

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname).—St. Pacian, 4th Century.

1500

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LONDON, ONTARIO SATURDAY, JULY 20 1907

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A QUOTATION.

Said Earl Spencer, who a few years ago was Lord Lieutenant of Ireland: "I have had some experience in Ireland. I have been there for over eight years and I do not know of any specific instance where there has been religious intolerance on the part of the Roman Catholics against their Protestant fellow countrymen. But religious intolerance has never been a prevailing vice. In spite of the fearful calamities of the Reformation, it is a memorable fact that not a single Protestant suffered for his religion in Ireland during all the period of the Marian persecutions in England."

SERIOUS ORANGEMEN.

We submit these quotations as evidence that some non Catholics do not place any value on the grandiloquent declarations of Orangemen in favor of themselves or as against others. As we said before, Canadian Orangemen, true to Belfast traditions, speak a language unintelligible to freemen. Rich in denunciatory epithets, and saturated with bitterness and hatred, it is, however, well adapted to the requirements of an ignorant mob, not on the lips of men who are not priest baiters and revilers of creeds to which they yield no allegiance. If Orangemen dissociated themselves from professional politicians they might understand that they do not own this country and that they are not here on sufferance; they might even begin to think for themselves and to realize that it is time for them to give over clowning and pawing the air and shouting frenzied nothings at their conventions. If they must persist they should learn new antics and hire orators who can talk sanely on questions affecting us.

ORANGEMEN ON PARADE.

The other day, however, Vancouver, B. C., witnessed the Orange Grand Lodge show in all its pristine brilliancy. All the old scenery was there, and the old spirit flamed out in the speeches. The Grand Chaplain, a Rev. Mr. Walsh, let loose one of those long-winded thoughts when he spoke of "equal rights to all and special privileges to none." This magnificent display of genius enraptured the brethren and caused them to make a most gladsome noise. But the chaplain was tired. Bravely, however, he re-arranged his gray matter and read a letter which stated that Mr. R. L. Borden wished to bid a long farewell to Col. S. Hughes. He did not know that the statement was true, but as an object lesson in Orange courtesy he gave it to the audience. Orangemen are curious people. And the talk of equal rights is nauseating to those who know that in the old land Orangemen plotted to put the Duke of Cumberland on the throne, and threatened to kick the Queen's crown into the Boyne, if Gladstone disestablished their pet church, and in this country are supporters of any discord-breeding movement.

Dr. Sproule also spoke a piece. Col. Sam Hughes repeated what he said in Parliament about French priests. As there was no Bourassa among the auditors he blathered his way unrebuked and unashamed.

What a farce is this kind of convention. It teaches nothing but bigotry; it represents nothing save mental slavery. It wastes time in knocking down men of straw, chasing dreams and listening to men who, by senseless bigotry, have done not a little to impede the progress of Canada.

TOO ACUTE.

With an acuteness truly marvellous some scribes detect the note of bitterness in a recent speech of Mr. John Redmond, M. P. But men who strive to keep alive the fires of patriotism and who fight for a nation's rights use words with blood in them. What if they do brood over the memories of the past. If we remember aright Mr. John Morley said that if we do not give a nation something to look forward to it will insist on looking backwards. But Mr. Redmond is looking forwards—to the day when public opinion will sweep

away the obstacles that bar the passage of Home Rule.

OUR NERVOUS FRIENDS.

It takes a little thing to excite some of our separated brethren. For instance, a rumor that Hon. Mr. Fielding had visited Pope Pius caused a flood of words that swamped their common sense and sent them drifting on a sea of hysterics. If rescued they should be forwarded to Ontario, in care of Dr. Sproule. As a tonic, give them the information that the Hon. Mr. Fielding did not go to Rome at all. When all danger of a relapse is over, they should be warned to not allow their anxiety for the welfare of this country to interfere with their health. The task of guiding the public men who stay at home is arduous enough without undertaking to keep watch and ward over those who go abroad. To save their nerves, to husband their vitality, they should petition Parliament to appoint an official to act as travelling companion to our public men, or have an act passed prohibiting visits to the Holy Father.

We submit these suggestions to the consideration of our delicately constituted brethren who live either in Toronto or the Beautiful, or in near by districts which support that ornament to journalism—the Orange something or other.

CRUSADES DON'T PAY.

Writing in the Tribune (London) Mr. Wm. O'Brien, M. P., says of the Muslim rule in the Holy Land, that "it would be something comical, if it were not still more repulsive, in the idea of the Christian Great Powers taking the Sultan under their tutelage to teach him the principles of good government in Crete and Macedonia, while they are themselves dependent upon a Turkish policeman to maintain law and order among their own subjects in what all the powers of Christendom alike believe to be the holiest land on earth. Christian diplomacy sits by as contemptuously indifferent as the Mohammedan guard of the Holy Sepulchre, while the processions of all nations cross and clash." We agree with him in his opinion that Christian interest in the Holy Land has so far weakened that Christendom has no longer the meaning it had for the Tancred and the Godfrey de Bouillons and the Coeur de Lions. Modern Europe will no more undertake crusades except for the sake of trade or pleasure.

When Christians sound now and then the tocsin for a crusade against something or other we may be certain that its directors see a dollar or so in it to repay them for their exertions. It is quite possible that sundry good souls believe the tale of "Congo atrocity," never suspecting that "rubber profits" are responsible for many of its alleged facts. Time was when swords leaped from scabbards to redress wrong, but this was when the world was young and honor was more than gold or broad acres. To-day the nations are not in the crusading business for either amusement or glory. Stocks and bonds and investors and political considerations have more influence with Governments than the pleadings of those who are dubbed impractical sentimentalists. The Dutchmen, for instance, compassed the destruction of Christianity in Japan because they feared that the missionaries might divert trade into non-Dutch channels. Marshal McMahon was no friend to the missionaries of Algiers, and Lord Kitchener was not exactly a fount of encouragement to those who wished to evangelize the Sudan. France and England coddle the sick man of Europe because it pays. A crusade against him would disturb the national pocket, and this, however Armenians or Macedonians suffer, must be guarded against.

THE VALUE OF ORGANIZATION.

The Catholics of Europe have surprised their enemies. Emboldened by their success in France the anti clericals—that is, the atheist and socialist—carried their banners into other countries, confident that victory would crown them. However great their resources, the champions of revolt adopt the tactics that were in honor when Christ was hunted down and nailed to a cross. Slander—provoking the people to discontent and rioting, robbing them of all that gives value to life—all this is never absent from their plan of campaign.

Spain, we were informed, was ready to accord them a joyous welcome. The correspondents wrote epic poems to

celebrate their triumph; and the papers told us, so politely, that priest and prelate who, of course, retarded the progress of the country, should have to take a lesson from the live nations. But Spain did not yield to the blandishment of the atheist who found out at first hand that this country was, though poor in present-day trophies of commerce and war, rich in the arts of genuine civilization. It refused to open the door to legalized adultery, and to schools without God. And a land whose women are pure and which still retains a faith and belief in God and in His eternal mercies and infinite awards, has more than all the craft of the enemy can give or take away.

In Austro-Hungary the Lodges were repulsed. In Belgium, the Catholics, organized and determined, have made their country the most prosperous of the world and have frustrated all attempts to oust them from power. In Switzerland and Germany the triumph of united effort is unquestionable. Wherever Catholics show an unbroken front, and are loyal to authority, and give no quarter to new-fangled ideas, they are able to hold the aggressor in check, and while safeguarding their interests and defending their principles, are the best assets of any country. This is religion in action, giving the world the benefit of its experience and light. There is no room among these Catholics for the "lackedaisical" piety which lazily awaits a zephyr from the sky, the bearer of efficacious grace, while God's grace is at hand entreating to be made efficacious by our own co-operation. "We must pray, and pray earnestly," to quote Archbishop Ireland, "but we must work and work earnestly. We fail if we work and do not pray; and likewise we fail if we pray and do not work, if we are on our knees when we should be fleet of foot, if we are in the sanctuary when we should be in the highways and market-places."

THE CONSPIRACY OF ATHEISTIC JEWS, MASONS AND SOCIALISTS.

Coercion in the matter of religious belief is a policy unknown to the Catholic Church. On points of dogma that controvert each other, the Catholic is certain of the authority for the faith he holds, that he rarely oversteps the limits of zeal in an endeavor to coerce his fellow into an acceptance of his own point of view. Since attacks and every attack made, however, and as every attack justifies a corresponding defence, the controversialist who is of the true faith will always find it a good policy to pursue a Socratic method in disillusioning the aggressor, or in other words, to allow the opposition to condemn itself from out its own mouth. It will be found then that the inherent truth of Catholicity is more than sufficient of itself to confound unauthoritative doctrine. Nevertheless in its all-embracing charity, the Church teaches and has always taught, that the sincere of heart who are undecided in their faith and hope in God are not unacceptable to and are not condemned to the pain of eternal deprivation by the Eternal Judge.

We cannot, therefore, conceive anything more injudicious or unfair than the attempt by any Christian body to impose its point of belief upon an Orthodox Jew. Early Christianity drew many of its inspirations from Judaism, and a very cursory knowledge of ancient history informs us that many of the Christians under the earlier Caesars were either the relatives or the disciples of Jews. It is not to be wondered at that one of the earliest Christians, St. Paul, was a Jew. It is not to be wondered at that the doctrine of Judaism is, it must be admitted, with Catholicity, the best remnant of those phenomena, scientifically called phylax, which go to demonstrate beyond controversy that man is intuitively religious, in other words, that the sense of the Supernatural is a gift from God. Judaism that has, on the contrary, degenerated into mere nationalism, that is to say, which has abdicated its faith as in some measure an apology for the impossibility of divesting itself of its nationalistic, such Judaism, we repeat, has been instrumental more than any other influence in the modern social economy, in introducing into the life of to-day, a hard materialism which has debased the souls and minds of men and made the progress of godlessness and spiritual irresponsibility the easiest of descent down the slope that leads, first to the demoralization of the individual and, ultimately, to the disintegration of the nation. That such a hard materialism, would seem abundantly clear on the evidence of authentic modern history. In point, we urge that a study of the history of France for the past few generations will show what an extraordinary role the Jew has played in its various Governments since the Great Revolution.

There is no need to do better than quote the Jewish Encyclopedia, assuredly a work that is not to be regarded as suspect in regard to its Semitism; Jews, says that excellent work, have been most conspicuous in connection

with Freemasonry in France since the Revolution. One of the branches of the craft, the Supreme Council of the Orient, had Adolphe Cremieux as its Sovereign Grand Concllleur from 1808 to 1880. He introduced the practice of having the S. G. C. constituted by the lodges instead of being arbitrarily selected by his predecessor.

In regard to the importance of this Jewish revival in France, we venture to point out as a fact of great significance, that its momentum seems to have been derived from an important anterior fact, to wit, that some fifty years previously, there had taken place in Europe a revival of Freemasonry—to be exact, about 1725.

The new masonic movement claimed to be a continuation of that masonry which, as the modern historian of the Order acutely tells us, was as old as Solomon and came into being at the building of the Temple. There is, however, an obvious lack of co-relation in this so-called history of Freemasonry, particularly in the attempt of modern freemasons to prove their claimed descent from the ancient; so obvious a blank, indeed, that the humblest student of the causality of history feels justified in assuming that the Jew of the philosophic period which preceded the French Revolution, with his keen eye for the occasion, availed himself of a distinctly valuable opportunity to turn to the advantage of his race, a secret organization which is conceived not only on the theoretical idea of advancing the material interests of those belonging to it, but also on an avowed aim by its adherents, to create for themselves a body politic which shall work so exclusively in its own behalf, as to make its efforts purely and practically individualistic and, consequently, the reverse of utilitarian.

Another important fact occurs to us in this connection, as being worthy of especial consideration. It is the fact that in 1734 Montesquieu had published his "Grandeur and Decadence of Rome," a work which more than any other issued since the invention of printing went to demonstrate how a rigid adherence to certain definitely laid-down principles and the execution of them according to their logical conception, by a practical, an energetic and a selfish minority, could in the end involve the bulk of humanity in its tolls, as the culminating effect of the old Roman "system" proved.

It may be said that then, for the first time, it became possible for ordinary men to study and realize the meaning and the method of the greatest material system which had heretofore appeared in the world. The great masses of men, it was shown, were virtually at the mercy of a few individuals who were ingenious enough to invent and apply a set of material principles which should gradually circumscribe humanity in its action and in its aspirations, and, to all intents and purposes, enslave it to the will of an unscrupulous minority.

France in her present evolutionary stage may be said to be in such a position. It is not to be denied that the majority of the French people is at the mercy of an unscrupulous minority. That minority, we have abundant evidence to show, consists of a fusion of unorthodox or godless Jews and infidel freemasons who have obeyed the call of a community of private interests to rule the French nation without reference to its welfare or its future, and solely with the end in view of assuring the pre-eminence in the country of a certain group of men who have conspired together to think alike, careless whether their methods or reasoning are in the interests of the governed, or not.

Such a power is far more readily acquired in our times than it could have been in the past, and it may be said that the side which has subsidized and enlisted the popular press, has made a bold bid for victory. This governing force in France of to-day has done, and it is unfortunately the case, that it has so closely bound up with the dependent press of France, with its own fortunes and policies, that there cannot be said at the present moment to be a non Catholic organ which can express an independent view on any measure, political, economic or religious.

In this, as in other measures of the present work of dechristianization, we easily distinguish the subtlety and trained calculation of the Jew, as distinct from the ponderous jugglery, with its serio-comic mysticism, of the free-mason, always a mediocrity in the matter of real accomplishment and one who by his adherence to a secret society the advantage of which rarely takes a practical form, is a public confession of the fear that is in him to stand boldly upon his own particular merits.

Even the Christian-born freemason of to-day sees and realizes to what extent he has compromised his own fortunes. He knows now, says the well-known French writer, A. Tilloy, that he has been practically dispossessed of his power and on all hands appropriated by the eternal Jew. There is no deification in the public service in France of to-day that is not overrun with Israelites who believe in neither a God nor in justice. Upon the ruins of the old aristocracy, they have created a "feudality of cash" which dominates the nation and has no nationality and no religion.

Of the extremists among the rapacious and clerical Jews of to-day, not one can be found who is either orthodox or commercially without suspicion and talent; under their auspices, modern France has assumed her gay robe of indifference to morality and the family life and the laxity of her women is

passing to the other great capitals of the world.

Usury, market rigging, legalized robbery, the sale of pornographic literature, the legislation of public instruction, all these have been principles in the propaganda, calmly thought out as the most certain methods of undermining the Christian social fabric and assuring the hegemony of godless usurpers.

This Jewish supremacy, powerfully seconded by the subdued masons, has become, says M. Tilloy, one of the most terrible scourges of the present day, not only for France but for civilization. These Jews, French only in name, have remained as, indeed, they must, Jewish in their nature and are, consequently, naturally hostile to the Christian spirit and influence and have combined among themselves for the destruction of nationalities in order to raise upon the ruins a new Kingdom of Israel.

Catholicity, as the first and greatest teacher of Christianity, is the especial object of its enmity and so it is we find that with its usual trained acumen, it has gone to the most civilized and enlightened of all nations, to eradicate the Christian notion and make its progress more assured and easier in other countries. The fact is that France remains to-day the facile tool of the Jew, his most servile instrument being freemasonry.

The Jew, and we emphasize the Jew we write of, as the purely materialist Jew, that being, who knows no power nor good on earth but money, and who believes in neither God nor future state, writes M. Lasalle, the author of "Truths about Freemasonry," this Jew, we repeat being neither French, German, English nor of any other nationality but the widely scattered Jewish race, finds that his only salvation is to be sought in denationalizing other nations, in making of all other peoples citizens of the world like himself.

Though the body must inevitably fall in their attempt to undo the work of Providence, they still continue to disturb and to modify the conditions of existence of those nations that harbor them. Here in France, they have totally altered the relations that previously existed between Capital and Labor. They have robbed the country, these unbelonging Jews of their best asset—Christianity.

Formerly religion gave to men the hope of a future life and sanctified the family life as it ennobled the state. A perfect understanding subsisted between employers and employed. Now, however, all is changed. Since there is to be no God, there can be no hereafter. Men therefore, endeavor to extract all they can from the satisfaction of those passions which "Nature placed in their hearts."

In order to do this, money is the first essential. In the whole social economy it is King. It is God in a society which knows no other. The role towards labor; it becomes a hard and tyrannical task master. The workman is but a tool.

Hence the sweat-shop; hence the Sunday-labor evil, hence the lack of holidays, of vacation, of family reunions, hence ill-health; and hence the germ of social hatreds.

This danger, we read in recurring to the pages of M. Tilloy, is a peril for Catholicity, not only in France, but the world over. It is a question for us of our social salvation. The Jewish-masonic propaganda confines itself not alone to France, but is active in every great centre of the world.

The fundamental principle on which it works, is the acquisition of the wealth and, consequently, the power of the world, the centralizing in the hands of a few, of the resources and instruments of Christian civilization. They have not the same benevolent aspirations of the Socialists who would rob the wealthy in order to enrich the poor. They are now masters of at least one-third of the fortunes of France and they are still pursuing their conquest. We have no quarrel with the Orthodox Jew he is remembered, who is content to live and let live. But, adds M. Tilloy, we weep for the fate of nations that come within the fatal power of a conspiracy of godless Israelites and atheistic Freemasons.—N. Y. Freeman's Journal.

The True Cross.

Often has it been asserted that many of the relics of the true Cross are shams, that there are more than could be carried by three hundred men; that a house or a battleship could be built with them, etc. Calumnies innumerable and baseless as these are circulated among non-Catholics, and are accepted by many without doubt or question, simply because they heard them in their childhood. A learned Passionist Father performs a valuable service, therefore, when in concluding an article on "The True Cross," in the Record of Louisville, he asserts that, counting all the relics, only two hundred and ninety one cubic inches of the true Cross are still in existence, and would weigh, if brought together, only five pounds and two ounces. The average size of a relic of the true Cross is about one-sixteenth of an inch long, and as thin as ordinary thread.

I have seen a little picture which represents St. Joseph with the Divine Infant, Who points towards him saying: "Go to Joseph!" I say the same to you: Go to Joseph! Have recourse with special confidence to St. Joseph, for his protection is most powerful, now above all that he is the Patron of the Universal Church.—Pope Pius IX.

CATHOLIC NOTES.

At the church of Corpus Christi, in London, Benediction is given each afternoon at 1:15 o'clock, for the benefit of visitors and business men, who have their lunch hour at that time.

The Brothers of St. John of God, recently driven from France by the atheistic officials, has just been established in Metz, where they have been granted a subvention by the German government.

The Redemptorist Fathers will build a new college in New York to be known as St. Alphonsus on the Hudson. In this college young men will be trained for the work carried on by this zealous order of priests.

The memory of Father Ryan, the poet priest of the South, is to be further perpetuated in Alabama by a monument raised by popular subscription. The Mobile Register states that a not inconsiderable sum has been subscribed already, although the plan for a memorial to this singularly gifted poet is yet in its infancy.

In reply to a letter from the Rev. Dr. John J. McCoy, of St. Ann's Church, Worcester, Mass., asking for a description of Cardinal Gibbons' colors in order that they might be used for decorative purposes during Old Home Week, during which the Cardinal had arranged to be in Worcester, His Eminence replied through his secretary "Dear Mr. McCoy: I beg to say that the Cardinal has only one flag, the Stars and Stripes."

The Germans are returning some of the jokes of Bismarckian days to the French. This is from the Jugend of Munich: "S ranger to French Soldier: Are you marching out for parade to-day?" French Soldier: "No, to-day we fight the Capuchins, to-morrow we besiege a nunnery, and next day we storm a hospital and an orphan asylum."

At Carthage, Africa, on June 29, Mgr. Combes, Primate of Africa, will confer the priesthood on three young French Canadians who have gone to that country to become missionaries of the Order of White Fathers. The names of those to be ordained clergymen are Eugene Dery, Joseph Dery and Ernest Paradis, and they were reared in the Archdiocese of Quebec.

Pilgrimages to Lourdes continue in great number. During the year of 1906, 161,831 pilgrims visited the famous shrine, among them being a Cardinal, 46 Archbishops and Bishops and 27 other prelates. Masses during the year numbered 40,800 and 407,000 communions were received, while the Medical Bureau alone has registered 116 cures. Among those who visited the shrine were 280 physicians of repute, who came to examine and report on the miraculous cures.

Dr. William Dathoit, who died at Hove, England, the other day, was a convert to the Catholic faith. He entered the Church through a very strange door. "Paradise" did the work. There dimly mentioning the visitations of divine grace. Hitherto the biography in question has been counted a harmful book, and one designed to keep the Romeward-inclined from entering the Catholic Church.

The Western Watchman, of St. Louis, Mo., informs us that a Methodist minister was dismissed from his pulpit in that city last week for persistently attacking the Catholic Church. He defended himself by alleging that he never said anything about the Church of Rome that the Methodist standards and the leaders of the sect did not say before him. All of which is true, but with Methodism, as with everything else, *tempora mutantur et nos mutamur cum illis.*

The London Monitor and New Era announce the reception into the Church of Mr. George Grossmith, Jr., whom it describes as "a notable convert." "Even the rumor of his conversion excited considerable curiosity in London," says our contemporary, "and, of course, the announcement which we are now able to make will be received with great interest. The movement towards Rome has been making steady progress of late, and the number of distinguished men who have joined the true Church recently is remarkably great."

It is now nearly seventy years since the famous Oxford movement began in England. From the beginning of the movement to 1899 there have been received into the Catholic Church in England 416 clergymen, 417 members of Parliament, 205 officers of the army, 162 authors, poets and journalists, 129 lawyers, 69 doctors, 39 naval officers, 29 baronets, 27 peers. Total 1,517. From these conversions, 158 have become priests in various religious orders, while 290 have joined the secular priesthood. Four hundred and forty-five of these converts came from Oxford, while Cambridge University gave the Church 213.

Two months ago the press of the whole world was talking about the imminence of an anti clerical attack on the Church and the King of Spain in Spain. Lately the King of Spain in opening the new session of Parliament uttered these words: "The paternal solicitude which the Roman Pontiff shows for the Spanish nation and which is answered by the firm resolve of myself and my government to maintain concord between the two powers, has been once again shown by his accepting to be the godfather of the Hereditary Prince of the Crown, as is usual under such circumstances." It is quite clear that Spain is anything but ripe for anti clericalism.