

THE NEW CRY IN AUSTRIA.

"Away from Rome," is a cry recently started in Austria-Hungary, and it has already commenced to produce very peculiar effects. Even as the great wave of Reformation, that swept over Europe when Luther was in possession of the religions and that set the elements in motion, recoiled upon itself when its first spasmodic force was exhausted, so this particular movement in Austria and Hungary is destined to produce an effect directly the opposite of the one expected or desired. The "News-Tribune," of Detroit, has secured two opinions on the subject—one from a German Protestant minister, the other from a Catholic priest—and a portion of each would explain better than we can the real situation. In fact, when we take these two opinions, and see in how far they agree, we cannot but conclude that the cry that now rings through these countries is merely a hollow sound that can produce no effect beyond, perhaps, startling the silent observer. The Rev. A. Huelster, Ph.D., one of the most clever German ministers in America says regarding this so-called revolutionary movement—

"The away from Rome movement in Austria-Hungary is mostly confined to the one-half of the dual monarchy."

"According to the testimony from reliable Protestant sources, covering the first two months of the present year, the number of converts from the Catholic church amounted in some places to only 20 and hardly any where had there been more than 100. Nevertheless, the movement covers quite an extensive territory. During the last quarter defections have been more numerous, and the movement seems to be gaining in strength and intensity."

"The Catholic bishops became alarmed as early as last Easter, resolving then to prepare and circulate a letter warning the people to be on their guard and not to desert from the faith delivered unto them. Priests were to read the letter from the pulpit and to take such other measures as circumstances might render expedient. The bishops admonished them to calmness, however, and to abstain from intemperate language against those of another faith."

Then he adds—

"On the other hand, Protestants high in authority are not as enthusiastic regarding the movement as might be expected. The Protestant consistory at Vienna has advised all pastors not to open the doors of the church too wide, but to demand of those coming a sufficient knowledge of the Protestant faith, so that they may be able to become true and intelligent adherents and members of the church. A Protestant pastor goes even farther than this by saying that the entire movement is purely political and would be treated as such."

And he thus gives the essence of the movement, from a Protestant standpoint—

"Certainly, however, no special religious awakening has started the movement. The fact, too, that the Czechs of Bohemia were proportionately fully as much Protestant as were their German neighbors, and now, nevertheless, remain Catholic, proves that the religious cause alone fails of explaining the present phenomenon. The movement is to a great extent racial and political. Twenty-five and more years ago the racial feeling of the Czechs and other Slavic nationalities of the empire had not yet been greatly aroused to activity. Miklasitch and Tropitar, not to mention others, had by the example of Bopp, Humboldt and Geimm, especially by the latter German giant of comparative language study, been incited to a study of their own language, but not with any political intention whatever, their books and dissertations being wholly written in

German (or Latin). Nevertheless their labors formed a kind of a scientific basis for the nationalistic tendency which soon spread with great force and rapidity."

Even from this strong Protestant source, and from one who is deeply interested in the reduction of Catholicity and the curtailing of Catholic influence, we find that, at the bottom there is really nothing to cause alarm in the new cry of a section of the political world of Austria.

Read now what the Rev. C. J. Hunter, rector of St. Anthony's Catholic parish, Detroit, has to say—

"The Catholic spheres of Austria," said he, "have energetically resolved to oppose the 'separation from Rome' movement, even if such an agitation should momentarily, though improbably, cause the Catholic Church a nominal loss by reason of formal apostasy. Still the malignant instigation of apostasy, connected with the movement, must not be considered as altogether insignificant."

"But, above all, will the 'movement' among the Catholics militate greatly against a decision of the court for the administration of justice given on the 8th day of March in the present year. By this decision the political communities, based upon the confessional laws of 1874, were totally denied the right and power of doing anything for religious purposes. They were compelled, too, to depend upon parochial revenues, which, however, were never legally constituted and which consequently did not exist. Neither do they possess any property and, as a matter of course, are quite unable to negotiate the raising of funds."

"Instead of the purely negative circumstances which were created at the time mentioned by court for the administration of justice, something positive will have to be established, and this is of the greatest importance to the interests of the Catholic Church, and the need of such steps is exceedingly pressing. Of all the political communities in the half of the Austrian empire, there are not 10 per cent. of them which have not in one way or the other contributed to the advancement of the cause of Catholic culture. And the fact of such contributions can by no means be overlooked, without questioning, in many districts, the practice of the Catholic cultus."

And in terminating, the same priest gives in a few words a clear idea of how this cry, "Away from Rome" has seemed to awaken the Catholics from their stupor and has imparted to them a fresh and active spirit that otherwise might have remained dormant and fruitless. He says—

"It is a matter of fact that in Eger and vicinity, in northern Bohemia, particularly in Wardsdorf, the see of the reputed German old-Catholic diocesan administrator, Milos Czech, Catholic life is again reviving. The Catholic clergy—and there are about 140 German Catholic societies in Bohemia—have availed themselves of the excitement over the 'separation from Rome' agitation, and caused the distribution of numerous appropriate volumes and pamphlets and by arranging for apologetic lectures are gaining and causing to work for truth those lukewarm Catholics who have been disturbed by the agitation."

"How zealous these different Catholics have been made by the action of Messrs. Schoenerer, Nitel, etc., is proved by the fact that since the new movement towards apostasy 93,800 volumes of the work, 'Enlightening of Nations,' have been asked for and have been distributed to all parts of the globe."

Consequently there need be no cause for alarm in this peculiar political and quasi-religious movement. It can scarcely affect the Church, even in a passing manner.

there can be no Christianity possible. The reasoning then, is very simple. If infallibility be an essential of Christianity, and only one Church claims infallibility, that one Church alone can be the true Church. Any person, seriously desirous of learning all about the Church, and of accepting the truth, once he has found it, cannot fail to be convinced by these two volumes.

A NEW RELIGIOUS ORDER. — There is a Rev. Dr. Ibrahim G. Kheiralla—evidently a Persian or an Arab Oriental. Its name is a secret, claims a membership of forty millions for his new creed. This new religion of religious Order must also be Oriental. Its name is a secret, therefore we cannot say much about it as far as that point is concerned. This reverend gentleman is a minister of the Church of England, but he has imported his new faith from Persia. He claims that his brotherhood teaches a positive and a negative faith. The positive part consists in proving that "God is an identity, an individual, a person." We humbly submit that there was no necessity of going to Persia in order to learn that much; nor can we see (unless they are ashamed of it, or it is myth) why the name of an order holding such doctrines, should be kept secret.

Here is the negative part of this new system—

"Furthermore, the teaching shows, it is claimed, why the purpose here is not to worship and glorify God as the Church teaches, nor to come in contact with the material laws as occult science teaches, nor to accomplish our Karma as theosophists teach, nor to awaken the Christ within us, as Christian scientists teach, nor to communicate with spirits as spiritualists teach."

This is apparently the most original part of his argument, or principle, it is certainly negative; it is neither in accord with the Church, nor occult science, nor theosophistic teaching, nor Christian scientific doctrine, nor spiritualistic principles. Surely, for a Church of England minister, this is a queer kind of faith. The explanation given as to what this religion teaches is amusing. Dr. Kheiralla writes—

"This religion claims—and by most convincing proofs justifies the claim—to be a most complete revelation of the light which a larger knowledge of Almighty God our Creator gives us than any hitherto taught among us. In connection therewith is given that particular knowledge for which every soul is thirsting; why our stay in this world is so brief and, while here, what are our real duties to our Creator, so that in the earnest performance of these duties we may secure to ourselves a never-ending happiness."

Why on earth don't he let us know the name of this universal and infallible specific. It is a shame to keep secret that which would ensure the never-ending happiness of men. It is time this reverend innovator took part in the ritualistic controversy going on in the Church of which he is a minister; he might be able to settle the trouble with his Oriental and mystic teachings.

WHY MASONRY IS CONDEMNED. — A correspondent, signing "A. B. O.," asks the editor of the New York "Sun's" column of "Questions and Answers," the following—

"I have inquired a good deal regarding the objection of the Roman Catholic Church to Freemasonry and cannot get any information. Another thing I'd like to get at is this: Why does the Roman Catholic Church condemn Masonry and countenance other secret organizations, such as the A. O. H., Clan-na-Gael, Knights of Columbus and others?"

The reply given reads thus—

"The reason seems to be that the

Masons refused to submit their ritual and rites to the consideration of the Roman Catholic authorities. The other organizations you name, though secret have submitted their ritual to that church; so, the Knights of Labor submitted theirs and had it approved. The 'Familiar Explanation of Catholic Doctrine' implies that the Masons are condemned by the Roman Catholic Church because 'they propose to themselves things against Church or Government; they bind themselves by oath to do what may be commanded by their superior; they bind themselves to secrecy; they join for mutual defence in so strict alliance that thence arises danger of riot or bloodshed.' (P. 394, note.)"

There may be a good deal of truth in this answer, especially in the portion of it that is quoted from "Familiar Explanation of Catholic Doctrine," but it is somewhat misleading in another sense. It does not contain all the truth, and that portion which is omitted is possibly the more important. The societies above mentioned are not "secret societies" in the sense that Freemasonry is one. They may have their special rules and regulations, their secrets, and their binding promises; but they are not "oath-bound," in the strict sense of the term, while their doors are open to the Catholic clergy, and they accept chaplains who are also members of their associations.

But apart from all this, Masonry occupies a very unique position in the history of the world's organizations. Masonry has its rituals and insignia, its special system of worship and its religious principles; in a word it is a religion. There may seem a contradiction in the terms, but it is actually an anti-religious religion. None of the Societies approved of, or tolerated by the Church, go beyond certain secular, temporal, or national limits, they all take their "cult," or religion from the Church. Masonry, on the contrary, erects its own altars and forms its own ritual. We might more properly call the principle of Masonry a philosophy than a religion. To use the words of one who was a leader of Masonic thought and who seeks the origin of the great Revolution in the operations and ideas of the secretaries, "What Catholicity called revelation our philosophy called reason. The words were different, the meaning identical. This political philosophy could not have invented a word more true, more complete, more divine than Christianity to reveal itself to Europe, and it had adopted the dogma and the word of 'fraternity.'"

The grand aim of Masonry has been to overthrow the Catholic Church and the introduction of another rite, and the building of another temple upon the ruins of all Papal power. Masonry is not Christian—it is a deistic organization. It has God, as the Great Architect of the Universe, but not as the Omnipotent Ruler of the Universe. It claims that "human thought like God, makes the world in its own image; that thought revised its philosophy and was in turn revised by a philosophical age." It aims at the accession of three moral sovereignties: that of right over force, that of intelligence over prejudices, that of people over governments. Revolution in rights, it calls equality; revolution in ideas, reasoning substituted for authority; revolution in facts, the reign of the masses."

As black contrasts with white, as a straight line differs from a crooked one, as evil and good, error and truth, Anti-Christ and Christ, must of necessity conflict, so Masonry and Catholicity cannot but struggle against each other. Other societies may have for object some social, political, national or other reform; Masonry aims only at the destruction of the Church, wherefore the Church must condemn it.

CATHOLICS AND THE PUBLIC SCHOOLS.

Catholic Standard and Times, Philadelphia.

"We all know that Catholic parents prefer to send their children to the public rather than to the parochial schools, the reason being that the public schools are better and Protestant friendships and Protestant society are desired by Catholics for their sons and daughters."

In the foregoing sentence, culled from an editorial in "Christian Work," of last week, we have a paradigm of the power of that self-delusion which blindfolding the utterer, seeks to fling dust also into the eyes of the reader. Because a few indifferent Catholic prefer to send their grown-up boys to non-Catholic colleges and universities, it is boldly assumed that Catholics as a rule prefer godless and practically pagan institutions for their children all round. It may safely be put down as

a challenge to the whole Christian world to produce an analogue, at the present day, to the spectacle of the Catholics of the United States voluntarily, taxing themselves to provide their children with a Christian education, while paying their citizen assessments for the education of other peoples' children in a system which may without hyperbole be described as a negation of God. Observations of the barefaced character quoted above ought surely to put such wealthy Catholics as have become entirely indifferent to their holy religion on their mettle. They can now perceive how easily easy-going worldliness may be tortured by the enemies of the Catholic system into acquiescence with the rank diabolism of this age of Freemason subtlety. They should bear in mind the terrible warning of our Divine Lord, "Whosoever is not with Me is against Me."

God would never have let us long for our friends with such a strong and holy love if they were not waiting for us.

Notes of Irish News.

—FROM OUR EXCHANGES.

FUNERAL OF LARKIN'S MOTHER.—The obsequies of Mrs. Mary Larkin, mother of Michael Larkin, one of the Manchester Martyrs, took place at Birm. on June 3, over six thousand people followed the remains which were interred in Linsagham Cemetery. The Birm. Young Men's Society Band led the procession, playing the Dead March in "Saul," and Beethoven's Grand March; next came the hearse, drawn by four horses, the coffin being of massive oak and covered with wreaths. The chief mourners: the local clergy: the Corporation of Limerick, headed by Mayor Daly, wearing his chain of office; Birm. Urban Council, Mr. John Powell (president), vice-chairman, County Council; Mr. Patrick J. White, hon. secretary, Manchester Martyrs' Memorial Committee, the members of the King's County and North Tipperary County and Rural Councils; and the Young Men's Society with deputations from Dublin, Nenagh, Thurles, Templemore, Roscrea, Cloughjordan, and Borrisokane followed in the order named. The officiating clergy were the Very Rev. Dr. Phelan, Vicar-General, and Fathers O'Donovan, D'Arcy, and Magner.

strated throughout Ireland on Sunday, August 6th next, in aid of the Wolfe Tone and '98 Memorial Fund, was considered at a meeting of a sub-committee appointed by the Executive Council, and the secretary instructed to issue the following circular to all Provincial '98 committees:—

City Hall, Dublin.

May, 28th, 1899.

Dear Sir,—Our committee having decided on the holding of a series of demonstrations throughout Ireland on Sunday August 6th next, having for their objects the commemoration of the laying of the foundation stone of the great National Monument, which shall be erected in the Irish Metropolis, as a nation's tribute to the memory of the men and principles of '98, as also the collection of funds in aid of that project, I would feel grateful to an immediate reply to the subjoined queries. As the time is limited for the work of organization, an immediate reply will be additionally welcome, and as we shall act in accordance with the expression of the majority of replies forwarded by June 12th, a response by that date will deeply oblige.—Yours fraternally,

UNITED IRISH LEAGUE. — A convention of delegates from the National Federation Branches in Belfast and several Ulster towns, as well as representatives of some '98 clubs in the city, male and female, met recently in the Avenue Hall, Garfield street, Belfast, for the purpose of establishing a branch of the United Irish League. Mr. M. Davitt, M. P., occupied the chair, and amongst the speakers was Mr. Wm. O'Brien. The Chairman said they had met for the forwarding of one broad, comprehensive movement. Instead of wasting energy in multiplicity of organizations they would fuse the National effort in the United Irish League and by it initiate, again as far as possible the fight of the Land League. The day would come, and much sooner than their opponents thought, when a parliament would open its doors and commence its labors for Ireland in Dublin, and when that day came the Unionists would discover that their fears about Home Rule being Rome Rule were altogether groundless.

On the motion of Mr. Felix Ferran, J. P., seconded by Mr. W. D. Harbison, and supported by Mrs. M. T. Pender, a resolution was unanimously passed establishing a branch of the United Irish League.

Mr. Wm. O'Brien, in his address, said that there was no disguising the fact that the Irish party as a party had practically ceased to exist. "The principles which gave birth to the Irish Party in the past had been set at naught. The first was that they should act together as one man, the moment a decision was taken, and the second was that every man should render an account of his stewardship at least once a year to his constituents. Both these rules had been blown to the winds."

P. S. — I would beg to remind you that Sunday, June, 25th next, has been appointed as Decoration Day, and we would hope that you will take such steps as may be necessary to secure that the memory of the dead shall not be forgotten in your district on that date.—J. P. D.

TO PAY THE DEBT. — A meeting convened by the Lord Mayor was held in the Convent of Our Lady of Charity, Lower Gloucester street, Dublin, for the purpose of inaugurating a scheme to raise a fund to help to discharge the heavy debt of £3,000 due by the nuns in respect of the Magdalen Asylum. The Lord Mayor presided. A letter was read from His Grace the Archbishop promising any help in his power for the advancement of the praiseworthy object. The meeting formed itself into a committee to carry out a prize drawing to raise funds for the institution.

PLUCKY NENAGH WOMEN. — A tramp named John Moran, who is alleged to have used offensive language and to have attacked two women on the road between Nenagh and Trillick, was recently, in Nenagh Workhouse Infirmary in a badly bruised condition, as to the result of the pounding with stones to which he was subjected by the women. A magisterial inquiry was held in the infirmary on Saturday, when one of the two women who were in custody was discharged and the other was remanded.

THE SALE OF KILLARNEY. — At the ordinary meeting of the Tralee Rural District Council, the following resolution was unanimously adopted on the motion of Mr. M. K. Hogan, Castleisland, seconded by Mr. J. O'Keefe, B. D. C., Tralee.—"That we strongly urge on Her Majesty's Government the absolute necessity of protecting the public rights and interests by purchasing that portion of the Muckross estate comprising the celebrated Lakes of Killarney, and surrounding scenery, and we believe this is a duty cast on the Government, as Killarney is not the property of the people of Killarney; it is a national treasure—a world-wide inheritance—enjoyed more by the people of England, America and other countries than by Kerry, or even Irish people. Steps should be taken to stop the sale, and not allow 'Beauty's Home' be traded on for private and commercial purposes—the exclusive property of any money-making individual or company, to be used, disused, or not allowed to be used at all as they thought fit. That a copy of this resolution be immediately sent to the Prime Minister, Lord Lieutenant, Chief Secretary for Ireland, and Messrs. Dillon, Esmonde, Redmond, and T. M. Healy, M. P.s, and the county members."

THE TUNNEL SCHEME. — The "Nation" says: "Another effort is in progress to give practical shape to the scheme for the construction of a tunnel between Scotland and the north-east corner of Ulster. Lord Londonderry is interesting himself in the matter, though it remains to be seen whether he will succeed in materially advancing it. Mr. Ritchie, the President of the Board of Trade, has already condemned the project as impracticable, and accordingly the Government will not offer any assistance. As a commercial speculation it does not appear attractive, as the advantages of such a tunnel, even if it were successfully constructed, are not sufficient to justify the expectation of a dividend on the capital expenditure. Of course, Belfast and the north-east be doubted if the tunnel would up of Ulster would benefit, but it may appreciably affect the rest of Ireland."

THE '98 MEMORIAL. — The organization of the commemorative demon-

stration throughout Ireland on Sunday, August 6th next, in aid of the Wolfe Tone and '98 Memorial Fund, was considered at a meeting of a sub-committee appointed by the Executive Council, and the secretary instructed to issue the following circular to all Provincial '98 committees:—

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VARIOUS NOTES AND REMARKS.

ANSWER TO A SUBSCRIBER. — One of our subscribers has asked us to mention the names of some books that might serve to help a non-Catholic, who is seeking for the truth and is turning his attention to the Catholic Church. We could easily give a long list of admirable works that would aid such a person to a great degree, but we think that if he (or she) were to secure and carefully read the following two books—especially the first one—the result would be exceedingly beneficial. The first is entitled "The Invitation Heeded; Reasons for a Return to Catholic Unity." It is by James Kent Stone (now a Catholic priest, Father Fidelis), late president of Kenyon and Hobart Colleges. The book is published by the Catholic Publication Society Co., 12

East 17th street, New York. Any person capable of reading English can easily understand every page of this work. As it is a complete and minute statement of all the reasons which led its author to become a Catholic, it surely must be of the highest importance for any one seeking out the same path. Moreover, it treats of every imaginable question, or objection that can be suggested by a non-Catholic.

The second work is entitled "Christianity and Infallibility; Both or Neither." This book is written by Rev. Daniel Lyons, and is published by Longmans, Green and Co., 15 16th street, New York. The edition of 1892 is the most complete one. In this the student will find conclusive proof that either infallibility exists or else

It is in solitude and by the spirit of prayer that the soul becomes powerful through the merits of the Saviour to obtain the mercies of God.

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LADIES AUXILIARY, DIVISION No. 1, A. O. H. — The monthly meeting of Division No. 1, took place in St. Patrick's Hall, on Thursday evening, June 15. The attendance was very large, the election of officers took place and everything went off most satisfactory to all. Following is the results:— President, Mrs. Sarah Allen, re-elected by acclamation; Vice-President, Statia Mack, elected by acclamation; Rec. Sec., Miss Lizzie Howlett, elected by acclamation; Fin. Sec., Miss Mary McMahon, re-elected by acclamation; Treasurer, Miss Mary O'Brien, re-elected by acclamation; Sergeant-at-arms, Miss Annie Howard, elected

by acclamation; Sentinel, Miss Katie O'Reilly, elected by acclamation. The organization is in a flourishing condition, and at every meeting applications for membership are received.

The President, Mrs. Allen has introduced a new feature at the regular meeting, in the form of impromptu musical and vocal selections, which is very much appreciated. The auxiliary also enjoys the use of the library, in connection with St. Patrick's which was kindly placed at its disposal by the pastor, of St. Patrick's Church, Rev. Father Quinlivan.

Mgr. Clouthier, the Bishop enect of Three Rivers, will be consecrated on July 25.