

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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CLEMENCEAU AND HIS SYSTEM.

In the Nineteenth Century a writer says that M. Clemenceau never loses an opportunity of avowing a system, and this system is no other than hard and fast materialism—the materialism of forty years ago in all its crudeness, narrowness and overweening finality. The son of a Vendean doctor, who never allowed his children to be christened, he grew up a fierce revolutionist and a staunch atheist. He hates Christianity, which he always confuses with monasticism and the self-slaughter of ascetics, but he preaches self-denial and charity. If he does, the preaching is not based on his avowed principles. "Ought we," says another writer, who poses as a consistent denier, "be so wanting in logic as the devout people who have not the courage to be martyrs or false materialists, to whom virtue is yet honorable or imperfect—scaptoles who doubt of everything but their own doubt." Or, as Goldwin Smith declares in one of his recent works:

"The authority of religion, it seems to me, is religious. The sanction of its awards appears to be something beyond temporal interests, utility, or the dictates of law. In the absence of such a sanction what can there be to prevent a man from following his inclinations good or bad, beneficent or murderous, so long as he keeps within the pale of the law or manages to escape the police."

The paganism of to-day—and Clemenceau, we are told, is a devout pagan—is paganism which, sits at the feet of Priapus, has newfangled names for vices, and, having drained the cup of sensuous gratification to the lees, glories in despair and suicide. Carlyle would have called the modern pagan's talk of charity and self-denial "a damnable, dead, putrescent cant." It's fundamental doctrine is the rehabilitation of the flesh with its vices and concupiscent. And one need not go far afield into the domain of modern French literature without discovering that many of its poets and postesters and novelists are of the phosphorescent slime school. Efficacy is the keynote. Instead of religion they have epigrams and pretty periods that smell of corruption. No wonder, indeed, that Clemenceau, as the writer says, hates God and harps savagely on the "crimes of God." He cannot bring himself to believe that priests and nuns really love human beings. But this is mere pretence. That monks and nuns, the victims of his charity, do love their fellows, may be vouched for by facts which have not, we presume, escaped his observation. The other day the officials of the Dunkirk hospital gave some small-pox patients the benefit of pagan charity—that is, they refused to help them: two Sisters of Charity, however, looked upon them as "most dear brothers" and died in nursing them.

A QUOTATION.

In a work, "Christianity in Modern Japan," by Ernest W. Clement, and from the press of the American Baptist Publication Society, of Baltimore, we find the following tribute to our missionaries:

"But as ever and everywhere the Roman Catholic missionaries, male and female, have been carrying on their work with complete devotion and self-sacrifice in a quiet and unostentatious manner. . . . The Catholic Church throughout the West is noted for its splendid charities. It does more for the helpless, aged and infirm than all the Protestant bodies combined."

WORTH REMEMBERING.

Our readers should remember that the foreign correspondent who gives us the "French news" is, as a rule, an advocate in behalf of the French Government. By misrepresenting or garbling the words of the Holy Father, by suppressing the true and suggesting the false, phrasing the while absent the conciliatory policy of Clemenceau and Briand, they contrive to make some worthy people believe that the blame must rest wholly with the Vatican. Though we have presented this matter in its true light, let us once more, this time with Father Gerard, S. J., as our guide, lay before our readers facts which should not be forgotten.

1. After the State confiscated the entire property of the Church, the Separation Law was passed. This law declares that buildings intended for Catholic worship must be used for Catholic worship alone. The conditions under which they may be employed depend wholly upon the State. The

first proposal was that local lay committees should take over cathedrals, churches, etc., and arrange for the use to be made of them. The correspondents tell us that this is a simple and equitable and remarkable measure as evidenced by the system of churchwardens in England and elsewhere. They forget, however, to say that while churchwardens manage church property in England they are not directors and organizers of church worship as the French associations would be. In the event of any doubt arising as to whether the service performed in any church were really a Catholic service the decision would rest, not with the Bishop of the diocese, but with a Council of State nominated by the ministry in Paris.

The Pope had no alternative but to forbid the formation of such associations and in so doing he had the unanimous support of the French Episcopate. The Government was amazed at the attitude of the laity and clergy. Instead of socialism they saw Catholics willing to suffer rather than surrender the principle of religious liberty, and intent upon obeying the Holy Father. In a letter to the London Daily Telegraph, the Countess de Franqueville, an Englishwoman and a Protestant, says: "Not more than six out of sixty thousand clergy have followed the lead of the schismatic Minin. There is no cringing: there is every variety of individuality: but on every side in laity and clergy (both secular and religious) is one splendid, solid rally around the Pope their head."

A COMPROMISE.

The system of Cultural Associations having thus broken down, M. Briand, in a circular issued on the 1st of last December, proposed to extend the law of 1881 governing political meetings, to meetings for religious services which would be legitimized by giving proper notice of them to the civil authorities. And one notice would be held sufficient for a whole year. What could be more equitable, say many correspondents. The Pope refused the offer, and for many reasons, which are indicated by the Roman correspondent of the London Times. One reason is that a ministerial circular offers no guarantee whatever: it is annulled by his successors the Church would be left liable to prosecution for the contravention of laws which are not legally and definitely superseded. Moreover, the circular is antipathetic to the interests of the Church. One notice may suffice for the regular routine of worship, but as regards baptisms, marriages or funerals the circular of M. Briand states that the conditions of Article 2 in the law of 1881 have to be fully complied with, which entails that all public meetings shall be preceded by a declaration indicating the place, the day and the hour of the meeting. The clergy have no administrative power in the churches; they can alter nothing, they cannot even mend a broken window without permission. At the same time they are to be held responsible for any damages which the buildings may suffer. The clergy are forbidden to receive fees for christenings, weddings and burials. Any pecuniary charges made in connection with religion must come into the hands of the municipality or police. In the event of any disorder occurring in a church, the policeman can not only expel the disturber but he can also, declare the religious meeting dissolved. The Curé is a mere occupier of the edifice: the master is an official, who may be a schismatic, or an admirer of Villate, or an avowed atheist.

MERELY A SNARE.

The clergy can rent their presbyteries as they please, but there is nothing to prevent a municipality or an individual competitor from raising the rent beyond all reasonable limits. The seminaries are confiscated absolutely and the students have received orders to go through their military service. "How," it may be asked, says Father Gerard, "could the head of the Church consent to purchase a brief and precarious tenure of the temples dedicated to divine worship by making himself a party to the extinction of the clergy by whom these temples have to be served." Be it noted that the Holy Father is not in opposition against the declaration required for religious meetings, but against the whole spirit of M. Briand's circular.

A FIASCO.

When Clemenceau expelled Mgr. Montagnini, the secretary of the late nuncio, and seized the papers and documents found in his office, the

world hoped for a revelation of some kind or other that should incriminate the Vatican. The priests were traitors and were aided and abetted in their treason by the Pope. So it was said: and the stolen letters would prove that the atheists were, after all, far-seeing statesmen concerned only with the dignity and safety of the Republic.

It turns out, however, that the burglary is to little purpose. Not a word against the Republic has been discovered: and these atheists who have their hour—these Christ-hunters and nun and priest traitors with their laws and plans and snares—have given another proof that they have forgotten all sense of chivalry and decency.

SOME OF THE ABSURDITIES OF ATHEISM IN FRANCE.

RIDICULOUS FEATURES OF THE CRUSADE AGAINST RELIGIOUS STREET NAMES. DILEMMAS OF TOWN AUTHORITIES.

The attempts to enforce an official divorce of John of Arc—that superlative type of mystic, zealot and religious devotee—from the Church that was the object of her lifelong devotion was not an isolated absurdity, writes Mr. Aron. Within the limits of brief letters it has been necessary to speak of intolerance and petty persecution by the ruling powers in France in a general way.

It will do no harm to cite a few ridiculous facts, if they serve to show that it is not prejudice nor preconceived opinion which forces an astonished American into an attitude of amused yet contemptuous impatience with much of the procedure of the anti-religious leaders.

OBSTACLES TO RELIGIOUS NAMES.

Voltaire's will would be necessary to do full justice to a regime which deems it necessary to safeguard liberty and free the people from clerical domination by waging a solemn and persistent warfare against the names of streets.

How can an American, who knows what freedom of thought and action really means, regard with respect a Government which is making it its serious business to obliterate from the corner lamp-post every name, no matter how many centuries old, which might be construed as a sanction of the existence of something connected with religion?

A recent communication from a distinguished man of letters quoted in the Gaulois contained this incidental comment: "Concerning the streets, the rule of the game is this—to replace the names of military heroes by the names of Socialists; the names of ancient public benefactors by the names of revolutionary writers; names having a local tradition by names without significance to believers in religion, and, above all, names of saints by names offensive to Christians."

This statement was upheld by the signature of a French academician, M. Emile Faguet. Therefore, it could not be dismissed as a slander or a wild exaggeration. It seemed worth investigation.

Surprising as it may seem, I found that this Dogberrian crusade not only was in progress, but was accepted as an understood fact by all classes of the French people without protest as a matter so commonplace that few people of no matter what political or religious sympathies or antagonisms, deem it worthy of comment.

Here are some of the workings of what calls itself a liberal Government. In not one but many diocesan towns the streets wherein the cathedral and the Bishop's residence stand have been renamed with the names of the most widely known atheists.

No indignation is aroused when a thing is done which corresponds to a Morning-side street labeled "Ingersoll avenue" because it leads to the Cathedral of St. John the Divine. On the contrary, this joke is told of two French Bishops from the provinces who met in Paris.

"I am especially happy to see you," says the first, "because I lost your address and was uncertain whether my last message reached you. You live in the Rue Voltaire, do you not?"

"No in the Rue Diderot!"

"Ah! then it is all right. I knew it would be one or the other. So I gave both names as your address."

"That is what I always do. There is no chance of a mistake. It is very convenient."

JOKE ON ANTI-RELIGIONISTS.

There are other jokes—many of them. The legalization of street names is not a simple process. Thanks to Robespierre and his associates, the name of "Jacobin" is held sacred by the present dominant party. The municipal councillors of one town were well satisfied to hold their sessions in "the street of the Jacobins."

But a malicious Catholic antiquarian was unkind enough to make public the fact that long before the fall of the Bastille "Jacobin" was the name of certain congregations of Dominican monks, and that that particular street had taken its name from an ancient monastery.

These municipal councillors have not known a happy day since. Knowing that their street will reek with the clericalism which they abhor until they change its name, yet they dare not put themselves in the attitude of proscribing the name of "Jacobin" merely because Robespierre did not originate it.

Even the saints' names perplex the conscientious anti-religionists. The

street of Saint-Evremond in one instance received a new name before it was pointed out that it was a memorial of a French author, who in the fifteenth century was considered somewhat schismatic, if not anti-clerical.

Saint-Simon furnished a worse complication. He seemed a Corbair to the secularizers before they were through with him—he was "three gentlemen at once," and triply embarrassing.

One Saint-Simon was an apostle, another an ultra-monarchical duke and diplomat, the third was an economist and one of the founders of Socialism in France. But the last was adjudged to be in bad company. There is no Saint Simon in that town now.

Another town, however, is the prize winner as the harvester of troubles. It had two streets which it was absolutely necessary to rename—the "Rue des Capucins" and the "Rue Saint-Honore." The first was changed to "Rabelais street," and the city fathers learned too late that they simply swapped a Capuchin for a Benedictine, because Rabelais lived out his days in the smiling land of Touraine, a good Catholic to the end. Little better luck was had in the renaming of the street of Saint-Honore, for it is called now the "Rue Honore de Balzac," after the novelist, whose every masterpiece proves him a sympathizer with aristocracy, the monarchy and political reaction.

But the climax of ridiculous intolerance can be appreciated only when it is known that the town where these two changes have been made is Saint-Etienne. The town would not and could not change its name. Yet that name is one that it would not tolerate as the designation of one of its streets.

There are more kinds of "incoherence" in France to-day than are dreamed of even in the philosophy of Clemenceau.

"CAN A CATHOLIC BE A SOCIALIST?"

FATHER BROSNAHAN, S. J., ANSWERS A MOMENTOUS QUESTION—THE IDEAL AND THE REAL SOCIALISM—ITS ATTITUDE TOWARD RELIGION—AUTHORIZED SPOKESMEN QUOTED IN DENUNCIATION OF CHRISTIANITY.

(Philadelphia Catholic Standard and Times).

Before an audience that filled the spacious auditorium of St. Joseph's College, Rev. Timothy Brosnahan, S. J., professor of ethics at Woodstock College, lectured Wednesday evening on the question, "Can a Catholic be a Socialist?" The discourse was delivered under the auspices of the Alumni Sodality, and, needless to say, it attracted general attention, on account not only of the timeliness of the subject, but also of the ability and standing of the lecturer.

Father Brosnahan began by defining the terms Catholic and Socialist. By a Catholic he means one "whose Catholicity determines his intellectual convictions regarding conduct and theories affecting conduct; one who does not assert his intellectual independence of the Church in that province of thought, over which by divine right he claims either infallible or magisterial authority; one, therefore, who gives intellectual assent not only to the definitions of the Church and to those beliefs which are clearly articles of faith, but also permits his mind to be directed by the teaching power of the Church in either infallible or magisterial matters of faith and morals, even though the pronouncements of the Church on these subjects are neither explicitly nor implicitly contained in the deposit of revelation." In a word, he is speaking of one whose mind is Catholic.

The question now is, "Can he who thinks with the Catholic Church think with the Socialist?"

WHAT IS SOCIALISM?

"With regard to Socialism, the word has become a cloak under which almost every species of wild theory on religion, philosophy, politics and political economy has masqueraded. Its adherents have used it as a stalking horse to assist in propagating their theories of irreligious liberalism, revolutionary infatuation, so that Leo XIII., in his encyclical on "Christian Democracy," deprecates the use of it, or its derivatives, as a designation of Catholic social reform."

"Proudhon, one of the earliest Socialists, when asked what he meant by Socialism, said: 'Socialism is every aspiration towards the improvement of society and the removal of its injustice.' Now, if Socialism is simply a movement, the ideal of which is to better our present social conditions, to bring about a reign of justice, to remove the abuses of political and capitalistic power, to afford the wage-earner an opportunity of living in a manner befitting the dignity of his rational nature, and of securing for those who are bound to him by ties of blood the rights of children of God and a reasonable share of the bounties of their Heavenly Father, now if, I say, this is all that Socialism implies, then assuredly we are all Socialists."

"If this is Socialism, then the Catholic Church is the first and the greatest socialistic institution of the world: For it is beyond doubt that from the doctrine of Christ, of which the Catholic Church is the original and true custodian, every movement for the betterment of the poor and the suffering and for the emancipation and elevation of the enslaved has come."

The ideal outlined by the lecturer conformed, he said, to the teaching of the Church, as may be seen in the encyclical of Leo XIII. on "The Condition of the Working Class," on "The Evils Affecting Modern Society," on

"The Chief Duties of Christians as Citizens," on "Working Men's Clubs and Associations," on Christian Democracy," which are all inculcations of principles and methods for amending, improving and advancing the social conditions of humanity.

TWO DISTINCT QUESTIONS.

"If we wish to define Socialism," continued the speaker, "we must look at it under two distinct heads, and accordingly our question resolves itself into two distinct questions:

"First. May a Catholic recognize the existence of economic wrongs and advocate their correction through the intervention of the social and political forces of civil society, i. e., may he approve of the generic scope of Socialism?"

"Second. May a Catholic approve of the economic and political reconstruction of civil society through which Socialists propose to attain their purpose?"

"The first question is answered in the affirmative, if stripped of all irrelevant and misleading side issues. Such has been the answer of the Church at all times, for she stands now, and has always stood, not only for economic and industrial justice, but for equity among men and human fellowship. The supreme purpose of the State, and the only reason for its existence, the Church teaches, is to secure for its citizens the fullest mutual liberty, opportunity for self-development and inviolability of rights and to promote the widest and most diffusive temporal prosperity."

"If the advocacy of the social reforms outlined by Leo XIII. is what only may, but must proclaim himself a Socialist."

"But may a Catholic approve of the proximate aim of Socialism? May a Catholic approve of the political, social and industrial reorganization of society which Socialism declares to be the only remedy for existing political, social and industrial evils?"

"To answer the second question we must have before us the essential tenets, on which all forms of Socialism, properly so called, agree:

"(a) The public ownership of all the resources and instruments of production.

"(b) The collective organization of all labor, so that everybody will be guaranteed employment.

"(c) Distribution of the produce to each according to the productive value of his labor.

"Custom since the time of Karl Marx has sanctioned the use of the term Socialism to signify exclusively any theory of which the central doctrines are those just enumerated."

TWO CLASSES OF SOCIALISTS.

"There are two classes of Socialists. The first class designate themselves 'scientific Socialists.' Karl Marx and Frederick Engels are their guides and philosophers. The Masonic lodges of Continental Europe are the laboratories in which they prepare their remedies, and from which they distribute them.

They came to this country from Germany, they are the leading spirits of the Socialist party and the Socialist Labor party and exercise a great influence in many trades unions.

"The second class are usually called pure Socialists. These pure Socialists differ from the scientific Socialists in rejecting the so-called philosophy on which scientific Socialism is based.

"The attitude of scientific Socialism towards religion may be gathered from the lecture of George D. Herron, which appeared in the Advance, an organ of the Socialist party, published in San Francisco. In this letter he says:

"Every appeal to men to become Socialists in the name of Christianity will result in the corruption and betrayal of Socialism in the end. . . . People cannot separate Christ from Christianity. And Christianity stands to-day for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects on common life. The Church is simply organized Christianity; for Socialism to make use of it, to make terms with it, or to let it make approaches to the Socialist movement is for Socialism to take Judas to its bosom."

AN ANTI-CHRISTIAN STATE.

"Let those, therefore, who are misled by the public programmes of the Socialist party, or of any of its allies, bear in mind that this quondam Unitarian minister is one of the highest officials in the Socialist party in America, and America's secretary of the International Socialist party, and that he speaks with authority when he declares that scientific Socialism hopes to realize its purpose of bettering the condition of the workman through the institution of an anti-Christian State."

"Every Catholic, as a citizen, ought to take a profound and practical interest in the solution of questions that will effect for good or evil the destiny of his country and the temporal happiness of his fellow-citizens. Every intelligent Catholic, therefore, ought to make himself thoroughly acquainted with the teachings of his Church on social and political questions. This teaching may be found in the famous encyclical of Leo XIII."

From the aim and the purposes of the scientific as well as pure Socialists, the answer to the question constituting the title of Father Brosnahan's lecture must be evident to every right-thinking Catholic.

This method of living constantly in the presence of God, "in Whom we live, and move, and are," excels all others. God, though hidden, is none the less present to the eyes of faith.

CATHOLIC NOTES.

The Blackburn (England) Daily Telegraph, of April 29th, announces the death of Father Gordon, rector of Stonyhurst College.

According to a press cablegram from Rome, the Pope has sanctioned the long debated proposal to establish a Catholic college for women at Oxford.

There is a rumor in New York that the celebrated financier, J. Pierpont Morgan, has become a Catholic. The story of the conversion first came from Rome. When in London, it is said, Mr. Morgan frequently attends service at the Catholic Cathedral in Westminster.

Nearly one thousand five hundred policemen attended Solemn Vespers at St. Patrick's Cathedral, New York, at 5 o'clock last Sunday. The occasion was the second annual religious service of the department. Rev. Father Chidwick issued the call to the Catholic members of the department and presided the sermon.

Dr. Maurice Francis Egan has accepted the post of minister to Denmark, offered to him by President Roosevelt. The date on which he will enter upon his duties will be determined by the State Department. Dr. Egan is professor of English Literature in the Catholic University at Washington.

A new-made grave in the little Jesuit graveyard at Florissant marks the earthly resting place of Rev. Walter Hill, S. J., the noted philosopher, distinguished writer, but, above all, the faithful priest of God, who passed to his heavenly reward recently at the grand old age of eighty-five years.

The seismological observatory erected at the expense of the Pope was inaugurated on May 14 at Valli di Pompei, near Naples. Father Alliani, director of the Florence Observatory, made the inaugural speech, in which he praised the Pope's initiative. He said the new observatory was destined to become equally as celebrated as that of the Vatican.

Mrs. Valentine Gonnering of Freedom, Wis., probably holds the record as the mother of religious in the whole United States. She is the mother of ten children, all of whom will devote their lives to religion. Her only son, Rev. M. Gonnering, is pastor of St. Joseph's church, Crandon, Wis., and six of the daughters are nuns in the Order of the School Sisters of Notre Dame.

Speaking of the recent dedication of the Rubidoux Cross at Huntington Park, near Riverside, Cal., the Daily Press of that place remarks that it is a rather interesting commentary on the liberality of present-day religion thought and action that the cross raised to the memory of Padre Junipero Serra was erected by non-Catholics and blessed by the highest dignitaries of the Catholic Church in Southern California.

A Paris dispatch states that at a meeting of leading French Catholics this week it was decided to facilitate the observance of the weekly rest law by declaring a strike of Catholics in their capacity as customers on Sunday. All Catholics are urged to refrain from making purchases of any kind on Sunday. The idea of the church party is to Christianize the law promulgated in a purely secular spirit.

Sir Christopher Nixon, M. D., of the Catholic University of Ireland, an eminent physician and exemplary Catholic, has been unanimously elected vice president of the Royal University of Ireland, and it is a sign of better things when the nomination, made by the Catholic Archbishop, Dr. Healy of Tuam, was quickly seconded by a Presbyterian minister, Rev. Dr. Hamilton, president of Queen's College, Belfast.

More than twelve hundred storm-bound travelers have been rescued by the monks of the Grand St. Bernard Hospice, Switzerland, during the past winter, which has been the most severe for many years. At least a hundred persons who had lost their way in the snow-laden mountain-pass would have died but for the assistance of the monks and their famous dogs. The snow was in some places forty feet deep.

The Pope gave an audience last week to the Right Rev. Joseph J. Fox, Bishop of Green Bay, Wis. The Pope expressed gratitude for and admiration of the filial devotion of American Catholics to the Holy See. He said that America afforded him many consolations. Referring to the Catholic Poles living in the United States, he said that in due course of time they will have some Bishops of their own nationality, not especially appointed, but appointed in the usual way.

Father Bradley, of Louisiana, Mo., who is to superintend the construction of the St. Louis Cathedral, states that the foundation will probably be completed by October next. Father Bradley is equipped for his work with great natural calculatory and mathematical abilities. He says that he occupies no specific position as a priest of the parish, having returned to St. Louis simply to assume charge of the calculations in the erection of the new edifice.

Thirty-five years ago Catholicism in Germany was more threatened than it is in France to-day. Churches were closed, prisons full of priests, Bishops and Archbishops, and Bismarck swore he would never, never go to Canossa, but he did go. In 1871 there were only fifty eight Catholics in the Reichstag, representing 720,000 electors. Now there are more than a hundred, representing 1,800,000 electors. They are really the ruling elements in the country.