

The Catholic Record.

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

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POSTERS.

We are glad to learn that the crusade against the posters of the "high art" variety has been rewarded with a certain measure of success. Now will some individual turn the guns on the human posters that one sees wending their ways to theatre and ball room? It is a strange thing that any woman should consent to exhibit herself in an apology for a costume, and stranger still that Catholic women have no hesitation in adopting it.

NEWSPAPER "ENTERPRISE."

The freak advertising scheme of sending school-boys on a race around the world, in the interests of sundry newspaper, is exciting much comment from the people who like that kind of thing. It is, of course, the "greatest race" of the new century, the greatest way of acquiring a practical knowledge of geography, presumably we suppose from menu cards and train and steamer schedules, and when the boys return they will be the greatest exponents of young American manhood. That kind of business enterprise is about as praiseworthy as bucket shop methods. It may please the sensation-monger, but it cannot be commended by those who have old-fashioned ideas about the training of youth and who do not believe in gambling with the health and possibly the future of school boys even for newspaper popularity.

CULTURE.

From the many striking passages in The Triumph of Failure, the best thing to our mind that Father Sheehan has done, we take the following that may serve as an antidote to the hysterical eulogy that one meets with in the public prints:

"What," he used to say, "talk to me of your modern culture, the thinnest veneering for a so-called civilization which is as Pagan as that which drew down the angry scorn of Tertullian and the fierce invective of St. Jerome. I know well what it means. A superficial acquaintance with a few Greek or Roman authors, a mere intimate acquaintance with their mythologies; a knowledge of science deep enough to create unbelief, not deep enough to discover the external operations of omnipotence; a knowledge of philosophy, that is, of its shallow watchwords and shallow professors, and a profound ignorance of the only philosophy worthy of the name, that is, the warp and woof of Catholic theology. Ay! he cried, your cheap culture is the culture of obsequy and the buff song, broken French and ungrammatical German; but from all that high and lofty culture where saints and geniuses have found a home, you are as far removed—as you have drifted as far as a pavement artist in London, or some poor cantatrice of the boulevards."

OUR GRADUATES.

Ere now many of our graduates have bade farewell to their Alma Mater. One word to our readers. Give them a helping hand. The young professional man realizes very soon after he leaves college that any success demands toil and pluck, enthusiasm and unflinching hope; but, to the strongest and most self-reliant amongst them, a word of sympathy and a kindly deed will be of value. And that they do not receive from too many of us. A prominent barrister told us not long since that the one thing given him with magnificent prodigality by his co-religionists was opposition, and that in the beginning of his career he was constantly taunted by the purse-proud Catholic who is forever taking off his hat to himself. That may be an extreme case. We do not want our graduates coddled, nor even to be invited to the social functions that are the dearest things ever invented by the wit of man. On the contrary, we should advise them to avoid them. The young man with his way to make has no business with small teas and talk, with the inanities of the nondescript world that values you for the crease in your trousers. But though we believe that every graduate carries Thor's hammer about him, we can, without harm to ourselves and with good to him, remind him that we are conscious of his existence and are willing to make the way a little smoother for him.

Catholics Are Not Bigoted.

From the Catholic Mirror.
There is little bigotry among Catholics, common opinion to the contrary notwithstanding, and what little there is, is opposed to the spirit of the Church.

SECRET SOCIETIES.

Why the Catholic Church Opposes Free Masonry.

The raising of Presbyterian societies of the question of the opposition of secret societies to Christianity leads me to explain the reasons of Catholic opposition to the order of Free Masons, writes a Catholic priest to the New York Sun.

Freemasonry professes, by means of a symbolical language and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Free Masonry not only to the Free Masons proper, but also to all secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Free Masonry is disputed. The Free Masons themselves, in the language of their rituals, assume the order to have begun its existence at the building of Solomon's Temple, but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the pagan mysteries and Free Masonry. Some writers trace Free Masonry to the heresies of eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manicheans and Albigenses, some of whose tenets are, no doubt, apparent in the sect. The supposed order of the Knights Templars, too, has been taken to have been the source of the order, and this theory may have some countenance in the facts that a number of the knights in Scotland illicitly maintained their organization after the suppression, and that it was from Scotland that Free Masonry was brought into France at the beginning of the last century.

REAL ORIGIN OF FREE MASONRY.
But it seems more in consonance with many historical facts to trace the order to the medieval guild of stone masons, who were popularly called by the very name of Free Masons. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. In general, no one was permitted to follow a trade for wages or profit, as apprentice, journeyman or master, until he had made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolical way in the ceremonies of initiation and promotion, that is to say, in entering an apprentice and at the end of his journeyman or craftsman. The guild of Free Masons was singular in this, that it was migratory, its members travelling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used is said to have been suggested by the ritual for the RECEPTION OF A BENEDECTINE NOVICE.

The south of France, where a large Jewish and Saracenic element remained, was a hot bed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical allusions to Solomon and his temple might have passed from the knights into the Masonic formulae. In this way, too, might be explained how, after the suppression of the order of the Temple, some of the recalcitrant knights, maintaining their influence over the Free Masons, would be able to transform their old ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document purporting to be a charter granted to a lodge of Free Masons in England and in the time of Henry VII. seems to bear a likeness to Free Masonry now. In Germany the guild was numerous, and was formally recognized by a diploma granted in 1498 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons were really working stone masons; but the so-called Cologne charter—the genuineness of which seems obvious—drawn up in 1535 at a re-union of Free Masons gathered at Cologne to celebrate the OPENING OF THE CATHEDRAL EDIFICE, is signed by Melancthon Coligny and other like names. Nothing certain is known of the Free Masons—now evidently become a sect—during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Free Masons—a society which was said to have mingled alchemy and other occult sciences with paganism. This order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the reformation there was a constant founding of societies, secret or open, which undertook to formulate a philo-

sophy or a religion of their own.

As we know it now, however, Free Masonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, on the strength of asserted authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Free Masonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of "Cohens," or priests, which was afterward developed into a system by St. Martin, and is usually referred to as "French Illuminism." But it remained for Adam Weishaupt, professor of canon law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Free Masonry, as Catholics regard them. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils and friends, and organized the order of the Illuminati, which he established on the already existing degrees of Free Masonry. The avowed object of the Illuminati was to bring back mankind—beginning with the Illuminated—to their primitive liberty, BY DESTROYING RELIGION, by substituting for religion this newest philosophical invention and by reshaping ideas of property, society, marriage, etc. One of the Illuminati, a Sicilian, Joseph Balsani, otherwise Cagliostro, organized what he called Cabalistic Free Masonry, under the name of the Rite of Misraim. He it was who in 1783 predicted the overthrow of the French republic. Indeed, Free Masonry was very active in the French revolution.

In 1781 a great assembly of all the Masonic rites, held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, refused to recognize Weishaupt's system, but at the same time permitted the most un-Catholic tenets of Illuminism to be engrafted on the higher degrees of Free Masonry, especially of the so-called Scotch rite. About this time the Scotch rite was established at Charleston, in South Carolina, by some officers of the French auxiliary army. The York rite had been introduced into the United States by English colonists.

In France the sect was officially recognized by the government of Napoleon III., but advanced Free Masons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Mace of the university, was finally abolished in the convention of Free Masons held at Paris, Sept. 14, 1877.

A recent French writer maintains that Free Masonry is—unknown to most of the craft—managed by five or six Jews, who band its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of liberalism. Throughout continental Europe, in the Spanish-American states, and in Brazil, Free Masonry has of late years again become very active. The war against the Catholic Church in Germany has no more bitter supporter than Free Masonry. If the Kulturkampf was not directed from the lodges, at least nearly all its leaders were Free Masons. In France and Belgium the lodges have officially commanded their members to assist the Ligue de L'Enseignement—a league intended to bring about the complete secularization of the primary public schools. However, Free Masonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as another. But it has never failed indirectly to use its influence for the advancement of its members over others. English-speaking Free Masons have usually been accustomed to regard the pantheism of their rituals as an amusing mummery rather than as a reality. These Free Masons usually disown for their order any aims but those of convivial and mutual benefit society. But Catholics see that indifference to religion is at least one of the necessary results of English speaking Free Masonry at its best, and the constant influx into the English-speaking countries of Jews and continental Free Masons must necessarily impregnate the order with all the poison of the continental sect.

THE BAN OF THE CHURCH.

The Catholic Church renounces Free Masonry as essentially opposed to the belief in the personality of God, whose doctrine of blind force only governing the universe; as also essentially subversive of legitimate authority, by professing to furnish man an all-sufficient guide and thus helping to make him independent of the Church, and because by its everywhere ridiculing rank in authority it tends, in spite of its protests of loyalty, to bring all government into contempt.

Free Masonry has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five Bulls have been directed against it by name—v.z., "In Em-

mentum," Clement XII., 1738; "Providas," Benedict XIV. 1751; "Ecclesiam Jesu Christi," Pius VII., 1721; "Qui Graviter," Leo XII., 1826; "Quanta cura," Pius IX., 1864, and the latest and strongest from Leo XIII., entitled "Humani Generis."

STORIES OF CONFESSION.

BY REV. G. M. GODTS, C. SS. R.

Some edifying facts may be related concerning the secrecy of confession. St. John of Nepomuc, in Bohemia, died a martyr of this secrecy in the year 1393. He was a canon of the Cathedral of Prague and the confessor of the Queen. King Wenceslaus was a brutal and hasty man. As he was not doing right, he could not endure the kind advice and gentle reproach of his pious wife. In a fit of jealousy he wanted to know something about the Queen's confession. He questioned the Canon about it, but all in vain. He had the priest imprisoned, but on account of the indignation of the people he thought it more prudent to release him. He had recourse to other means, presents, offers of dignity, all in vain; the answer of the priest was unchangeable:

"A priest hears confessions of people, but to speak a word about what he heard of a person in particular, never!"

At last the King had him thrown into the river Moldau, where he drowned. And God glorified the martyr: his body was seen floating brilliantly on the waves and twelve shining lights surrounded his ear—that ear with which he used to hear confessions.

In 1854 a murder was committed in Oratof, near Kief, in Podolia, and the murderer went very early in the morning to the vestry of the Catholic church, where he made his confession to the parish priest, Kabylowicz. Going out he left behind him in the sacristy a blood-stained garment of his victim, which was brought forth in justice. The priest was accused, condemned and deported to Siberia. The priest had only to speak to clear himself. He was silent, silent even to his Bishop. He remained sixteen years in humiliation, shame and suffering. After that time the guilty man on his death bed declared himself the murderer. The innocence of the priest was attested and the authorities telegraphed to Siberia to release him. When the order came Kabylowicz had just died, burying the secret along with himself; through sixteen long years of bodily and mental torture faithful to his God, to his priestly duty! This, however, is the disposition of every priest—rather die than betray his seal.

"Receive ye the Holy Ghost," Christ said, and in His words conferring the power of forgiveness it not all divine? Think over the words; evidently they are divine, for who can forgive sins but God?

Who can give the Holy Ghost but God? What power can make use of men to purify souls but omnipotence? Who can transmit the divine life of grace by secondary causes but the primary cause?

What a scenery this divine breathing infused these pierced hands, glorified, stretched out; this word moreover: "As my Father hath sent Me, even so send I you." * * * Receive ye the Holy Ghost, whosever sins ye remit, they are remitted unto them; and whosever sins ye retain, they are retained."

But if all this is divine, if these words are divine, one thing again is more divine yet—it is their accomplishment.

Open your eyes, then, rationalists and sectarians of all sorts, and behold Catholicity—see, in all centuries since Jesus Christ looking for remission of sins as God alone could make people do it, man kneeling before man, man exploiting by the truth of his avowals and his confessions, man opening his conscience and discovering the stains of his soul in this world in order not to carry them into the next, man humbling himself to be raised, the chief of the universal Church as well as the lowliest Christian?

Is it not manifest that if God alone could impose this expiation of mind and heart, God alone also could obtain it? Once more open your eyes, poor blind rationalists and sectarians, and see at last what is as clear as daylight—that the Gospel in this prodigious passage is fully intelligible only by the living fact of sacramental penance, that the written monument of the New Testament is in need of the living monument of the Church in order not to appear like a riddle and which when placed face to face mutually explain themselves.

It is in this point as with all other practices of religion. How many would see all delusions fall away if they would take the necessary steps and pray for strength to do so. If those who object to confession would only try, take a right notion of the true doctrine and put it into practice, all their prejudices would at once vanish. How many who have done so were thankful before it and felt delightful afterwards!

A young man born a Protestant used to frequent a Catholic church close to his home. His four sisters and his mother one after another had become converts to the Catholic Church. One of the priests, having noticed that this young man liked to hear the sermons, sent for him. As the young man was well acquainted with him he came, supposing it was for some business.

"My dear sir," said the priest, "I see you frequenting our church; why do you never join it?"

The answer was frank: "That is impossible just now."

"And why? You do believe in it; is it on account of your friends, by human respect?"

"No," said the young man; "I know what these kind of friends are like." "Are you afraid of confession?"

Here the young man smiled and said nothing.

"My dear sir," said the priest, "don't you know that we priests know more about sins than you do? If you just try, I will question you and you will have more time to say 'No, Father, than yes!'"

This seemed very strange to the unacquainted young man. The priest insisted: "Don't you think we know what sins a young man of twenty-two might have committed; do you believe in the Church?"

"Father, if I believe in any, it is in the Catholic Church."

"Now, will you try? Let us say a good prayer first."

The two knelt down in prayer, then the priest sat down and began to question. When all was over, "Well, my friend," said the priest, "tell me now that you sincerely repent and wish to be a Catholic."

"That all?" said the young man, quite surprised.

"Yes, that's all."

"Well, I did not know; it was not worth while to be afraid of confession."

Another convert after confession said: "I was afraid, but now I am very glad."

How many keep away, put off; one day it will be too late!

Will it be easier to burn in hell than be converted? Give up sin and therefore pray and make a good confession.

Could so many, again, but expertly receive the sweet consolation, the peace it leaves in the soul. It is worth while trying. How many would be enlightened, how many would return to the practice of a lively, saving faith by making a good confession and doing so frequently.

The sainted parish priest of Ars, who died in 1859, rather than argue in vain, succeeded with many to dispel the cloud of unbelief from the eyes after their heart was purified. He knew that "God resisteth the proud, but to the humble giveth grace."

One day, for instance, he saw a fashionable man entering his sacristy; people of high rank were also attracted by the sweet odor of his virtuous holiness. The priest simply pointed out the kneeling stool used for confession. "Excuse me, Monsieur le Curé," said the gentleman, "I don't come to confession; I wish to reason with you."

"Oh! my friend you mistake me very much; I cannot reason but if you need any consolation, kneel there (pointing again to the inexorable stool) and, believe me, many more kneel down there and did not repent of it."

But, reverend sir, I have already had the honor to tell you I did not come to confess, and this for a very simple reason—that I have no faith. I believe no more in confession than in all the rest."

"You have no faith, my friend? Oh, how much I pity you! You live in a fog. A child of eight with his catechism knows more about it than you. I thought myself very ignorant, but you are still more than I, as you know the first things one ought to know. You have no faith? Well! I would not have dared to do so otherwise; it is for your good. Put yourself there; I am going to hear your confession. After you have made your confession you will believe."

Persuasion, sweetness, authority tempered by grace made the man yield; he made the sign of the cross, what he had not done for a long time, and humbly avowed his faults. He stood up not only consoled, but perfectly believing, having experienced that in order to come to faith the shortest and surest way is to perform the work of the Master of men, words far too little understood: "He that doth truth cometh to the light." (Jo. iii., 21.)

The celebrated Cardinal Chevrus, who was formerly Bishop of Boston, was much beloved by Protestants and by Catholics. It often happened that even Protestant ladies of the most respectable families in Boston came to consult him. They told him their family troubles, their anxieties, uneasiness of conscience, and asked his advice precisely as Catholics do in confession.

One day a lady told the Bishop that there was one doctrine of the Catholic Church which she disliked exceedingly and which provoked her from becoming a Catholic, and this was the doctrine of confession; she could not prevail on herself to confess her sins.

"Madam," answered the Bishop, smiling, "you say you dislike confession, but your dislike is not so great as you imagine, for, to tell you the truth, you have been really confessing to me

this long time. You must know that confession is nothing else than the confiding of your troubles and faults to a priest in order to obtain his advice and to receive through him the forgiveness of your sins."

Indeed, what was the difference? This lady had told him all, how she lived, as a girl, before and in marriage—this was in the Bishop's parlor; strictly speaking, he was not bound by the secret of confession, but only by natural secret. However, all what was needed yet was to ascertain from the lady if there was anything more and if she did really repent and purpose to amend? Probably she was leading a good life then and perhaps always had done so. As a matter of fact the lady was very much astonished; a new horizon opened before her; the mist cleared off and she became a Catholic.

Almost the same thing occurred to Blessed Clement Mary Hofbauer, the Redemptorist missionary, a worthy son of St. Alphonsus Liguori. Whilst he was in Vienna, Austria, a noble military man, later on a famous painter, a Protestant, was on the point of joining the Church when he was suddenly called under arms with his brother-in-law. The two sisters remained together and began to be also instructed in the Catholic doctrine. They saw clearly the truth, but nevertheless expressed their terror and apprehension of making a confession. The missionary whilst conversing skillfully inquired into all the events of their life, then he said:

"Your confession? Well, it is done. It will be sufficient to enter a little more precisely on a few points and to make an act of contrition and of good purpose."

Surprised as much as relieved, they made their abjuration, to the great satisfaction of their husbands, who became good Catholics also.

Why do so many not go to confession? It is easier not to do so, they say, and they stifle the voice of their conscience. Poor friends, will this self-delusion or obstinacy avail anything at the judgment of Christ? You have your soul to save.

Why deny God's mercies? Why rather not thank Him for this great benefit than discuss it? Oh! the easy way for a guilty soul, David exclaims from the bottom of his heart; he tells the prophet: "Pecavi, I have sinned."

The prodigal son humbly tells his father: I have sinned. How many would see clearly the ways of God after seeing clearly into their own evil ways? Do not argue so much; your reason is persuaded enough. Come, and peace will be with you, because the hindrance will be taken away between you and your God.

"A broken and a contrite heart, O God, thou wilt not despise." (Ps. li., 17.) "The Lord is good; the great that seeketh him." Lament, iii., 25. "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. li., 10.) Be propitious, O Lord, to our supplications and heal the languor of our souls, that after obtaining remission we may always rejoice in Thy blessing, through Christ our Lord!

Refuge of Sinners, pray for us!

SIMPLY "CATHOLICS."

From the New Zealand Tablet.

In the languages of Continental Europe no term is known corresponding to the official designation of "Roman Catholic" by which we are known in English-speaking countries. In French, Italian, German, Spanish, Portuguese, Dutch and other European languages the little "Catholic" is applied to, and only to, the Church of Rome. Were the word "Roman" added it would be understood to mean the Catholics of the city of Rome. The same statement holds good in the East. In his "Visit to the Russian Church," Rev. W. Palmer (Anglican) tells how his great annoyance, the "Orthodox" Russians, persisted in calling the adherents of the Church of Rome "Catholics" pure and simple. The Russian Orthodox American Messenger, as in its issues of January 1, 1898—does likewise. And the following paragraph appeared in the Catholic Times a few years ago from a correspondent resident in Cairo, Egypt: "In the East no one is called a Catholic if not in communion with Rome. If a man called himself 'an Anglican Catholic' here he would be at once considered a 'Roman Catholic' from England. All churches united with Rome are called Catholic, such as the Catholic Copts, Greek Catholics, Syrian Catholics and Latin Catholics. Those in schism are called Orthodox. The Anglicans are simply English Protestants."

Very Queer Fish.

Some people flock to missions and listen to the sermons of the missionaries on fundamental doctrines of their religion with ecclesiastical interest. "That was a good sermon," they will say, afterwards; "I learned a heap from it." But they will not read the same sermon in a Catholic paper, even if it be reported verbatim. "Its too dry, they will say, 'too dull, too pious.' They are queer fish—mostly one-Commission a-year-Catholics—Catholic-Columbian.