

# The Catholic Record.

Christus nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname).—St. Paul, 1st Century.

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## ARCHBISHOP IRELAND

ANALYZES THE DEPLORABLE CONDITION OF AFFAIRS IN FRANCE—SHOWS WHY THE OPPOSITIONS OF THE CHURCH ARE IN CONTROL.

St. Paul, Dec. 23.—France is in the hands of her foes, Archbishop Ireland declared to-day in a sermon at the cathedral in which he analyzed the situation in regard to the struggle between the Church and State. The republican form of government, he said, is for the most part mythical. France, the Archbishop asserted, is a Catholic nation, the great majority of the people being in sympathy with the Church. Yet they permit themselves to be shorn of their power through indifference to the ballot and because they allow themselves to be imposed upon by enemies of the Church.

Archbishop Ireland said the people of France never had learned to exercise intelligent suffrage. Old traditions and old issues prevail, and it is easy, he declared, for a small and well organized party to gain control. But he predicted that the battle would be ended soon and the Church and the government resume close relations.

The French clergy, the Archbishop said, were to blame to some extent for conditions. "Saints before the altar," he said, "they are cowardly before the election urn," refraining from exerting their influence for the best interests of the country.

### WHOLE WORLD STIRRED.

The Archbishop said: "The conflict raging at the present time between the Church and State in France awakens universal and profound interest. It could be otherwise, were it only for the personalities of the contestants—on the one side the Roman Catholic Church, which for ages has swayed the moral and religious life of tens of millions of mankind and demand as in heaven's name, the right to continue its work among the living ages; on the other the 'grande nation,' which since the days of Clovis and Charlemagne has revealed in the title of 'eldest daughter' of that Church, and has held so long the most conspicuous place in the vanguard of religion and of civilization.

"We ask, what are the causes of the conflict? What are to be the results?"

"For the moment the situation is undoubtedly serious, and serious for the one and for the other of the contestants. Yet, seen more near, it reveals no coloring of despair either for France or for the Church in France.

### PREDICTS END OF STRIFE.

"A bright morning, I dare predict, will at no distant time dawn over the field of battle, dropping from the skies sunshine and peace, and begetting, both in the Church and in France, joy and exultation that the passage at arms, angry as it once was, has opened the way to a clearer understanding of mutual interests, to a warmer glow of olden mutual love.

"And now, by Act of Parliament, the Concordat is abolished, a regime of separation is instituted.

"Let not Americans be misled by words which have a totally different significance in their land from what is allowed to them in France. Separation of the Church from the State in America means liberty and justice; there it means servitude and oppression.

"Speaking on Friday last to the Cardinals present in the Vatican, Pius X. said of the French situation: 'We are ready to submit to separation from the State, but it must be a fair separation—such as obtains in the United States, in Brazil, in Great Britain, in Holland—and not a subjugation.' Catholic in the United States makes objection to separation, for here separation means exactly what it purports to mean.

### SEES RIGHT IN POLICY.

"Under advice from the head of the Church, the Bishops of France refused the associations offered by the law of separation. They acted from principle; in the interest of religion they could not approve such associations; they could not by tolerating them appear to approve them. They are not rebels against the laws of the country. The associations, as the minister of education, M. Briand, himself declared, were not statutes binding upon citizens; they were privileges tendered to the Church which she was free to accept or reject. She has rejected them. Pope and Bishops knew full well the consequences that were to follow; the spirit of the government was not hidden from their eyes; it was an era of persecution; but, if no other escape from persecution were possible than the acceptance of the law of associations, they were ready to welcome persecution.

"It is a lamentable fact that there is in France a party bent on the destruction of religion. The war is made on the Catholic Church because she in France represents religion. In reality, in intent and in fact, the war is against Christianity under any form, against religion of any kind, against the idea itself of a God reigning over men.

### OLD SPIRIT IS REVIVED.

"The old spirit of Voltaire and the encyclopedists of the eighteenth century never died out in France. It had an outburst of triumph in the revolution when God was declared nonexistent, and infamy itself, denoted the 'Goddess of Reason,' was uplifted to adoration upon the altar of the Cathedral of Paris. It slumbered a while under succeeding imperial and royal regimes; it has reawakened to new vigor in the freedom allowed to thought and speech by the present republic.

"This party of infidels and atheists is far from being France, as I shall later say, but it is active, persistent, unscrupulous, and it steers the ship of

state into the front. It has grasped the helm of power, and it steers the ship of state into the darkest depths of unbelief and irreligion. Yesterday it was Combes, the most brutal of all; to-day it is Clemenceau, somewhat more subdued in his hatred, but yet a leader in the fight.

"With such men, and with others dividing with them public power, even if less violent adepts of irreligion, there reigns another idea—the omnipotence of the State. This was ever the plague of France—even when her rulers were devout Catholics.

### STATE WANTS NO RIVAL.

"The State must control all agencies of power; it must brook no rival. Even the Church must be in the hands of the government. So was it with Louis XIV. and Napoleon; so is it with the republic. The republic is a name in France; it has been well said of it that it sleeps on the bed of Louis XIV. France has never understood the meaning of a republic, which is respect for private and personal liberty, which is to leave as much as possible to the people, to take to the State only what is needed for the public weal. The most republican of republicans, seated in parliament, set out at once to regulate all things to their own liking. We are the State, they cry out, as Louis XIV. once said: 'I am the State.' And the State is the great power and all must think and act as the State wills. This is certainly the spirit of the infidels, who now rule the country; and I am not at all sure it were not to some degree, at least, the spirit of good Catholics, who, were they to be tomorrow in the ascendancy, should believe it their duty to make every one go to Mass, as the present government assumes it as their duty to let no one go to Mass.

### CAUSE OF THE SITUATION.

"I know France from the channel to the Mediterranean; I know her cities and her villages; I know her people—her aristocracy, her bourgeoisie and her peasantry—and I know them as Catholics. How then, explain the political situation? There are several causes to be noted. The masses are not used to political life. For ages they were governed; they do not comprehend the art of governing. Put a party in power—it names the hundreds of thousands of officials from the prefect of a department to the humblest school teacher, to the village constable; they obey the order received from Paris; they speak to the crowds around them—crowds who read little, who think little, and the crowds in their turn obey the mandate. An independent self argued suffrage has not entered into the popular life. Nor is there among the masses the ambition to gain political victory. Paris for a century and a half has ruled France; establish a new regime, monarchical or republican, in Paris this evening; the provinces awaken to morrow morning monarchical or republican. It will require long years to decentralize power in France, to give to each citizen consciousness of personal independence, to obtain through universal suffrage a true expression of national will.

### SMALL CLIQUE MAY RULE.

"There is no other country where a well-organized and stirring fraction of the population can sway so easily the masses and impose upon them its will, as France. The clergy, who are not the chief sufferers, are much to blame. They, too, have retained, even at the altar and in the pulpit, the spirit of passive obedience inherited from old regimes. Admirable in teaching the catechism, in administering the Sacraments, they have never learned the virtues of public life, they have never quickened beneath the activities of the preaching. Their example and their teaching have left their disciples in the same passivity—and these know nothing of the public defense of principles; saints before the altar, they are cowards before the electoral urn.

### POINTS WEAKNESS OF FRANCE.

"Here is the weakness of the Catholicism of France—the infidel, the socialist, who solicits votes cries out: 'The republic is in peril; no republican must cast his vote for a monarchist—even if that monarchist be otherwise the best and purest of men; and the masses vote for the infidel or the socialist, in order that the republic survive, trusting to the republic to do in the long run what is most serviceable for France and even for religion itself.

### THE EVIL GOES FARTHER.

"The evil goes farther. There is an infidel or a socialist candidate, and opposed to him a republican, moderate, conservative, who clings to a peaceful, even religious France. But he is a republican; monarchists, generally well-known Catholics, put up a candidate of their own; the king must not be forgotten; if no kings live, scores of them have lived, and fidelity to them is the duty of the hour. What happens? The infidel or socialist is defeated; the monarchist is elected. This is what is witnessed in numerous circumstances on every election day.

### NO ONE UNDERSTOOD FRANCE BETTER.

"No one understood France better than Leo XIII. He made all Catholics seek the welfare of Country and Church within the ranks of loyal adherents to the Republic. Had Leo been listened

to, France, in all probability, would have escaped the religious persecution of the present day. Monarchical ideas and plottings have done dreadful injury to the Church in France."

## EDMUND BURKE ON THE CHURCH IN FRANCE

A PROTEST BY "THE FIRST OF IRISHMEN" DURING THE REIGN OF TERROR.

The London Catholic Times prints the following interesting communication from Rev. William Barry, D. D.: "On December 11th the Concordat expires and the public property of the Church in France is to be confiscated. I ask you to print as a judgment on the day and the act, though written in 1790, some noble words by our great countryman, Edmund Burke. They will be found in Vol. II. of his works, p. 377. 'Reflections on the Revolution in France.' They seem to prophesy of what has lately been done to the religious orders, and they set in their true light the 'tender mercies' which our Jacobins of the third republic are not ashamed to boast of as marking their conduct towards the Church they would fain annihilate. I feel proud that the first of Irishmen should have bequeathed to after times a protest deserving to be engraved on the doors of Cardinal Richelieu, from which the Concordat is to be thrust out into the streets of Paris, while the atheist, M. Viviani, eners in."

"Who but a tyrant," says Burke, "could think of seizing on the property of men, unaccused, unheard, untried by whole descriptions, by hundreds and thousands together? Who that had not lost every trace of humanity, could think of casting down a man of exalted rank and sacred functions, of an age to call to aid on reverence and compassion—of casting them down from the highest station in the Commonwealth wherein they were maintained by their own landed property, to a state of indigence, depression and contempt?"

"The confiscators truly have made some allowance to their victims from the scraps and fragments of their estates from which they have been so harshly driven, and which have been so bountifully spread for a feast to the harpies of wury. But to drive men from independence to live on alms is itself great cruelty. \* \* \* To many minds this punishment or degradation and infamy is worse than death. Undoubtedly it is an infinite aggravation of this cruel suffering, that the persons who were taught a double religion in favor of religion, by education and by the place they held in the administration of its functions, are to receive the remnants of their property as alms from the profane and impious hands of those that had plundered them of all the rest; to receive (if they are at all to receive) \* \* \* from the insolent tenderness of known and avowed atheists the maintenance of religion, the sacredness of their own consciences, and the measure of contempt in which it is held."

### EDMUND BURKE ON THE SUFFERINGS OF THE FRENCH CLERGY DURING THE REIGN OF TERROR.

From an autograph letter now in the possession of a friend of New York.

Dear Sir: I have just received a letter from my friend, Mr. Dowdeswell, informing me that a desire has been expressed by several gentlemen not only in the University, but in the county and city of Oxford, of contributing to the relief of their own clergy suffering a grievous persecution from the usurpation of an unexampled and hitherto successful combination of all the impiety, crime and baseness which could be collected from all parts of the vast country which they desolate.

There is no doubt that if these principles and cabals could be admitted into the country, that first vitiating the morals and altering the temper and character of the people, they could desolate England in the same manner. Against the possible prevalence of such factions and their pernicious maxims, I look upon the University of Oxford as the firmest bulwark we have. I look upon their late happy and wise choice of the Duke of Portland to be a pledge of their zeal and perseverance in the same cause, and of their disposition both in this present age and all posterity to unite the lovers of the Church, and of the laws, liberties and morals of the country of all descriptions in opposition to the system of atheism, persecution, sacrilege and assassination which prevail amongst our unhappy neighbors.

I trust that those who subscribe to the French clergy in so doing do not only wish to act under the general influence of a diffusive Christian charity, but would express their abhorrence of the principles of that persecution which by stripping these worthy ecclesiastics, first of their property, then of their liberty, and after slaughtering in a most inhuman manner vast multitudes of them, at last stripped them of their country and sent them naked and resourceless to live on the mercy of strangers. I have no doubt that you, sir, and the persons who lead in the university of a country will exert your influence in favor of a charity which whilst it chooses the most proper objects for succor does so much honor to the nation which, casting aside the narrow spirit of sect and long national rivalry, exerts the common principles of honor, hospitality, religion and humanity. I have the honor to be with the greatest esteem and respect, dear Sir, your most faithful and obedient humble servant. Edm. Burke. Bath, October 16, 1792.

## CATHOLIC CHURCH AND SCIENCE.

DR. JAMES J. WALSH CORRECTS MANY ERRONEOUS OPINIONS REGARDING THEOLOGICALS' ATTITUDE TOWARD NEW DISCOVERIES.

There are a great many people who still harbor the idea that the Catholic Church was during a good part of her history opposed to science, and that it hampered the teaching and development of science during many centuries. Nothing more false has ever been said than this. From the earliest dawn of our modern education, from the foundation of the universities in the thirteenth century down to the present time, the Catholic Church has always been intent on encouraging science and honoring scientists.

It is true that there are certain incidents in history that seem to show the opposite of this, writes the distinguished scholar, Dr. J. J. Walsh, in St. John's Quarterly, from which we quote. At one time a number of theologians were convinced that the earth was not round and that there were no people living on the other side of it. The ex-protagonist of this, writes the distinguished scholar, Dr. J. J. Walsh, in St. John's Quarterly, from which we quote. At one time a number of theologians were convinced that the earth was not round and that there were no people living on the other side of it. The ex-protagonist of this, writes the distinguished scholar, Dr. J. J. Walsh, in St. John's Quarterly, from which we quote. At one time a number of theologians were convinced that the earth was not round and that there were no people living on the other side of it. The ex-protagonist of this, writes the distinguished scholar, Dr. J. J. Walsh, in St. John's Quarterly, from which we quote.

Then there came the Galileo controversy. This was nearly a hundred years after Cardinal Nicholas' declaration about the movement of the earth, yet a congregation in Rome declared that Galileo must not teach that the earth moved round the sun. This was only another mistake made by churchmen, and it is now very well understood that the Church itself was not involved. These happenings were only incidents in history. The truth is that the policy of the Church, in order to appreciate the policy it must be realized how many faithful churchmen were themselves distinguished scientists.

One of the most important of the scientists of modern times is Copernicus, the famous astronomer, who first demonstrated the truth that the earth moved around the sun instead of the sun moving around the earth, as it appears to do. Copernicus was a Canon of the Cathedral of Frauenberg in Germany. Far from being disaffected towards the Church, he was of great assistance to Bishop Ferber in keeping his diocese in the Church at the time of the so-called reformation. Copernicus lived for more than ten years after Luther's religious revolt in Germany, began, for this is the true name of the so-called reformation, yet never had he the slightest thought of joining in the protest against the Church.

Only the year after Galileo was condemned at Rome, the great Jesuit, Father Kircher, was summoned to the papal city to teach and write books on nearly all phases of science, and far from being hampered in his work he was encouraged by the Pope and the Cardinals and all the high ecclesiastics of Rome in the formation of his famous museum, the first of its kind in the world, and one that represented an important step in progress and in science.

Within a half century after the Galileo trial, Stensen, the famous Danish anatomist, became a convert to Catholicism and was ordained a priest within a year after he wrote a book on geology, from the modern standpoint, the best ever published. So important is Stensen's work considered in the history of geology by those who know the science best that twenty years ago when the International Congress of Geologists met at Bologna, in Italy, they adjourned the last session of their meeting to Florence in order formally to unveil a tablet to the memory of Stensen, whom they did not hesitate to acclaim as the father of modern geology.

Within a few years after his geological discoveries Stensen was made a Bishop and took up missionary work in North of Germany in order to bring back as many Germans as possible to the fold of the Church which he had learned to love so well and in which he had found peace for his soul, though he had lived nearly forty years of his life in the Protestant Church. Stensen is one of the greatest discoverers in the history of medicine, but there are others, such as Winslow, the anatomist, and Horner, in this country, who became converts to Catholicism in the midst of their scientific work. This of itself should be enough to demonstrate that the Church does not oppose science, as such an attitude would surely have deterred men of this kind from coming to her.

There are only a few examples meant to show that in spite of the Galileo incident there was no real opposition to science on the part of the Church. In the question of the movement of the earth and the existence of antipodes there seemed to be question of contravening the meaning of Scriptures. This was the reason for the difficulty, and not any real or fancied opposition to science.

In every science the greatest games belong to Catholics. This is as true in the sciences which developed early as in those which have developed in recent times. In anatomy the great names are those of Vesalius, Malpighi, Stensen, Columbus, Morgagni and many others of the Italians. All of them were faithful Catholics. In electricity, which developed during the nineteenth century, the two greatest names are those of Volta and Galv-

ani, both of whom had had forms of electricity named after them because of their discoveries, and both of whom were faithful adherents of the Church. Ampere, who did so much to develop electricity, and whose name is also preserved in modern science, was an extremely devout French Catholic. Few men have ever been as faithful in the practice of their religious duties as he was, and Ozman, who lived in his house with him for a time, considered him also a saint. Ohm, the German mathematician, to whom we owe the laws with regard to the resistance of electricity in passing through various media, was a German Catholic who for a time taught in a Jesuit school. His name is also commonly used as a term in electricity.

Biology, which developed entirely during the nineteenth century, and which is usually supposed to be rather unorthodox in its tendencies, also came almost entirely from great Catholic scientists. Lamarck, who first taught evolution; Theophrastus Schwan, the discoverer of the Cell Doctrine; Johann Muller, the father of Modern German Medicine; Claude Bernard, the great French Physiologist; finally Louis Pasteur, the most distinguished name of them all, the greatest name in nineteenth century science, all of these men were Catholics.

Unfortunately these facts are not known by the members of the Church and the consequence is that even they sometimes are deceived into thinking that the utterly mistaken assertions of Protestants in these matters are true. With regard to any slander against the Church, all that is needed for its correction is more knowledge. The truth is that some men's minds are free from erroneous assertions of all kinds, and no Catholic need fear to tell all the truth. There are dark spots on the Church's history. Even about these truth must be known. In this matter it must not be forgotten that Leo XIII. of glorious memory said when there was question of opening the Vatican Library to the world and one of the librarians said: "But, Holy Father, there are many things in the library that relate incidents unfavorable to the Pope." The great Leo answered: "By all means let them have these, if some of you modern timorous Catholics had lived at the time of Christ you would surely have concealed the fact that Judas betrayed His Master and Peter denied Him."

On the other hand, where the truth is all to the honor of the Church, it should be widely known among Catholics, and then slander will soon be eradicated. — Providence Visitor.

## ANOTHER NEW YEAR.

Another lease of time—but the same old world and the same old habits—will our lives run on thus to the end? Will the things unperfected continue unperfected?

Yes men and women do change and have changed their ways of living.

Often it is sorrow or misfortune that works the transformation. The calendar comes to us every New Year and suggests itself to us as an occasion for good resolutions and good work and unimpaired by affliction.

This epoch of new time may profitably suggest meditations for each of us on the end of all time. For every New Year will certainly dawn for some man alone in whose months Death will come. Is your home in order? Have you done all that your condition of life renders possible to make your career count for something?

With adequate seriousness and with much earnestness for the opportunity vouchsafed us, let us then cross this imaginary threshold which separates the count called 1906 from 1907—resolving that it shall mean a truer manifestation of the better promptings of our hearts and our minds. — Catholic Citizen.

## A MINISTER AT A MISSION MASS.

Sacred Heart Review.

At the Methodist preachers' meeting in Wesleyan Hall, Brompton street, Boston, last Monday, the Rev. Dr. L. B. Bates, the father of Ex Governor Bates, told of a visit he made recently to a Catholic church where a mission was being held and where he saw an edifying sight. It was a mission for men, and at the early hour of 5:30 o'clock in the morning, when the services began, the church was literally packed with men, and some were even kneeling on the steps in the glimmering light of the dawn. Said Dr. Bates:

"They respectfully made way for me as I entered and the officiating clergyman invited me to come forward. I never heard a Methodist minister preach a better sermon, and when at the close of the sermon the priest asked the men to stand and promise that they would keep the good resolutions made during the mission the vast congregation responded.

"These Catholic priests, by their missions, have brought light out of darkness, and the work of the missions has proved to be a great blessing, saving many souls."

When a simple soul is to act, it considers only what it is suitable to do or say, and then immediately begins the action, without losing time in thinking what others will do or say about it. And, after doing what seemed right, it dismisses the subject; or, if, perhaps, any thought of what others may say or do should arise, it instantly cuts short such reflections; for it has no other aim than to please God, and not creatures, except for the love of God requires it.—St. Francis de Sales.

## A UNITED EPISCOPACY IS THE PONTIFF'S SOLACE

The secret consistory on December 6 at which Pope Pius X. gave the red hat to Cardinal Samassa, Archbishop of St. Rigona, Hungary, and preconized eighty-four Bishops, including ten for French sees, was the occasion of a notable allocution by the Holy Father. "Every day," said the Pontiff, "the increasingly sad storm of vicissitudes is beating down on the Church, involving great misery.

"More than ever now," his Holiness continued, "the Church can be compared with a ship buffeted by the waves in the midst of the ocean. But our faith does not vacillate in the least. Indeed, we are more than ever sustained by our belief in the efficacious assistance of Christ, who, when the time to succor us comes, will rise and command the wind and sea to go down, so that the perfect tranquillity somewhat desired will beam on us."

The greatest comfort of Catholicism, a comfort which is confounding the enemy, the Pope added, is the singular concord which prevails throughout the episcopacy as truly united to us. May God make all Catholics conform to these most brilliant examples of their pastors and follow their directions. This imposes a sacred duty on the Christian profession, which is emphasized by the present needs of religion, namely, that where (alluding to France) here is hostility against the Church, the people there should be urged to proceed with compact strength, and in the regions (alluding to Spain) where hostility is threatened, Catholics should generously sink all personal animosity and dissensions and neglect no means permitted by the laws and by the Christian conscience to overcome the evil."

## The Blessed Virgin Mary.

The peace which Christ came to bring upon the earth has been much disturbed lately by those heretics who, from high places in the Church, have been denying the virgin birth of the Saviour. We cannot look with indifference upon the attempt to tone down the faith of the Church to suit reason. We take it ill that any one should give the lie to the Archangel Gabriel. We cannot think as meanly of the historical accuracy of such historians as Matthew and Luke as do these new heretics. To us it is a vital matter that our Lord was born of the Virgin Mary, for it assures us of the sinlessness of His humanity, and the integrity of His divinity. The Virgin Mary does not thereby become an object of adoration. She remains the sweet humble "handmaiden of the Lord." Her wonder at the Incarnation becomes our wonder, and her Magnificat the Church's song of praise. — The Lutheran.

## FREEMASONS RESPONSIBLE.

THEY HAVE BEEN WORKING FOR YEARS FOR DOWNFALL OF CHURCH IN FRANCE SAYS ONE OF THEM.

Statements charging French Freemasons with the responsibility for the present situation in France were corroborated by Francois J. Loisel, of South Orange, N. J., who is a former member of a Parisian Masonic lodge, in an interview with a reporter of the Monitor, of Newark.

"For the last five years French Freemasonry, which I have renounced, has worked assiduously for the downfall of Catholicism in France. The work was on the public program, and I have reports of conventions and published articles to verify what I say. I never helped any movement with such an object in view and resigned from the lodge because of the attitude of the French Freemasons toward religion.

"Its power was directed toward breaking the Concordat. Every law advocated by them had this object in view, and the Masons of the present situation in France were corroborated by Francois J. Loisel, of South Orange, N. J., who is a former member of a Parisian Masonic lodge, in an interview with a reporter of the Monitor, of Newark.

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"It goes without saying that you should love your Divine Friend as He has first loved you. You should love Him more than any earthly creature, for His love for you surpasses that of any human being.