

The Catholic Record.

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

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The Praying of a Child.

Pray, little child, for me to-night
That from thy lips, like petals white,
Thy words may fall and in His feet
Bloom for His path like fragrant sweet!
Pray, little child, that I may be
"Childlike in innocence like thee."
And simple in my faith, and true
Through all the battles' heat and dust!

Pray, little child, in thy white gown,
Beside thy bed, kneeling down;
Pray, pray for me, for I am poor,
Thy white words on soft wings will go
Unto His heart, and on His breast
Light as blown doves that seek for rest,
Up the pale twilight path that gleams
Under the spell of starry dreams!

Pray, little child, for me, and say:
"Please, Father, keep him firm to-day
Against the shadow and the care,
For Christ's sake!" Ask it in thy prayer,
For well I know that thy pure word
Canst louder than any voice be heard,
When the great moment comes that He
Shall listen through His love for me!

O, little child, if I could feel
One atom of thy faith so real,
Then might I bow and be as one
In whose hearts many currents run
Of joyful confidence and cheer,
Making each earthly moment dear
With sunshine and the sound of bells
On the green hills and in the dells!

Pray, little child, for me to-night,
From that thy lips in sunset light
One word may fall with all its sweet
Upon the velvet of His feet,
That He may lift me overboard,
To tender peace over to be heard,
And lay it, granted, on the pile
Signed with the signet of His smile!

—Baltimore Sun.

A MASONIC DISPUTE.

Freemasonry being a secret society, it is of course somewhat hazardous for the uninitiated to write with any assurance about its objects, character and methods. However in spite of its alleged secrecy from time to time certain facts leak out which throw a considerable light on the subject. In English speaking countries Freemasons are for the most part regarded as a harmless set of people, who dress themselves up in quaint costumes, take part in good dinners, and go once a month or so to lodge. They are generally supposed to be included in their ranks, and these in many cases such excellent men, that one feels that their masonry must be an exceedingly harmless matter or they would not have anything to do with it. But while the majority of masons in England are no doubt perfectly harmless people, there is no doubt that the society, with which in their innocence and in good faith they have become associated, is very much the reverse. The documents which have found their way through one cause and another from the real leaders of masonry into the hands of the authorities of various governments, as well as information which has leaked out through, it may be, the perfidy of disgraced brethren of the craft, show that the Holy See knew quite well what it was about when it condemned the society not only on the continent but in every part of the world. The average English mason is wont to scoff at the information contained in the many books written on the subject and to say that the writers know nothing about what they are writing. But a reason for this may possibly be that these masons themselves know next to nothing about the real meaning of the fraternity. For it is only to those in the highest degrees that the real secrets are revealed, and the average English mason has only been initiated in the first three degrees, which as masonic writers themselves have said in certain documents to which we have referred give practically no secret at all.

However whatever may be said for the craft in English speaking countries, which we are willing to admit is, as far as the intention of the majority of its adherents is concerned, harmless. In Italy things are much better known, and here to be a mason means to be connected with the avowed enemies of the Church, if not religion generally. During the last year several revelations of masonry have been made through various circumstances, with which it is connected. The trial of the ex-Minister Nasi brought out evidence which was very damaging to the fraternity, and this was followed by a congress of the supporters of the craft held in Rome last April, and now a dispute which has arisen among the highest degrees, which has found its way into the public press, has confirmed, and added to, the former revelations. We may mention too, before going further that there is an official organ of masonry in Italy, which though it is presumably intended only to be circulated among masons, yet as a matter of fact often falls into the hands of the profane, who without hesitation publish extracts from it. The dispute to which we refer and which we consider is of sufficient interest to those who wish to be more enlightened on the subject of this diabolic means of fighting against the Church to describe at some length, has arisen mainly in connection with the debate on the proposal laid before the Parliament to abolish religious instruction in the primary schools.

The information we give is taken mainly from one of the Roman papers which though not professedly in any sense a masonic organ, has yet, if we may believe the anonymous writer of a series of little books lately published on masonry, three brothers the craft on its staff and is generally well informed on the subject.

For the benefit of those who have not studied the subject it is necessary to say something about the organization of masonry as a whole. The whole society is divided into national divisions, presided over by a Supreme International Council. Each national communion, as it is called, consists theoretically of thirty-three grades or degrees, each of which has its own lodge, though in fact only a certain number of these degrees are in existence. Each of these has its tribunal to watch over the conduct of the brethren, and to penalize those who are proved to have acted contrary to their masonic undertakings. The supreme body in each country is known as the Grand Orient, and this is assisted by the council of the thirty-third degree, or as it is generally called the council of the 33. This consists of thirty-three executive members, who alone have the power of voting, thirty-three honorary and thirty-three additional members the president of which is known in Italy as the *Soverano Gran Commendatore*.

Having given this preliminary information we can proceed to the present dispute. For a long time, it seems, there have been two parties among the ruling powers of Italian masonry, one the older conservative party, which is also monarchical, the other the younger democratic party which is liberal in the most advanced sense of the word. The late discussion however on religious instruction seems to have brought the division between these two parties to a head. When the bill for the abolition of such instruction was introduced, an amendment was proposed more radical in its effect than the original bill. This amendment according to the democratic party of masons was one which every true brother of the craft was bound to support. As a matter of fact, however, certain deputies, who were well known masons voted against it and helped thereby in its being lost. This provoked the rage of the greater number of Italian masons, who called for the punishment and expulsion of the offending members. However the Grand Orient was generally against such steps being taken, and in the council of 33 a small party supported its opinion. This party, though small, seems to have been powerful and in consequence of its opposition the Gran Commendatore resigned, his place being taken for a time by the next in command, who by the way appears to be a Protestant preacher at Florence, who it is said was merely an instrument in the hands of the minority. In consequence of the strong feeling in the different lodges throughout the country it was determined to have a congress when the subject of the expulsion of the offending deputies was to be discussed. However this congress it seems did nothing very definite in the matter in consequence of which the dispute continued.

Meanwhile the acting head of the supreme council had in a somewhat high handed manner, of his own accord, without reference to the councillors, suspended some twenty nine brethren including eight members of the council itself. Last week in accordance with their usual custom the council of thirty three met on midsummer day to discuss business and elect a new chief for the coming year. At this meeting the eight suspended members, though present in the palazzo where the headquarters of Italian masonry is fixed, were not allowed to take part in the proceedings. This raised a great deal of discussion: a number of those present calling on the president to reinstate them and urging that their expulsion had been contrary to the rules of the society. The president was at first inclined to yield, but the member, who is said to be the chief power in the minority, objecting, he suspended the meeting and promised to give his answer in the afternoon. However at the afternoon meeting though the members waited for him for some hours he did not arrive. Exasperated by this delay the masonic party strengthened by other members, who had arrived from other parts of the country in the meantime, determined to begin proceedings without the acting president and his party. They did and proceeded first to reinstate the suspended members, and then to re-elect the president of the former year, who as we have said owing to the opposition of the minority had resigned. It is said that this re-elected Gran Sovrano will be able to retain his position, and that the reign of the powerful minority is over. One of the first actions of the new power will, it is expected, be the expulsion from the masonic body of all those deputies who voted against the amendment for abolishing religious instruction, and among these will be included one of the members of the Government, who according to one of the papers is the Hon. Rava, the minister of Public Instruction.

The *Giornale d'Italia* publishes an interesting interview with a leading mason which throws further light on the position. Being asked the cause of the present trouble in masonic circles, he stated that it was due entirely to a very small section of the society which had succeeded in getting themselves into the supreme council though altogether unfit for the position, and who thought that they were going to guide the course of masonry according to their own ideas. Masonic constitutions, this mason said, give unlimited power to the council of thirty three, and the power of the Gran Sovrano is absolute. It was owing to this that the minority, who by cheating and violence had succeeded in filling the important posts with their own friends, one of which was that of the acting president, had been able for some time to maintain so powerful a position. This official, the Protestant preacher of Florence, had in

order to make things easier for the carrying out of their policy, suspended practically the whole of the *giunta*, the executive that is, of the Grand Orient, as well as eight effective members of the council of thirty three. Asked what the policy of this small minority was he replied that it was reactionary, and worse it was that of making masonry the instrument of the present Government. Another important point was brought out by this interview. The interviewer asked whether in the opinion of the mason, who was being interviewed, the Government had been responsible for the dissemination and whether it wished the overthrow of the masonic body. He replied that he thought that the Government had indirectly influenced the party which had succeeded in upsetting the peace of the council. It desired, he said, not the ruin of masonry but it was interested in creating disunion among its members. And the reason, he added, of this was obvious, which was that in the coming election Government had to fear the popular bloc, and that had been created mainly through the action of the masonic body. The main question he added, on which the elections would be fought would undoubtedly be that of religious instruction, for this purpose the masons would form in different constituencies a liberal bloc, and the Catholics and Moderates would form in opposition to this another bloc, and the Government was, therefore, frightened of falling between the two. Should the late proceedings not have succeeded in putting an end to the strife, the whole matter would be referred to the Supreme International Council of Masonry whose decision would be final.

There are a few points brought out in the account of this disturbance which seem to us should be especially emphasized as showing the real nature and power of masonry. First of all it is made quite clear that masons are by the fact of their masonry placed under a species of tyranny, which deprives them of all liberty of public action. It is constantly the boast of masons that their position does not involve any interference with their politics. But this discussion shows this to be fallacious, the whole trouble has arisen over the political actions of certain masons in Parliament, which called for a general desire for their expulsion from the society. The small party, which for whatever reason resisted this general desire, has been crushed by the majority, a proof indeed that the general tendency of the body is to control the action of its members.

The next point is the open avowal of a leading mason that masonry is responsible for the present blow which is being done to the work of adapting herself to the anti-clericalism which has disgraced Italy for the last year or so. Most of us knew this before but such a confession on the part of one so intimately connected with the craft is of great value. Masonry is here, then, openly, as far as the majority is concerned, anti-religious and those masons who might privately wish to be otherwise, and under the absolute rule of one, who, so long as they remain in the society, can impress upon them his own views. And if this is possible here why should it not be so in other countries? What guarantee has one who is initiated at an English lodge, for instance, that he may not be called upon to vote against his religion? What guarantee have the outside public got that the questions brought up in connection with religion, as for instance that of religious education, are not influenced by masonry? There may have been a break between English masons and those on the continent, but yet they are all masons and therefore presumably under the same constitutions, and willing, or unwilling, instruments in the carrying out of the object of masonry—whatever that is. It is significant in this connection to note that the greater number of masons in this country belong to what is known as the Scotch Rite. It is also interesting to notice the mention of the Supreme International Council whose decisions are final—how many countries are under the jurisdiction of this Council? Lastly, though we will not comment on it, it is exceedingly significant that a Protestant preacher can be at the same time preaching the Gospel and presiding over the supreme Council of Italian masonry. What connection is there between masonry and Protestantism.

A Distinguished Convert.

Rev. Dr. F. M. Kolbe, editor of the *Catholic Magazine* for South Africa, celebrated recently the silver jubilee of his priesthood. Dr. Kolbe has had a remarkable career. His father was a man of great endurance in Protestant missionary circles in South Africa. He published a Herero dictionary and several other works of South African importance. They still sing his hymns in the Dutch mission churches.

It was at Paarl that Dr. Kolbe spent his childhood. Hence he was sent to London to the Protestant Missionary School at Blackheath; but he returned to complete his studies at the South African College. Again he was off to London, this time to study for the law, and he was entered at the Inner Temple. When he returned again to South Africa he was a Catholic priest and doctor of divinity.

It would be a great task indeed to give anything like a full account of Kolbe's career during the past twenty-five years. He is now one of the most prominent figures in the South African educational movement. He has taken a great part in training teachers in the Catholic schools. He has long been a member of the University Council of the Cape of Good Hope.

DREAMS OF HIGH-CHURCHMEN.

DR. MCGARVEY SAYS CANON 19 KILLS THE CATHOLIC MOVEMENT IN EPISCOPAL CHURCH. INDIVIDUAL CONVERSION THE ONLY HOPE.

Dr. William McGarvey, until recently rector of St. Elizabeth's Episcopal Church, Philadelphia, and now living in retirement at Rehoboth, Del., preparatory to studying for the Catholic priesthood, has issued in pamphlet form, with some additions, his protest against the open-pulpit canon which was the direct cause of his withdrawal from the Episcopal communion.

"One of the lines of apology by which it is being sought to reconcile Episcopalians to the open pulpit," says Dr. McGarvey, "is the consideration that after the non-Episcopal ministers have been invited with sufficient frequency into Episcopal pulpits, they will be so flattered, and will become so enamored of the ways of the Episcopal Church that they will desire to receive the laying-on of her hands and to abide in her tents forever. But these ministers, moreover, there are many things yet remaining in the Episcopal church which are rather obsolete, judged from a modern Protestant standpoint. Ought she not to be willing to lay aside all these features if she is really in earnest about Christian unity? Bishop Doane foresees the possibility of such demands being made, and adopting the words of Bishop Brent, has hastened to hold out to the Protestant world the assurance that the Episcopal church is only at the beginning of the work of adapting herself to the Protestant bodies around her, and that she is prepared to make other and greater concessions for the sake of winning the fellowship of the Protestant church. . . . The Episcopal church has turned away her face from the churches of the Apostolic Succession to the churches of modern Protestant thought, and with them she will walk from henceforth hand in hand.

"To the doctrine and discipline of this open-pulpit canon every clergyman is committed by virtue of his promise of conformity to the doctrine and discipline of the Episcopal church. This is the inconsistent and humiliating position in which every High Churchman who holds the Catholic doctrine of holy orders finds himself at the present moment, and as long as he accepts that position he is committed to its principles. It avails nothing as a refuge to say that the canon is unconstitutional. So was the Arian heresy, so has been every heresy which has arisen up in the Church; they seem all contrary to the constitution of divine revelation. But that fact did not excuse the Episcopal enactors of unorthodox formulae from the charge of heresy, nor did it excuse those who remained in communion with them from being partakers in their evil deeds. The grave significance of this canon cannot be hidden. It makes possible the admission of heretics, even Arians, into the pulpits of churches dedicated to the worship of Jesus as God. And that legal possibility has been realized, and desires of the divinity of our adorable Redeemer have been allowed to teach in Episcopal churches. In such a state of affairs, what is the duty of the High Church clergyman who desires to be honest in observing the engagements made by him as conditions of his ministering in the Episcopal church, and at the same time to be loyal to his Lord and Master? He has but one course before him as an honest and a living man. That is, to withdraw from the communion of the bishops, who by their active votes or by their silent acquiescence were responsible for the enactment of the open-pulpit canon.

"This disposition to turn to the Protestant bodies, and to make common cause with them, Dr. McGarvey goes on, "is not confined to the Episcopal church in this country. Throughout the world, wherever Anglicanism is found, the same tendency is manifesting itself. In England, Canada, in Australia, as well as in the United States, it is toward the churches of the Reformation that the Episcopal church is everywhere turning her face. At first it seemed that this was the result of the ascendancy of a new and foreign principle within Anglicanism; that Broad Churchmen had simply by the force of worldly influence captured the Episcopal church and was committing her to a line of action contrary to her essential life. A careful reading of history, and the consideration of the whole phenomena of the Anglican communion will convince the thoughtful student that this is not so. The Episcopal church in moving towards the other Protestant churches is but instinctively surrendering herself to the logical current of her own real life. That life has long been pent up behind the dykes of High Church theories. But these theories are giving way one by one before the pressure of an energy impatient to be free. And before very long Anglicanism will be rushing onward to the end to which its origin predestined it, and from which no power can any longer hold it back.

Dr. McGarvey sketches the hopes entertained by those who have been identified for years with the Catholic movement in the Protestant Episcopal church and shows how these hopes have been disappointed.

It is clear now, he says, that the Catholic movement was not for the re-

habilitation of the Church of England, but was the breath of the Spirit of God breathing upon individual Anglicans and carrying them onward, little by little, to the time when they should be ready to be gathered into the kingdom of the Catholic Church.

"And now that divine breath has brought those who have been yielding themselves to its influence so far that they are standing before the City of God. At the gate of this city stands Peter, living on still in his Successor, to whom the Lord gave the charge, 'Feed My lambs, Feed My sheep.' And in every land many are the souls who, obedient to heavenly calling, are braving the world's scorn and penitently passing into the one fold of the holy Roman Church, and therein are finding the certitude, the peace and the joy which they sought for in vain outside the City of God.

"But great is the distress of others whom God's grace has brought so near the door of the sheep-fold, who are hearing the voice of the Good Shepherd, who are feeling the drawings of His grace, and who are not yet ready to enter. He has conceived to be the purpose of the Catholic movement. Like the disciples of old, they have had dreams of their own as to what should be the ultimate outcome of the working of God's grace in the Episcopal Church, and those dreams they are loath to give up. The spirit of God is constraining them with the hands of love to enter the City, and yet they stand still and will not go in. The thought of giving up their preconceived notions, of laying down their rifles, of taking the lowest places, of sacrificing friends or worldly gain holds them back from obediently submitting to him to whom the Lord has given the keys of His Kingdom. Some of them would fain parley with Peter, and are asking for this or that concession, and that their pride may be respected in this or that particular, so that their heads may not be bowed too low as they pass through the gate of the City. But to all such there come the voice of stern warning. 'Whosoever shall not receive the kingdom of God as a little child shall not enter into it.'—True Voice.

DEATH OF BISHOP CURTIS.

FORMERLY EPISCOPALIAN MINISTER, RECEIVED INTO THE CATHOLIC CHURCH BY CARDINAL NEWMAN.

Right Rev. Alfred A. Curtis, formerly Roman Catholic Bishop of Wilmington, Del., and for a number of years vicar general of the archdiocese of Baltimore, died in Baltimore last Saturday.

Alfred A. Curtis was born in Somerset county, Maryland, on July 4, 1831. He began his studies for the ministry of the Protestant Episcopal Church in 1854, supporting himself during his course by teaching. In September, 1856 he was presented for deacon's orders, and ordained as such in Cambridge, Md., and then sent to St. John's parish, Worcester, Mass. In March, 1859, he received the full Episcopalian orders at the hands of Bishop Whittingham of Maryland.

Mr. Curtis went to England in Feb., 1870, and in April of that year he was received into the Church at Birmingham by Bishop, later Cardinal Newman. He returned to Baltimore and entered the seminary of St. Sulpice in September, 1871, and there he remained till ordained to the priesthood by Archbishop James R. Bayley of Baltimore in December, 1874, and by him taken to the Cathedral as his secretary and assistant in the parish, where he had labored ever since.

As assistant at the Cathedral and private secretary to the Archbishop he served twelve years. On Nov. 16, 1886, he was consecrated Bishop of Wilmington. On May 2, 1897, he preached his farewell sermon at St. Peter's Church, having resigned on Jan. 23, 1896, on account of his failing health. On June 25 he received appointment as titular Bishop of Echinos, in 1898 he became vicar-general to Cardinal Gibbons in the archdiocese of Baltimore.—Boston Pilot.

"NEWS IS SIN."

In the editorial with this title in our issue of June 18th we said that the manager of the Associated Press had given this expressive definition of news. Mr. Melville Stone, the general manager of the Associated Press, writes to say that he never said anything of the sort nor anything approaching it, and we take this occasion to correct our statement as referring to him. What we should have said was that a manager of the Associated Press had used the expression. We apologize for even seeming to have quoted him, though that was not our intention. The definition is so obviously true that now it is becoming a commonplace, and during the last month or so it has been used in a number of periodicals. Lord Northcliffe, who as Alfred Harmsworth made the fortune for which he received his peerage and accumulated the political influence which made him a candidate for it through the trashiest newspapers that have ever been published, used the expression not long ago with regard to our American newspapers, claiming that they were worse in this respect than even the English newspapers. Anyone who has once heard the definition and realized its supreme aptness is not likely to forget it.

Since the occasion to refer to it has thus come to us, we cannot help but ask how long will the respectable fathers of families stand for the admission into their households of newspapers whose obviously plain mission it is to diffuse information with regard to various kinds of sin? Conditions, instead of getting better, are growing constantly worse

and worse in this respect, and the only hope seems to be that those who resent this newspaper decadence shall be roused to a sense of the awful social dangers that are involved. There is entirely too much laxity of feeling in the matter, too much of the ready conclusion that a few people can do nothing and that we might as well let things go. If the few took a determined stand it would not be long before a solid body of people would be won over to seeing this awful newspaper abuse in the right way. Until the danger is realized there is no hope of improvement—and news will continue to be sin.—Buffalo Union and Times.

CATHOLIC NOTES.

At both the Republican and Democratic conventions, the opening prayer was delivered by a Catholic Bishop. The Right Rev. Bishop Muldoon officiated at Chicago, and the Right Rev. Bishop Keane, of Cheyenne, at Denver.

Giuseppe Alla, who assassinated Father Leo Heinrich, O. F. M., in St. Elizabeth's Church, Denver, on February 25 last, was hanged in the county prison at Canyon City, Colorado, on July 15th.

The Scottish clergy lost a distinguished member last month in the person of the Very Rev. Hugh Chisholm, Canon and Provost of the Cathedral Chapter of Glasgow. Provost Chisholm was born in 1830 at Eskdale, Invernesshire.

Sir Antony MacDonnell, for a number of years Under Secretary to the Lord Lieutenant of Ireland has been raised to the peerage of England. It is eight years since a Catholic of the United Kingdom received a similar honor, and the recipient then also was an Irishman—Lord O'Brien.

Rev. Father Hunt, in charge of the Indian mission at Fort Totten, N. D., has translated and published a prayer book in the Sioux tongue. The printing and binding were done by the Indians of the mission themselves. Four thousand copies have been issued for distribution among the tribe.

Cardinal Gibbons is completing plans for his trip abroad, where, it is said, the reception awaiting him will be the most cordial ever given to an American ecclesiastic. His Eminence left New York, July 18th, on the Koenig Albert for Naples. He will be accompanied by several distinguished prelates and a number of priests.

At St. Elizabeth's Convent of the Sisters of the Blessed Sacrament, Philadelphia, on Sunday, Mother Edith and Sister Marianna, of the Protestant Episcopal Sisterhood of St. Mary, were received into the Catholic Church by Archbishop Ryan. Sister Edith, of the same community, was received by His Grace two weeks ago.

Joel Chandler Harris, author of the well-known Uncle Remus stories, and a journalist of distinction, died on July 3, at his home in Atlanta, Ga., after a month's illness of cirrhosis of the liver. A week before his death he was received into the Catholic Church. The funeral took place from St. Anthony's church, and was attended by a notable gathering of friends and admirers of the gentle writer.

When on July 11, a purse of \$1,500 in gold was presented to Rev. Frederick Bonneville, pastor of the Church of the Assumption, Chicopee, Mass., on his return from Europe, he refused to take it. "I cannot accept it," said Father Bonneville, as he averted his face to conceal his emotions. "With hundreds of my people out of work the sacrifice is too great. I want only your good will, not your money. God bless you all."

Pope Pius has ordered the customary medal struck on the occasion of the festival of the Apostles, Saints Peter and Paul, recalling the principal event of the year. The medal this year is somewhat remarkable. Pope Pius is represented as holding in one hand the encyclical "Pascei." A gesture of the other hand indicates a writing hydra crawling over three books styled "The Bible," "Tradition" and "Schools," and endeavoring to destroy the encyclical. The allusion evidently is to modernism.

The Rev. Hugh P. Smyth, styled by the late Pope Leo XIII. as "the church builder of America" for his activity in the Boston archdiocese in raising new churches, died in that city Sunday night. He was born in Ireland sixty-nine years ago. When twelve years old he came to Boston and after fitting for the priesthood at Niagara Seminary, near Buffalo, he was ordained in Buffalo in 1866. During his pastorate activity in and about Boston, the Rev. Father Smyth built some twenty churches, schools and convents. When his new parishes became well established he invariably made way for another pastor and sought a new field.

Prince D. Augustine Turbide, grandson of the great liberator of Mexico, and heir to the throne, has renounced the world, and joined the Third Order of St. Francis, at the monastery in Brookland, near Washington. He was born in 1863 in Mexico, and a year later, Maximilian was called to the throne by the Mexican monarchist party. Shortly before his death, Maximilian declared the young boy, Augustine de Turbide, to be his heir. After the establishment of the republic, the Turbides came to Washington. The prince asserts that he has renounced all political ambitions and will never make any attempt to regain his claims in Mexico. He expects to devote his life mainly to writings of a theological character.