

The Catholic Record.

Christianus nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname).—St. Pacian, 3rd Century.

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STILL HARPING ON ROME.

The Christian Guardian is a weekly newspaper devoted to the interests of the Methodists. For some time past, we regret to say, it has shown no spirit of fair-dealing so far as Catholics are concerned. Its policy at present is to prove that its editor is a bitter-minded bigot, who cannot, or will not, present facts as they are, and who is merciless in mishandling the command not to bear false witness. Any stick is good enough for him to beat the Roman dog with. He talks of the vacillation and weakness of the Papacy—the obscure position of the Vatican, etc., but in the jumble of words we fail to see his reason for vacillation, etc. The cheapest infidel can give a seeming plausibility to his omnia; this editor founders in the mud of offensive epithets and—he directs a Christian publication. Moreover, he has the impudence to foist his own methods upon Protestants in general. We are sure, however, that Protestants do not assent to the statement that they see in the Pope's mistake "a providential overruling and are rejoicing that the extreme stand taken by the Papal authorities has backed up the Government on its extreme, though altogether reasonable measures." The editor, therefore, applauds as reasonable the confiscation of the property of the Church in France and the proscription of public worship, except under conditions antagonistic to the constitution of the Church. If the State wished to subvert the system of Church government of the Methodists, would the editor judge that it was acting in a reasonable manner? He seems to think so, for he tells us that the Protestants in France consider that it is for "public peace and advantage." He is, therefore, prepared to surrender, at the behest of the State, the right of a religious organization to govern itself in all that pertains to worship. Are the Methodists in favor of this? One thing, however, certain is that the Christian Guardian is on the side of organized atheism. It rejoices that the haters of God are throttling Rome. It approves the principle that we must obey man rather than God—that the State is supreme over all men. It sees nothing reprehensible in the perfidy and dishonor of France; and assures us that Protestants see eye to eye with him in this matter. But all non-Catholics do not court the infamy which this editor would fasten upon them, and we do not believe the Protestants of Canada endorse so unequivocally the policy of Clemenceau and Briand—a policy that is inspired by abject materialism and is destructive of all that is sacred to Canadians. The editor, we venture to say, speaks for himself, and his self-revelation indicates that he is far from the open mind and freedom from bias. His articles on the French situation compare favorably with the pronouncements in the anti-Christian press, but they are strangely out of place in a paper edited for Christians.

NON-CATHOLIC VERSUS THE CHRISTIAN GUARDIAN.

Among the testimonies of many, who, however they may regard Rome, have no sympathy with the enemies of Christianity, we may cite the testimony of a well-known Presbyterian, Mr. J. C. Hemphill, of Charleston, S. C. Writing in the News and Courier, of which he is the editor in chief, he says, among other things, "that it is urged by the Government that the present aggressive measures have been resorted to only to bring about separation between Church and State. But it is absolutely with out foundation. The fight in France is for no other purpose than the subjection of the Church to the absolute control of the State in all matters relating to the freedom of worship. It is not the Roman Catholic Church, however, but Christianity that is at stake." It does not make the least difference, therefore, whether we believe in the Pope or not, the fight in France is the fight of the Christian world. The Protestants have as much at issue in this struggle, in principle, as the Roman Catholics. The editor of the Christian Guardian looks upon the "reasonable measures" of the French Government as contributions to public peace and advantage, and consequently worthy of praise. Mr. Hemphill, however, goes on to say that "the descendants of those who passed through the fires of persecution must sympathize with the Roman Catholics in their resistance to the mater-

ialistic hosts. . . The issue is deeper and more far-reaching than the suppression of priestly influence: it touches the very life of the Christian religion. If it can be settled only by revolution, the Church should not shrink from the struggle, in which event many a so-called heretic will be found near the colors, because Christianity, by whomsoever taught, is better for the world than infidelity."

ILL-TIMED LIBERTY.

The editor of the Christian Guardian chuckles over the Pope's attitude and rejoices that it has strengthened the Government in its extreme but altogether reasonable measures. This is but an echo of the infidel press. However correspondents may endeavor to veil the iniquity of the policy of M. Clemenceau, the Government is in no wise anxious to conceal it. For instance, it ordered a speech of M. Viviani, now Minister of Labor, to be posted up throughout France. In the course of that speech he said:

"We have allied ourselves to the work of anti-clericalism: we have torn from the souls of the people the belief in another life—we have extinguished the light of heaven which will never again be re-illuminated."

And a Christian editor chants the praises of men who have sponsored this blasphemy.

DOING COURTESIES.

The Christian Guardian is jubilant that "the whole garrison of Rome was under arms to protect the apostolic palace against the crowds of demonstrators, eager to show their friendly sympathy with the French Government on their anti-clericalism crusade." As anti-clericalism is, according to public speeches of Clemenceau and Jaures, a hatred of Jesus Christ, we are of the opinion that his joy is in bad taste. Christianity, says Ernest Renan, in his last letter to the Abbe Coquat, "has rarely been attacked hitherto except in the name of immorality and of the abject doctrines of materialism—by blackguards in so many words." He does not call them demonstrators. And Italy shows them the bayonet because it looks upon them as Socialists—enemies, in a word—who have as much regard for the Quirinal as for the Vatican.

THE DEMOCRACY AS AN INVESTMENT.

The democratic legislators of France are not in the law-making business for sentimental reasons. They are, it is true, peddling platitudes about liberty and equality, and they are also making a determined attempt to prevent monks and abbots from becoming unduly rich. It was a menace to the Republic to have religious, swollen with wealth, within its gates. True it was, however, that Leo XIII's pronouncement in favour of the Republic and the clergy's loyal acceptance of it should have dispelled any suspicion of danger from the side of the Church. True, also, that the monks and nuns had visited the poor and served the sick and spread abroad on every land the name of Jesus and that of France, and could show a valid title to the property held by them. But the money troubled the dreams of the legislators, and, as a means to peace, the Senators and Deputies have added \$1,200 to their yearly salaries. The increase raises the expenses of the two chambers to \$1,200,000 per year. Just now they have a monopoly of liberty and equality, while the monks and the Pope have no case that is arguable. That the State insists that it shall be notified whenever public worship is to be held, and that without its permission there shall be no public worship, are not adverted to by editors. We know that the Separation Law of 1905 legalizes the confiscation of all churches unless they are under the management of associations for religious worship. But, as Catholics prefer to obey God rather than man, they reject these associations because they violate the sacred rights which pertain to the very life of the Church.

THE HISTORIANS OPPORTUNITY.

"If the Popes," says the Protestant Von Meuler, "could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats and persecutions, that alone would render them immortal for all future ages." The historian of the present day has an opportunity to chronicle the services of Pius X. to Christian liberty. He is the bulwark of the oppressed, and

the principles which he will not surrender form the barrier to the ever encroaching tide of Socialism and infidelity. The Popes have never delivered up the sovereignty of Christ to the forces of this world. Pius X. guards it to day as did his predecessors in the time of the tyrants who claimed supremacy in spiritual matters. The claims of Caesar, when he is just, cannot clash with the claims of God. To the State, loyalty and obedience; to God, love and adoration. Against the principle that the State has the right to overrule the law of God, to have, in a word, a power at the expense of the individual and of the Church, the Papacy has ever protested.

FRANCIS' SAD NEW YEAR.

A CLEVER PRONOUNCEMENT BY A CANADIAN PRIEST.

We have much pleasure in reproducing the following very able article on the French situation from the Saint Francis de Sales Monthly, of Smith's Falls, Ont. We take it that the Rev. Thomas Kelly, the esteemed pastor, is the writer, and entertain the hope that his able pen will add more and more, as time goes by, to the literature the aim of which is to defend and extol that Church which is the pillar and ground of truth:

FRANCIS' SAD NEW YEAR.

The year 1907, which we now enter upon, is saddened for all Catholics by the dreadful persecution of the Church in France. What a sad Christmas and a bitter New Year dear Catholic France, whose heroic missionaries have labored fruitfully on this continent and in the uttermost part of the earth—no clime unvisited by them, no land but has received their blood shed in true martyr's spirit in witness of the gospel which they preached. And now in their homeland, in their beloved France, the cradle of their courageous faith, their countrymen may not worship at their own altars. The great and beautiful Gothic temples, which have seen so much of Catholic glory through countless generations of religious fidelity, are closed against the most heroic followers that Christ has ever had among the nations.

But we need not tell the French people what they, and we, know full well, that persecution is, and ever will be, the lot of the Church on earth. The Cross is our portion. It is a part of the Christian heritage. "If the world hate you," said the Master, "known you that it hath hated Me before you. The servant is not greater than his Master. If they have persecuted Me, they will also persecute you." (St. John XV 18) etc. God, then, has forewarned us of this necessary condition of His Church's life and her action upon society.

Nevertheless, we may examine the causes and the agencies at work in this unjust oppression of the Catholics of France, permitted by Divine Providence. His inscrutable wisdom, whose His will draw grace and blessing and heavenly benediction.

The principal cause is not far to seek. It is the secret societies of Continental Europe which are atheistic in their principles, and impelled by a hatred against Christ, which is diabolical in its nature. These secret societies, which are of various degrees, and have many names, do not know the ultimate designs of the leaders, in fact, the leaders are absolutely unknown except to a small and well trained number of veteran adherents. The general name applied to them is Freemasonry, and, whilst this organization, as it is known amongst us, may deprecate its action in Europe, yet Freemasonry touches the very life of France, and is manipulated by one common spring, which, however, is kept in deepest secrecy by the few composing the governing body. Its higher grades are Carbonari and Illuminati, and its principles are thus enunciated in the Alta Vendita, the highest lodge of the Italian Carbonari:—"Our final end is the destruction of the French Republic, the destruction of the Christian idea, which, if left standing on the ruins of Rome, would be the resurrection of Christianity later on." Now, what were the principles of Voltaire?

"I am tired," Voltaire said, "of hearing it said that twelve men sufficed to establish Christianity, and I desire to show that it requires but one man to pull it down." The watch-word of Voltaire, the concluding lines of all his letters to his infidel confederates during fifty years, was "Ecrasons nous l'infame!" (let us crush the wretched meaning Christ and His cause. Writing to Damielville, he says, "The Christian religion is an infernal religion, an abominable hydra, which must be destroyed by a hundred inviolable hands. It is necessary that the pillars of the Church should course through the streets to destroy it as missionaries course over earth and sea to propagate it. They ought dare all things, risk all things, even to be burned, in order to destroy it. Let us crush the wretched, crush the wretch." The Christian religion is evidently false, the Christian religion is a sect which every good man ought to hold in horror; he writes a man. Voltaire joined the Freemasons in London, where he was in exile during 1726-1728. Speaking of the French revolution Condorcet writes of him in the "Life of Voltaire": "He did not see all that which he ac-

complished. Enlightened observations prove to those who know how to reflect that the author of that great revolution was Voltaire."

The policy of Voltaire, as revealed in his correspondence with Frederick II. of Prussia, and others, was not to commence an immediate persecution but first to suppress the Jesuits and all religious orders, and to secularize their goods; then to deprive the Pope of temporal authority, and the Church of property and state recognition; primary and higher education to be of a lay and infidel character; the principle of divorce affirmed, and respect for ecclesiastics lessened and destroyed. Lastly when the whole body of the Church should be sufficiently weakened and infidelity strong enough, the blow was to be struck by the sword of open, relentless persecution. Behold the aim of Voltaire!

Now listen to the discourse (in part) of the initiator into the highest circles of Freemasonry to the candidates. "Remember that from the first invitations which we have given you, in order to attract you to us, we have commenced by telling you that in the projects of our order there did not enter any designs against religion. You remember that such an assurance was again given you when you were admitted into the ranks of our novices, and that it was repeated when you entered into our Mineral Academy. Remember also how much from the first grades we have spoken to you of morality and virtue; but at the same time how much the studies which we prescribed for you and the instructions which we gave you rendered both morality and virtue independent of all religion; how much we have been at pains to make you understand, while making to you the eulogy of religion, that it was not anything else than those mysteries and that worship which had degenerated at the hands of priest and Church. You remember with what art, with what simulated respect we have spoken to you of Christ and of His gospel, but in the grades of greater Illumination, and of Egypte or priest, how we have known to form from Christ's gospel that of our reason; and from its religion, the religion of nature; and from religion, reason, morality, and nature, to make the religion of the rights of man, of equality, and of liberty. We have had very many prejudices to overcome in you before being able to persuade you that the pretended religion of Christ was nothing else than the work of priests, of imposture, of tyranny. It is to be so with that religion so much proclaimed and admired, what are we to think of other religions? Understand then that they have all the same fictions for their origin, that they are all equally founded on lying, error, chimeras and imposture. Behold our secret! If, in order to destroy Christianity, all religion, we have pretended to have the sole true religion, remember that the end justifies the means, and the wise ought to take all the means to do good which the wicked take to do evil. These means we have taken to liberate you, and those also which we take to one day deliver the human race from all religion, are nothing else than a pious fraud which we reserve to unveil some day in the grade of Mages or Philosophes Illuminated." Sagur—Le Secret de la France—Maconerie—page 49.

A GREAT CHURCHMAN ON THE SITUATION IN FRANCE.

REV. DR. STAFFORD'S RINGING SPEECH IN WASHINGTON.

The action of the French Government has shocked the moral sense of every righteous man in the civilized world. Nowhere is the shock more keenly felt than in the United States, and it is felt not only by Catholic, but by non-Catholic as well. For here we have liberty in its true sense, both civil and religious, and are, therefore, able the better to judge and the more heartily to condemn the tyranny and persecution of the so-called French Republic.

In principle and in fact to day the situation in France is the same as the situation at the time of the French revolution. It is again a question of forcing a civil constitution upon the clergy, of having constitutional Bishops, of making the State omnipotent, of taking not only civil administration, but also dogma and spiritual superiors from the Government, of utterly changing and destroying the constitution of the Catholic Church. And if this be not done or accepted by the Pope and the Catholics, we will take your property away, abolish your worship, say the chief highwaymen, Clemenceau and Briand, the brigand, and we will call this separation.

The Pope and the Catholics would be very simple to be deceived by such a proceeding. There is only one step more to make the parallel between the present and the French revolution complete, and that is to gather the Bishops and priests together on some innocent pretext and shoot them down in cold blood. And these worthy sons of their Jacobin sires are capable of that.

The French press association do seem to prize which has been offered by some Englishman for the finest example of lying by telegraph as a fine art. They continue to call this proceeding separation, and to compare it to the American condition. It is as different as the poles of the imagination. In America separation means most perfect liberty, for which I daily thank God. In France it means slavery. Look at the inventory proceed ing! Imagine if you can the Congress of the United States, backed by the President, sending down a committee with a troop of soldiers to break in the doors of my church and count the number of my church vestments, my church possessions. Why, we would all think we had gone mad!

The French Government has gone mad. There is not a Catholic in the world who would not have welcomed separation in France as it exists in the United States. But Catholics in France naturally object to being plundered and robbed and kicked out of their own country, and that by a minority who do not represent the French people, and whose action is made possible by the fact that while France is a republic in name, it is a more centralized government than Russia. And let no one who believes in religion mistake the issue. It is a war against Jesus Christ and against the idea of God, and if they can dispose of the Catholic Church to day, they will make short work of Protestantism and Judaism tomorrow. They will never stop. Every priest and every sister in France is a reproach to that mad carnival of vice which the French republic is fostering. Therefore, Clemenceau, Briand, Combes and their like do not see the public immorality that flaunts itself upon the streets of Paris; they must send soldiers to drive out some eighty thousand women who are teaching French girls to be pure. They do not see the vile illustrated papers on the impure literature that is corrupting the continent of Europe. They must insult Jesus Christ and His religion.

We do not at all despair of the Catholic religion in France. There is only one thing further the Government can do—that is, murder and kill. They did that at the beginning of the last century, and yet the Church lives. Briand the 'Do Profundis' of a religion that never dies. And in the meantime, if Mr. Jassrand takes notes of this meeting and reports it to his government, I hope he won't forget to tell them that decent and free Americans despise religious persecution, and that they have no word to express their contempt for his government as represented by Clemenceau, Briand, Combes and their like. Let them remember also that the mob who shot down the priests in the French revolution also beheaded the king, and finally hurried many a brilliant demagogue to the guillotine; and, moreover, that when the Italian Government sent troops to protect the Vatican, they did not forget also to surround the king's palace. There is food for thought here."

HOLY HOUSE OF LORETTO.

CONTESTED BY SCHOLARS DOES NOT AFFECT FAITH OF PEOPLE.

On December 10 the hill tops of the Marche on the Adriatic coast of Italy were blazing with bonfires, the mountains and valleys resounded with sacred canticles in honor of the Blessed Virgin, and the good Marchigiani kept high festival, as they do on this day every year. For it was the Feast of the Translation of the Holy House of Loretto, and it has been observed with great solemnity for over seven centuries. Till lately hardly any Catholic ventured to cast doubt on the truth of the marvellous story: How the house in which Mary lived, and where she was visited by the angel Gabriel with the announcement that she was to become the Mother of God, was removed by angels over the sea, resting first in Illyria, then removed across the Adriatic and twice afterwards transferred until it was set down in its present site at Loretto. The place has been the goal of pilgrimage for long ages. Popes and kings have visited and enriched it with precious gifts, and there are accounts of innumerable miracles having been wrought there.

But we are living in an incredulous and critical age. Doubt was first publicly thrown on the authenticity of the story by a learned German priest who has distinguished himself in historical research, and now Canon Chevalier has written a ponderous work to show that the entire narrative is the growth of a legend which did not assume its present form until nearly three centuries after the miraculous occurrence is supposed to have taken place. Naturally the subject is exciting the keenest interest in Rome, and the London Tablet has recently published a series of articles in which the legend is pronounced to be unhistorical. But just at the moment when the opponent of the authenticity of the Holy House seemed to be carrying all before them, two remarkable evidences have been brought to light which tend strongly in the other direction. Canon Chevalier claimed to have proved in his book that the first historical account of the alleged translation of the Holy House dates from the middle of the fifteenth century, although the event is recorded as having taken place at the close of the thirteenth; but Mgr. Faloci has just discovered a fresco in the Franciscan church of Gubbio, almost contemporary with the alleged date of the Translation, and this fresco represents in a striking way the transportation of the Holy House over the Adriatic by angels. Canon Chevalier also claims that the Holy House is no other than a small but ancient Church dedicated to Our Lady, which is mentioned in early records of Loretto; but simultaneously with this contention excavations made in Loretto have revealed the ruins of this church more than a mile away from the site of the Holy House. Obviously then the critics have not it all their own way and they must bring forward far better evidence before pious Catholics reject the marvellous story.—Roman Letter Catholic Universe.

KINDNESS AS A FACTOR IN THE WORK OF CONVERSION.

The ease with which conversions are sometimes brought about was strikingly illustrated by Father Robert, the well-known Passionist, in his address at the recent meeting of the Catholic Converts' League in New York.

Patience and kindness, said Father Robert, are indispensable factors in converting non-Catholics. They have been led to believe the wildest and most absurd yarns about the Catholic Church, and this erroneous impression can be removed in a great many cases if Catholics will only go about it in the right way.

As an instance he cited the case of a non-Catholic woman whom he met during a thunder-storm in the town where both lived. The woman sought temporary shelter in the doorway of the monastery. As this was only a partial protection from the rain, the priest invited her to come into the reception room. "But I'm not of your religion," she exclaimed. "The priest told her that made no difference, and the woman reluctantly entered and stood in the vestibule. It was the first time she had ever been in a place of its kind, she said.

She expressed the greatest surprise when portraits of the Madonna and saints were explained to her. Her astonishment was intensified when a confessional was shown her and the sacrament of penance explained to her. The story was so much at variance with what she had been taught that surprise gave way to curiosity and the woman began asking questions. Finally she left and said she would call again for further information. She did and in a short time became a Catholic. She then went to work and was instrumental in converting several of her friends and acquaintances, all of whom still profess profound sorrow over their failure to familiarize themselves with the doctrines of the Catholic Church earlier in their lives.

There is not a Catholic in the world who would not have welcomed separation in France as it exists in the United States. But Catholics in France naturally object to being plundered and robbed and kicked out of their own country, and that by a minority who do not represent the French people, and whose action is made possible by the fact that while France is a republic in name, it is a more centralized government than Russia. And let no one who believes in religion mistake the issue. It is a war against Jesus Christ and against the idea of God, and if they can dispose of the Catholic Church to day, they will make short work of Protestantism and Judaism tomorrow. They will never stop. Every priest and every sister in France is a reproach to that mad carnival of vice which the French republic is fostering. Therefore, Clemenceau, Briand, Combes and their like do not see the public immorality that flaunts itself upon the streets of Paris; they must send soldiers to drive out some eighty thousand women who are teaching French girls to be pure. They do not see the vile illustrated papers on the impure literature that is corrupting the continent of Europe. They must insult Jesus Christ and His religion.

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