th inst. there appears an account of your address to the London District Orangemen, delivered in the Centennial Methodist Church on Sunday afternoon last.

I enclose herewith the following clippings taken from the newspaper reports:

"I know personally," declared Mr. Reid, "that the Roman Catholic Church has stood behind bootlegging in Essex, and one priest in the southern part of North Essex actually told certain men how to organise and finance the business, and where to go to pay their fine. It is a disgrace that smells to heaven."

—*London Free Press*.

June 27, 1921.

"I know personally that the Roman Catholic Church has stood behind bootlegging in Essex County," he alleged, "and a priest in that county showed how it could be

financed. It is a disgraceful thing, raising a smell to heaven, as long as that church continues."

—*The Advertiser*.

June 27, 1921.

There are two accusations herein contained:

1. "I know personally that the Roman Catholic Church has stood behind bootlegging in Essex. . ."
2. "And one priest in the southern part of North Essex actually told certain men how to organise and finance the business, and where to go to pay their fine."

I am directed by his Lordship the Right Reverend Bishop of London to inquire of you whether or not you are correctly reported in the above.

Your reply, of course, will be considered public.

Yours truly,

L. M. FORRISTAL,

Secretary.

No reply having been received to this letter, the following communication was addressed to the reverend gentleman in question:

July 2, 1921.

The Rev. L. W. Reid, B.D.

Dear Reverend Sir,—Under date of June 27, following instructions of his Lordship the Bishop of London, I wrote you by registered mail, asking you to confirm or deny two charges which were reported in the local papers of the 27th inst., as having been made by you in the Centennial Methodist Church on Sunday, June 26. These charges were:

1. "I know personally that the Roman Catholic Church has stood behind bootlegging in Essex."
2. "One priest in the southern part of North Essex actually told certain men how to organise and finance the business, and where to go to pay their fine. . ."

As I have received no reply, I presume that your silence may be accepted as confirmation of the newspaper reports of your sermon.

His Lordship now further directs me to ask you:

1. To prove your charge "that the Roman Catholic Church has stood behind bootlegging in Essex."
2. Name the priest, known to you personally, to whom you referred in so public a manner, and to offer justification for the very serious accusations made against him.

Your reply to this letter will be considered public.

Yours truly,

L. M. FORRISTAL,

Secretary.

Bishop Fallon sums up this reverend slanderer thus:—

When the Rev. L. W. Reid, pastor of the Hale Street Methodist Church, stated to his Orange audience that "the Roman Catholic Church has stood behind bootlegging in Essex," he uttered an untruth; the Rev. Mr. Reid is, therefore, a liar. He made the statement in public; he is, therefore, a public liar. Moreover, his statement was deliberate and apparently malicious. He is, consequently, a deliberate and apparently a malicious liar. When, on being challenged to do so, the Rev. Mr. Reid fails to give the name of the priest whom he accuses of flagrant crimes against the civil law, and of grievous violation of the orders of his bishop, he shows himself to be a coward. An incomplete description, consequently, of the Rev. L. W. Reid, pastor of Hale Street Methodist Church, would be that he is a public, deliberate, apparently malicious, and cowardly liar.

M. F. FALLON,

Bishop of London.

Deprive yourself frequently of some part of your property, by bestowing it on the poor with a willing heart; for to give away what we have is to impoverish ourselves in proportion as we give; and the more we give the poorer we become. Oh, how holy and rich is that poverty which is occasioned by giving alms!—St. Francis of Sales.

THE MOST OBSTINATE

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