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# The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, FEBRUARY 21, 1903

1270

## The Catholic Record.

LONDON, SATURDAY, FEB. 21, 1903.

### AN INFAMOUS LAW.

The Protestant Ministerial Association of Montreal should not worry about trying to give a semblance of respectability to the Law of Associations which is causing so much trouble in France. It requires considerable nerve to make the attempt, but we think that it may be left to other than members of the Association. It is also a waste of time, and we submit that a review of the situation will convince them of this fact. These gentlemen might deliberate for ever and a day without our saying a word. But when they undertake to defend the infamous Law, and to regard it as a harmless bit of legislation, it is about time for their friends to advise them not to talk unadvisedly with their lips. The men who are at the head of affairs in France have no hesitation in betraying the import of their designs. They have, it is true, talked about liberty, etc., but this dupes those only who want to be duped. Their aim, as we have said before in these columns, is to destroy all religion. *L'infame C'est Dieu* is their platform. The war against the Religious Orders was the first move in the campaign. The men who support the campaign desire—they have said it explicitly—to sap the spirit of all religion. Combes declared in 1890 that as all ancient beliefs more or less absurd, and all erroneous, are tending to disappear, it is in the Lodges that the principles of true morality find an asylum. Now what has the Ministerial Association to do with all this except to condemn it? It matters little, of course, what they do in the matter, but it would be a relief to know that they are able to see the facts as they are and to recognize once in a while that every attack against Catholicity need not necessarily be in consonance with the spirit of justice.

### FRANCE'S TRUEST FRIENDS.

Dr. Amaron told his hearers that the contention of the French Government was that the clerical orders, and especially the Assumptionists, were instilling unpatriotic and unrepudiated principles into the minds of the young, and were therefore a menace to the stability of the Republic.

We have heard this ever now. We have read it in newspapers, but we have never seen an iota of evidence in proof of it. But it passes as truth all the same, because some journalists and others—even they who avow a repugnance to crookedness—are, when Catholic interests are at stake, devoid of the most elementary notions of fair-play. If the members of the Association allow the plea of the French Government in justification of its action, why not give the other side of the question? If they must play the game of controversy, let it be such as will commend itself to the consideration of every fair-minded Canadian. Is it fair to cite the charge of being unpatriotic—for which, bear in mind, no proof has ever been advanced—and be silent on what the Religious have to say of themselves. Take, for instance, the Assumptionists. To the average Canadian the name represents little. He knows nothing about them save what he hears from public prints, whose sources of information are oftentimes poisoned by falsehood. They who do know are well aware that the Assumptionists have rendered signal services to France. They have been prominent in educational matters, unwearingly in their ministrations to the poor and afflicted. As they say themselves, "Our spiritual life, our capital as religious, the very reason of our existence is found in our motto: Thy Kingdom Come—the coming of God's reign over our own souls by the practice of Christian virtues and the evangelical counsels conformably to our vocation; the coming of God's reign in the world against Satan, and the conquest of souls purchased by our Lord."

It is easy, it may be said, to make this profession; but the Assumptionists have written it out in their own lives in their different institutions, and in hearts that are safe from the defiling and destroying hands of God's enemies. Granted that their denunciation of abuses was in unmeasured terms. But could it be otherwise? Silence, or the accents of compromise, would have branded them as abject traitors and cowards. They spoke out because they feared God rather than man, and because they saw in irreligion and immorality a menace to the land they loved, and to which they had given unmistakable proofs of devotion. Their

denunciation was the fit language of Christians. And it seems to us that their attitude in the face of disturbers of public order, of Masonic puppets and frenetic atheists, should find honor among those who still believe in Christianity. If by patriotism we mean the dissemination of ideas and employment of methods that tend to make a country a weakling among nations, then do the Assumptionists merit the opprobrium of their enemies; but if we mean by it true citizenship, which is inspired and safe-guarded by religion, they are the truest friends of France.

### THE FREE-THINKERS AGAIN.

Sometime ago we published an article on the tactics of the free-thinking fraternity in and near Toronto. Since then we have been told that the said article was ridiculous, hasty, unscholarly and various other things. Free-thinkers—a name by the way, indicative of their great intelligence—must be handled circumspectly. They may yawn about the Church and dish up schemes for the alleviation of the woes of the workingman, and one must bear it patiently. They may revile things sacred to many, and yet expect consideration at our hands. We are unscholarly. Of course. We venture to say, however, that our friends are ignorant of what the term implies. It is merely one of their cant phrases.

They prate about their originality, emancipation from creeds, superiority to the poor deluded priest-ridden Catholic; but we question if there are in the Dominion men as hide-bound and incapable of thinking for themselves as these very same gentry. All during their concocted career they subsist on tit-bits from the writings of the leaders of up-to-date thought. They can swallow anything with an infidel tag on it. Huxley or Spencer gives them their philosophical pabulum, Karl Marx and Lassalle their ideas for the uplifting of the workingman. And so they are original and scholarly, and unlike the ordinary citizen who has no quarrel with his God.

For their benefit, and for the Catholic who feeds on the mush of the current magazine, we quote the following words of Brownson:

"I never in a single instance found a single article, dogma or definition of faith which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed or modified, or in any respect altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Church or felt it restrained, or myself reduced to a state of slavery."

### THE RESULT OF FALSE EDUCATION.

Cooked cable dispatches and editorial maunderings thereon are responsible for the opinion that French schools are, despite the outcry of special pleaders, getting along very nicely. It is merely another way of favoring the cause of the gentleman who rules France.

At the request of a reverend pastor we furnish an anecdote in the shape of a few quotations from and article written by the distinguished Father Campbell, S. J. We advise our readers to preserve them if for no other reason than to impress upon their minds the folly and danger of the attempt to teach morality without religion. The article was written about eight months ago, but its statement of conditions is as true to-day as when it was first published.

Father Campbell says that as a matter of fact school-morality in France is divorced from all religion. There is not a shred of it left.

He objects to this teaching of morality without religion because the teachers are incompetent, morally and intellectually. He takes them as they are described by their compatriots.

Added to the incompetency of the teachers comes the incoherency of the doctrines which they are supposed to inculcate.

"It is impossible," we are told, "that the books which these teachers write should have any unity of moral conception, coming, as they do, from such varied sources. Not infrequently the strong political or religious bias of a writer gives a one-sided coloring to his statements. Some are greatly concerned about certain national tendencies. One, alarmed by the internationalism of socialism, lays great stress on patriotism; another has at heart the overthrow of traditional superstitions; another drives at alcoholism, another appeals for toleration, etc." It looks like a pedagogical madhouse. Nor is it difficult on our part to find other discordant voices that swell this ethical Babel. Thus, in addition to the books already written, we have, in this single year, M. Brochard in his *Morale au*

to accept the morality of the Greeks which counsels but does not command. M. Canteau in his *Revue de Morale* insists that morality is empirical and has nothing to do with metaphysics. M. Duman in his *Principes de la Morale* makes it consist in living in conformity with one's self and universal nature. M. Lalauze in his *Personnalite Morale* considers it to be what you could explain to an intelligent, impartial man, independent of habit, tradition, fashion, opinion or example. Three more come in with a compromise between Kantism and naturalism. M. Ravaisson discovers it in the creative power of God revealing itself. M. Lanson says that the sciences, from chemistry to biology, are the moral basis. Bourdeau goes farther and deduces it from biology, anthropology, psychology and sociology as being so many manifestations of life. M. Hallevs harks back to the evolution of Spencer. M. Moch wants us to accept human solidarity as the starting point. Several others object to Catholic morality in any shape, because it would make the whole world an uninhabitable monastery, and finally M. Tivier in his *An pays des Systemes* throws them all aside and returns to Aristotle.

The Teachers' Association of Bordeaux, which is the most influential in the country, and the *Ligue pour l'Enseignement* of Caen, have both passed resolutions urging that the part of moral instruction referring to God be dropped.

For those who are not affected by the religious aspect of the case it will perhaps be startling for them to learn that the new educational movement is bitterly anti-patriotic and anarchistic. Here is an instance of it that comes to hand in a popular book called "Temps Nouveaux" and quoted by Albert Vandal in the *Correspondant* of March 25, 1902.

An example is given of an ideal schoolmaster. "Thanks to science and history," says this paragon teachers, "I can inculcate in the minds of my scholars sound notions which will help them when they reach man's estate to destroy in themselves all idea of God or country."

It is no wonder that M. Jacques Porcher, in the *Revue bleue*, describes a large part of the French youth as sceptical, ironical, prematurely corrupt, indecent, fast, and above all profoundly lacking in reverence. M. Lavedan in his work on *les Jeunes de l'Esprit de la France*, says that "the French small boy gives him a chill along the spinal column. As for heart, he has nothing; brains, next to nothing. But for muscle, nerve, sinew and stomach, and above all, conceit, he is overwhelming."

A writer who had exceptional opportunities to judge of this deplorable condition of affairs and who has put his whole heart in the effort to remedy it, Deschamps assures us, says: "The woes of France are increasing instead of diminishing and intellectual vitality is growing weaker day by day. The youth I see around me is more precociously corrupt than I was twenty or thirty years ago and blackguardness is growing rapidly in the child and the weakling. There are good elements in the rising generation, but what frightens me is its feebleness."

### CHRIST THE ONLY TRUE REFORMER.

THE ONE ENDURING NAME IN HISTORY, SAYS CARDINAL CIBRON, February 2. "Christ, the Only Enduring Name in History and the Only True Reformer of Society," was the subject of Cardinal Gibbons' sermon at High Mass in the Cathedral yesterday morning. Despite the bad weather the edifice was crowded. The Cardinal said:

Jesus Christ is the only enduring Name in history. He exerted to-day a vital influence on the political and social as well as on the moral and religious, such as was never wielded by any earthly ruler. In contrast with the founders of empires, of systems of religion, and of the framers of laws, we may say of Him, in the language of Holy Writ: "They shall perish, but Thou shalt remain, and all of them shall grow old as a garment. And as a vesture Thou shalt change them, and they shall be changed; but Thou, O Christ, art always the self same, and Thy years shall not fail."

Kings and Emperors have sought in various ways to perpetuate their name and fame. But their deeds and their very name, have faded away in the lapse of ages; or they have left after them the shadow of a once mighty name which now evokes no enthusiasm and inspires no lofty sentiments.

The Kings of Egypt erected for themselves those mighty Pyramids, which were to serve as tombs to preserve their mortal remains and as monuments to immortalize their glorious deeds. The Pyramids exist unto this day amid the sand of Egypt after a lapse of five thousand years, and they seem destined to be as enduring as the mountains. But who are the Kings that built them? What have they done in their day? The diligent researches of historians and antiquarians leave us to move or less conjecture as to the names of the monarchs who erected them.

BUILT NO TOMB FOR HIMSELF.

Christ our Lord built for Himself no tomb, and He left no instructions to His disciples to erect one for Him. When living he could say of Himself: "The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay His head." And He had no monument when dead which

could be called His own. He was buried in the tomb of a stranger, Joseph of Arimathea. There was no inscription on His tomb, but His name is emblazoned on the pages of history and is indelibly stamped on the heart of humanity.

And even His tomb is honored to-day as no resting-place was ever honored before or since His time. The Prophet Isaiah had predicted that "His tomb shall be glorious." And how well is the prophecy fulfilled! It is now the rendezvous of the nations of the earth. Christians and Mohammedans, Greeks and Latins are contending among themselves as to which of them shall have the honor of guarding and adorning the church where His body was interred.

Other men have sought to immortalize themselves by military exploits and conquests. Alexander the Great extended his dominion over the continent of Asia. Kingdom after kingdom yielded to his sway. He longed for new worlds, but he might subdue them. But scarcely was he laid to rest in his grave when his vast empire was dismembered and parceled out among his lieutenants. Who cares now for Alexander? What enthusiasm does his name evoke? Where is the mausoleum erected to him? His history is known to a few scholars, but the great mass of humanity know of him as little for Alexander the Great as for the coppersmith mentioned by St. Paul.

FOUNDED SPIRITUAL REPUBLIC.

Nearly two thousand years ago Jesus Christ founded a spiritual republic. He established it not by the material sword, but by the sword of the Spirit, which is the word of God. He established it not by brute force, but by appeal to the conscience and intellect of humanity. He conquered not by enslaving the bodies of men, but by rescuing their souls from the bondage of sin. He conquered not by shedding the blood of others, but by the shedding of His own blood. And the spiritual kingdom which He founded exists to this day, and is continually extending its lines; and it is maintained and consolidated not by frowning fortifications and standing armies, but by the invincible influence of religious and moral sanctions.

Jesus Christ hanging from the cross has drawn to Himself a mightier host than ever followed the standard of Caesar and Alexander. "When I am lifted up from the earth," He declared, "I will draw all things to Myself." Other leaders have captured cities, Jesus has captured the citadel of the heart.

CHRIST INSPIRES LOVE.

In contemplating those great men who have been conspicuous in history, the predominant sentiment we feel toward them is one of admiration. And our admiration increases in proportion as we see them ascending the pinnacle of fame. But we cannot be said to love them. They are too far removed from us to be loved. They dazzle us by their splendor, but do not warm our hearts. A man to be loved must come down to us. He must be loved on familiar terms with him. Christ in this respect differs from all other great men. We not only admire and worship Him, we love Him. He has come down among us. He has become one of us. He has lowered Himself to our estate. He has shared in our sorrows and infirmities. He has become the Son of Man that we might become the sons of God. He has been our Friend, our Brother, our Counselor.

Millions in every age have followed themselves under His banner, and are ready to die for Him. Other sovereigns have signalized their reigns by framing laws for the government of their respective countries. Numa Pompilius, and long after him, Justinian, made laws for Rome. Solon and Lycurgus framed laws for Greece. Alfred the Great and Edward the Confessor compiled laws for England. Napoleon compiled laws for France, which are well known by the title of the Code Napoleon. All these statutes were most useful in their day and generation. They were justly admired for their wisdom. But these laws were national in character. They were suited to the type of one particular people, and were framed for one particular form of government. They grew more or less obsolete in the course of ages. The people outgrew them, and a change in the form of government involved a change in the fundamental laws of the country.

A CODE OF LAWS THAT ENDURES.

Christ has left us a code of laws in the Gospels. These moral precepts are immutable, because they are founded on the eternal principles of truth and justice. They have already stood the test of two thousand years; they are as vigorous and as authoritative to-day as when they came from the lips of the Divine Founder. And they will be binding in the consciences of men as long as human society itself shall last. They are adapted to all times, to all places, to all circumstances and conditions of life. They are in force in every system of Government, in absolute Empires, in constitutional Monarchies and in free Republics.

They appealed to the intellect and conscience of the ancient Greek and Roman; they appeal now to the subjects of Great Britain and to the citizens of the United States, as well as to the native tribes of Australasia and North America. The Sermon on the Mount and the Great Commandment of Charity: "Thou shalt love the Lord thy God with thy whole heart and soul, and thou shalt love thy neighbor as thyself," are as much binding on us as they were on the primitive Christians.

THE SUN OF JUSTICE.

Christ, then, is not merely a man of

history. He is not like other great men who have appeared in the theatre of life, have played their part and disappeared from view. He is not a meteor that has flashed across the firmament of the world and was suddenly extinguished. No, He is the Sun of Justice, shining on men down the ages, enlightening their minds, warming their hearts and causing the fruits of grace and sanctification to grow into their souls.

He is walking to-day on the troubled waters of life, as He walked of old on the Lake of Genesareth. When Peter beheld his Master walking on the sea, he fancied it was only an apparition. But Christ was there all the same. No less truly is He moving on the agitated waters of life, as He is lifting up many a sinking soul from the sea of sorrow and tribulation, and saying to the warping elements, "Peace, be still."

Countless multitude of hungering souls following our Saviour to-day as they followed Him of old into the desert, and are receiving from Him the bread of heavenly consolation. Oh! how many a desolate heart cries out to Him in its anguish with Peter and says, "Lord, to whom shall we go but to Thee? Thou hast the words of eternal life."

CHRIST EVERYWHERE.

Jesus Christ confronts us at every step. We see Him with the eyes of faith. We hear His friendly voice, we feel the warm pressure of His hand. His name is on everybody's lips. Lives innumerable are written of Him. Volumes are published commenting on every word that fell from His sacred lips.

Christ is the only living force that can regenerate society. He is the only genuine social reformer. The nation is sick, and the malady is all the more dangerous because the patient is unconscious of the disease. We are so conscious of material prosperity that we are become indifferent to the higher aspirations of the soul.

BARBARISM OF UNDOULDEDNESS.

If Christianity is the highest type of civilization—and who can deny it—then it is not true that we are retrograding instead of advancing in certain lines? We glory in our system of universal education, in our enormous wealth and power in our territorial expansion. But these advantages are not evidences of Christian progress. Two thousand years ago pagan Rome had all these temporal blessings. The wealth of the nations poured into her lap. Her empire extended over three continents. She far excelled us in the arts, in oratory, poetry, philosophy and literature, and in all the refinements of cultivated society. Her paintings and sculpture, her literary productions are still our models. And yet, while she was in the zenith of her material splendor she was in a state of moral and political decay. In fact, she was lapsing into barbarism. There is a barbarism more dense than the barbarism of the savage tribes of the forest. For the children of the forest, taught by the God of nature, adored the Great Spirit. I speak of a barbarism which eliminates God and an overruling Providence from the moral government of the world, which takes no account of a life to come, and of the responsibilities attached to it.

THE DIVORCE EVIL.

There is a social scourge more blighting and more destructive of family life than Mormonism. It is the fearfully increasing number of divorce mills throughout the United States. These mills, like the mills of the gods, are slowly but surely grinding the domestic altars of the nation. Husband and wife are separated on the most flimsy pretexts. And as if the different States of the Union were not sufficiently accommodating in this respect, South Dakota has the decree of divorce for the mere asking of it, on the sole condition of a brief sojourn within her borders. I can conceive no scene more pathetic, or that appeals more touchingly to our sympathies, than the contemplation of a child emerging into the years of discretion, seeing her father and mother estranged from one another. Her little heart is yearning to love. She longs to embrace both her parents. But she finds that she cannot give her affection to one without exciting the resentment or displeasure of the other.

A QUESTION OF RIGHTS.

A lady prominent in social life said to me last year in Newport: "I do not recognize any law, human or divine, that can deprive a husband or wife of the right to separate and to enter fresh