

The Catholic Record.

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

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ARCHDIOCESE OF HALIFAX.

Lenten Pastoral of the Archbishop of Halifax.

Cornelius, by the Grace of God and favor of the Apostolic See, Archbishop of Halifax :

To the Clergy, Religious Orders and Lay of the Diocese, Health and Benediction in the Lord :

Dear Beloved—It is a well known fact that all men, in every age, have longed for, and sought after perfect happiness. The objects which seemed to them to promise this happiness, and the methods of attaining them, have been very different; but the impulse which moved to action, and the desire which shaped the course, have been identical. Human nature is borne, by a vehement tendency, towards that peace and quiet of the rational faculties and appetites, in which felicity consists. Man is the work of God's right hand. An infinitely wise Creator must have constituted an absolutely final end proportioned to the nature of his creature, and attainable by a right use of the means placed at his disposal.

For a rational being like man, there must be, then, a rational end, which may be reached by acting in a rational manner. It is in the manner of acting that our free will has its place, finds its opportunity of meriting, and meets its awful responsibility. We cannot seriously wish to be unhappy; we cannot successfully resist the tendency, in general, to happiness; we can, however, by the overmastering power of our free will, endure pain and suffering patiently—yes, joyfully—and we can control and direct that tendency aright.

Since, then, all men tend, by a natural impulse, to a good which will make them supremely happy, this impulse must have been implanted in their nature by God, the Creator. Now since He is infinitely wise as well as loving, He could not have done this without having, at the same time, constituted a final end for man, in which that tendency to happiness should find everlasting rest. In what does that final end consist? How is it to be attained? These are questions worthy of the serious consideration of all reasonable men; for it is only by understanding their aright that we can rise to the true dignity of our nature, apprehend our duties, and appreciate our advantages as Christians and children of God. What object can satisfy the longings of our rational appetite, dispel every fear of loss or change, banish forever all possibility of pain, or sorrow, or worry, and fill up the full measure of perfect and unalloyed happiness? Can any of the various earthly goods in the pursuit of which so many expend time, and energy, and life itself, do this? Assuredly not; for although our soul is finite, yet it has a craving for, and a capacity of universal happiness which no created object can satisfy. Give, if it were possible, all the riches, glory, power, honor and esteem of the world to one man, and think you would he be perfectly happy? Would not the fear of loss haunt him? Would not the infirmities of human nature cast their shadows round him? Would not the spectre of death sit at the festive board dethroning his riches to forbid him entrance, or his riches to stay his approach? And, apart from all these ills, the soul would look beyond the special and particular goods so abundantly possessed, to a universal good which it had not. It is evident, therefore, that perfect happiness can not be had in this world; it must be looked for in another state of life—in the hereafter.

Much of the misery and most of the evils that surround us arise from the fact that so many refuse to recognize this salutary truth. No doubt, in theory, all will admit that perfect happiness cannot be found here below; yet we see how many so shape their conduct and employ their time and talents as if there were no other end for man than the acquisition of perishable goods, or the gratification of one's whims, or fancies, or passions. The voice of conscience is stifled; the sense of duty disregarded; the dignity of human nature debased; honesty and honor laughed at as something antiquated; the glorious gifts of intelligence and free will perverted from their noble purposes to base uses—all, all is forgotten in the reckless quest for pleasure or for the means to lead an idle life without an aim worthy of a rational being or an object save self-indulgence. What wonder, then, that on all sides the bitter cry of baffled schemes, and the low sad wail of broken, wasted lives, are heard? Poor, wayward hearts, with unlimited possibilities for good, if guided aright, have been left unstrained and undisciplined in youth, and ruthlessly exposed to the danger that lurks in the practical maxims of a social system that lives without God, and the corruption that openly invites to evil in so many of the publications of our time. Poor wayward hearts! Shall we be surprised if you make shipwreck of your character, blast your lives, and find only vanity and affliction of spirit. The world is trying now, as it tried in the time of St. Paul, to live without God, and you are partly the victims, and partly the willing dupes of this mad attempt. Man may, indeed, put God out of his

life, but he cannot change His laws, nor escape the consequence of violating them. Whether we wish it or not God rules the world and exacts our homage and obedience. If we cheerfully give them we shall enjoy a fair measure of happiness in life and ensure everlasting bliss; if we refuse, then even though worldly goods may abound, they will give no real pleasure here, and the disappointment of today will become the despair of eternity. God lives and rules and walks in His own world, and is, although unseen, intimately present to all His creatures. Man has been created to enjoy Him as his final end; hence, the human heart can find rest in Him alone; hence, too, the sadness, anguish of spirit, and bitter disappointment of those who seek for pleasure outside of, or in contradiction to His law.

The Apostle St. Paul gives an apt illustration of the manner in which we should work to attain our final end. He says: "Know you not that they who run in the race, all run indeed, but one receiveth the crown? So run that you may obtain." (I Cor. ix., 24.) The successful runner, the one who bears off the prize, exerts all his powers, and keeps his attention fixed on the goal toward which he is tending. He does not stop to pick up flowers on the roadside, nor to hold idle conversations with companions. He never turns aside from the straight path; but with mind alert to avoid obstacles, and with will firm set on success, he bends all his energies to outdistance his rivals. Now, according to the Apostle, we must so run if we wish to gain the prize of eternal felicity. "So run that you may obtain." Earnestness of purpose and perseverance are primary requisites. Moreover, the Apostle adds: "And everyone that striveth for the mastery refraineth himself from all things; and they indeed that they may receive a corruptible crown; but we an incorruptible one." (25.)

What a subject for serious reflection, what a comment on our own folly is suggested by these words! The athlete in training for a race—even the debased competitors in the prize-ring, control their passions, and deny their appetites to win a corruptible prize; and Christians, for whom there is prepared an unfading crown, a seat of glory, and an eternity of happiness, are too indifferent, or thoughtless, or vicious to put a curb on their sinful inclinations, or to deny themselves any of the pleasures they can find in the frivolities of life, to secure these eternal rewards. The prize fighter may be a very low minded creature; but assuredly he has some qualities more rational and ennobling than the person who, having the knowledge of a Christian, leads the life of a sensualist.

Let us, further, learn from the Apostle how we should act: "I, therefore, so run, not as one uncertainly; I so fight, not as one beating the air" (26). How many in our day deny the great truths of the revelation, or doubt as to their binding force on our conscience? Against them the words of St. Paul bear witness. He was absolutely sure that an eternal crown could be gained by each one; he was, under God's grace, and by a right use of his free will, shaping his course in a manner which he knew of a certainty would enable him to gain it. He was not beating the air in doubt and misgiving; he was up and doing with the strength and perseverance that come of invincible faith. He was denying himself too, for he says "But I chastise my body and bring it into subjection" (27). There is no other way of winning in the race; we must deny our selves, restrain our evil passions, and with unwavering faith so run that we may obtain the incorruptible crown. There are those who make no effort to win; and there are those who wish to receive the reward without too much inconvenience to themselves. These latter would sit with our Saviour at the marriage feast or follow His triumphant entry into Jerusalem; but they shrink from the chalice of Gethsemani, and from the cross of Calvary. Let us not deceive ourselves, dearly beloved: if we wish to reign with Christ we must first suffer with Him. Self-denial, honesty, humility, purity of thought, word, and action, lively faith, unfaltering hope, ardent charity, are necessary for those who would be victors in the race for true and enduring happiness.

These truths should be diligently taught by parents to their children, and the principles of Christian action carefully inculcated into their minds in youth so that becoming deeply rooted in their consciences, they may exercise a salutary and guiding influence over their conduct. Our Holy Father the Pope has recently told us in his Encyclical to the Bishops of Canada, that "purely scientific instruction," and "vague and superficial notions of virtue," are not sufficient to form good Christians, or upright citizens. I ask you all to have a copy of that magnificent letter in your homes, to study it carefully, and to be guided by its wise and loving words. Would that all may see their truth, and recognizing that without "religion there is no moral education worthy of the name, none truly efficacious," lay aside prejudices deliberately fostered by the secular spirit that is seeking to overthrow

all supernatural teaching, and unite in proclaiming that God has a right to hold a place in all educational systems. Education without definite religious principles has been put to the test in many communities; it has had a long and fair trial; it has had all that a lavish expenditure of public money could purchase in its favor, and now, in the judgment of thinking men, it stands condemned by its results. Where it has had its fullest scope there lawlessness, municipal and State corruption, cheating in all forms that an intellectual training makes possible, have increased in startling proportions; the spirit of religious observance has decreased, the sanctity of the home has been polluted, and self murder, the outcome of a gospel of despair, is afflicting society. The agents of unbelief, with fair words and specious promises, deceived many well meaning Christians into an acceptance of a pernicious system; it is surely not too much to expect that they will now awake from their delusion, and help to restore the Creator to His rightful place among His creatures, and thus cure the ills that afflict society.

In the meantime, dearly beloved, be watchful over yourselves lest the integrity of your faith be undermined by false doctrines, or motives of self-interest; be anxiously watchful over your children, teaching them from infancy to love God, and to seek for happiness, not in the goods of this world which pass like a shadow, but in the enjoyment of God hereafter. Understand that our final end is not in this world; hence only disappointment and anguish of spirit can result from a life unfulfilled and unguided by revealed religion.

Imitate St. Paul, and bring your bodies into subjection by the chastisement of self-denial. This self-denial must not be merely in sinful pleasures, but, also, at times, in harmless ones. Habits are formed by the repetition of the same act; once acquired they become, so to speak, a second nature. Acquire the habit of self-denial, which gives strength and vigor to character, by practising acts of mortification. Be assured the one who never denies one self a lawful pleasure, will soon indulge in unlawful ones. Hence the Lenten season has been established to teach us to restrain ourselves and to master our sinful passions by abstaining from food or amusements otherwise quite lawful. Enter into the true spirit of Lent and fit yourselves to become winners of the eternal prize that goes to those who chastise their bodies and bring their senses into subjection to the laws of a God given religion.

† C. O'Brien,
Archbishop of Halifax.
E. F. Murphy, V. G.
Halifax, 15th Feb., 1898.

SECRET SOCIETIES.

Bolton, Miss. Feb. 18, 1898.

Ed. N. Y. Freeman's Journal:

Why is it that the Catholic Church condemns Free Masons, Odd Fellows and Knights of Pythias? Give us an article on the subject, setting forth the real objections.

It would prove most interesting and instructive to hosts of your readers. Respectfully,

Inquiring Protestant.
The Church condemns all secret, oath bound societies as dangerous to the Christian religion and the Christian state. That this danger is not merely speculative or a deduction a priori is sufficiently evident to any one who carefully and intelligently reads the history of Europe for the last hundred and fifty years. Nihilism in Russia, Illuminism in Germany, Carbonarism in Italy, and Freemasonry in all these countries, but more particularly in France and Italy, illustrate in the social upheavals within that time the destructive tendency and influence of secret societies. The same danger was illustrated in this country by the Knights of the Golden Circle, the Ku Klux Klan, the White Caps, the Mafia, the Chinese Highbinders, the Know Nothings and the A. P. A.

All attempts to gain unlawful ends are invariably hidden under the cloak of secrecy. Good and lawful ends fear not the light of day. Consequently any association or society whose motives and purposes are guarded by oath-bound secrecy is justly suspected, and should be feared. Why should we be awed? He who takes an oath to carry out ends that cannot be made known to him until he has taken the oath, is a dangerous man to society. He who swears to obey the yet unknown commands of unknown and irresponsible superiors is a slave, and those who require such an oath are tyrants if they had the power. He who takes such an oath is like one who, standing in a room one half of which is light and the other half in black darkness, swears that he will not reveal anything whatsoever that is done in that darkness to which the oath alone gives him entrance. Be it conspiracy against the Government, against society, against the liberty or life of others of the community, against the honor of men or the virtue of women; be it assassination, bestiality, sodomy, or the cult and practice of Greek Priapism or Buddhist Lignamism; all the same, the oath-taker swears that his lips will ever be sealed, that no court of law, no power

on earth shall ever open them. All future oaths, all social and natural moral obligations must be disregarded if they militate against the oath taken on entering into the dark side of that room. Is he who takes such an oath a safe companion or a trustworthy member of society?

You may say that secret societies do not practice or encourage any of these outrages against the laws of God and of humanity. How do you know, since they are secret? The secrecy makes them all possible, and with bad men, probable. And facts prove the contrary. Who assassinated the Emperor of Russia, he who had freed the serfs of Russia as Lincoln freed the slaves of America? The agents of a secret society. Who cut the jugular vein of Pellegrino Rossi, a member of the Ministry of Pius IX., on the steps of the Cancelleria in Rome in 1848? Agents of a secret society. Who murdered the late President of the French Republic? The agent of a secret society. Who attempted the assassination of Napoleon, late Emperor of the French? Orsini, agent of a secret society. Read the account of this, and Napoleon's subsequent bargaining with the Carbonari for his life, as given by Vandam in his "Undercurrents of the Second Empire," and you will better understand the dangers of secret societyism.

Aside from its oath-bound secrecy, there is another and a fundamental reason why the Church condemns Freemasonry. According to the authority of the great leaders of Freemasonry in Continental Europe, Masonry is a religion, the religion of naturalism and Pantheism, as opposed to the religion of revelation. The Church of Christ, being the divinely instituted and commissioned organ of revealed truth, must condemn every society or sect whose principles tend to undermine, mutilate, or falsify that revealed truth. The antagonism then, in its last analysis, is that essential antagonism that must exist between the religion of revelation and the religion of Naturalism or Pantheism. We are aware that the Freemasons of England and the United States have broken with Continental Freemasonry, and that Grand Master Sutherland of the New York Masters recently severed fraternal relations with the Masons of Peru because they rejected the Bible and substituted in its place the Masonic constitution. But Rome deals with Masonry as she knows it and its principles, as explained by its greatest and best known European exponents, and not with exceptional cases.

Space allows us to give but a few quotations to prove that European Freemasons hold that Masonry is the only and all sufficient religion.

Bizot, General Secretary of the French Grand Orient, in his "Historical, Philosophical, and Moral Tableau of Freemasonry," written when he had been thirty one years a Free mason, says: "Our religion is the natural, primitive, universal, and unchangeable religion—it is Freemasonry." M. Ragon, in his "Interpretative Course," says: "The first man who, on perceiving the order manifested in the universe, concluded that there is a God was a benefactor to the world; but he who made that God speak was an impostor."

Here is a direct denial of revelation. According to M. Ragon, Abraham, Moses, the Prophets, and even Christ Himself, were impostors! The "Freemason Orator," "a selection of discourses pronounced on Masonic solemnities, relative to the dogmas and history of the order, and to the morality taught in the workshops," and published by the French Grand Orient at Paris in 1825, gives the following words of a member of the Lodge of St. Tabor, Paris: "Nothing is more incontrovertibly true than nature—that is, existence. The Masonic Order is derived from the ancient mysteries, which themselves arose from nature, and had nature for a sacramental basis. It certainly follows that this royal art, this symbolic and mysterious temple, in fine, the Masonic Order, is the emblem of nature and of pre existing truth. Therefore, this order is natural law, the true and unique religion."

Note here how it is all nature, natural law, etc., and nothing of God as Creator and Revealer. Much more of the same kind might be quoted to prove that the fundamental dogma of Masonry is naturalism. Those wishing to look further into the subject can consult "The Secret Societies and Society," by N. Deschamps, with an introduction on the action of secret societies in the nineteenth century, by Claudio Janet; the "Abbe Barruel's work, 'The Memoirs of the Jacobins'; Robertson's 'Lectures on Modern History and Biography,' and Barson's 'Studies in Church History,' Vol. 4, page 408. We are indebted to Dr. Parson's work for much that is said above.—N. Y. Freeman's Journal.

Another English Convert.

The ranks of titled converts in England has just been augmented by the reception into the Church of the young Viscount Encombe, preliminary to his marriage to Miss Fraser, sister of Lord Lovat of the Scottish peerage. The Viscount is a grandson of the first earl of Eldon, who so bitterly opposed Daniel O'Connell's fight for Catholic Emancipa-

tion, and denounced the Church as "the abomination of desolation spoken of in Holy Writ." Miss Fraser is very wealthy and said to be, also, very clever and pretty; but as her prospective husband is heir to the title and estates of Eldon, with an income of about \$50,000 a year, it is reasonable to suppose that material views did not enter into his reasons for embracing the Catholic faith.

JUSTICE SMYTH A CONVERT

A Distinguished New York Jurist Received into the Church by Bishop Farley.

New York, March 1.—Justice Frederick Smyth of the Supreme Court, who lies seriously ill at his residence, 15 West Forty-sixth street, was received into the Catholic Church on Saturday, February 19, by Mgr. Farley, pastor of St. Gabriel's Church, in East Thirty-seventh street, and auxiliary Bishop of the archdiocese of New York. Justice Smyth is the second of his family to become a Catholic, his daughter having entered the Church two years ago.

On Saturday morning the justice sent a messenger with a carriage to the parish house of St. Gabriel's Church and requested Bishop Farley, who has been his friend for many years, to call on him at his earliest convenience. Bishop Farley responded at once, and when he was shown to the sick jurist's room, Justice Smyth informed him that he wished to be received into the Church without loss of time. The request surprised the Bishop somewhat, as the applicant is usually required to prepare himself for baptism by a course of instruction covering several months. Upon questioning Justice Smyth, the Bishop, however, found that he was well prepared, and after Justice Smyth had made a profession of faith, Bishop Farley baptised him and anointed him with holy oil. On Saturday evening Justice Smyth's illness took an alarming turn, and Bishop Farley was again summoned to his bed-side. He found the sick man conscious, and gave him extreme unction.

When Bishop Farley left the bed-side of the new convert, it is said that the latter addressed him as follows: "I hope that God will send to you when you come to die the same blessing that you have brought to me."

Later the patient took a turn for the better.

THERE ARE TWO CONCERNED.

Rev. L. A. Lambert, LL. D., in N. Y. Freeman's Journal.

The letters written by Rev. D. McAllister, D. D., to Rev. L. A. Lambert, D. D., and Dr. Lambert's replies to them, both of which appeared in the Commercial Gazette in the form of a discussion of Church doctrines, will shortly be issued in book form by Dr. McAllister. Additional matter will be prepared by the doctor, in order that his argument may be complete. The volume will likely be a 12 mo. of about 200 pages. It is published in response to a general demand, and will form a valuable addition to the religious literature of the day.—Pittsburg Commercial Gazette.

In view of the fact that we—a party to the discussion—have not been consulted about it, this proceeding of Dr. McAllister is exceedingly strange. We cannot consent to this thrifty enterprise except on certain conditions. First, he must publish only those of his letters that we have thus far replied to in the Freeman's Journal. Several of his letters we have never seen, as the doctor was not considerate enough to send them to us. Second, the letters and replies must appear as originally written—excepting typographical errors—without note or comment, or any additional matter whatever. Third, we must have the proof reading of our articles and the making of headings and subheadings. Fourth, all our articles in reply in the Freeman's Journal must appear. Fifth, we must have half the net proceeds of the sale of the proposed book.

The reader will see that these conditions are only reasonable and fair. We ask nothing that we are not willing to grant. The doctor is acting as if there were but one side to the matter, and that his side. We have reminded him of his error on this point, and taken measures that our rights shall be respected.

With regard to his later letters published in the Gazette and which remain unanswered because that paper has closed its columns to our replies, we will answer them on condition that the Gazette, having published them, will publish our answers, that its readers may see both sides, and on condition that the letters are sent to us. We cannot, of course, undertake to answer them without seeing them.

Uses a Protestant Bible.

Rev. P. F. Brannon, who is giving missions to non Catholics in Texas, gives a special invitation to all Protestant preachers to attend. He borrows a Bible from a Protestant minister, if possible, and uses no other Bible during the whose series of lectures to prove Catholic doctrine. The ministers generally attend one night and no more. They are asked to present objections if they have any, but it is an exceptional occurrence to have a single objection presented during the entire week.

Some people come a night or two, and when asked: "Are you going out to night?" the answer is "No." "Why?" "Well, that priest makes things so plain that if you listen to him you must be a Catholic in belief, even if you don't profess it, and as I wouldn't be a Catholic under any consideration, I shall not go again."

WHERE THEY ORIGINATED.

Christ founded a Church to teach men the way of salvation, and commanded all to obey it. He promised that the gates of hell should never prevail against this Church. (St. Matthew xvi., 18.) That Church must, then, be today the true Church of God, and teach men truly the way of salvation, or the promise of Christ has failed. Which is that Church? We know that Christ founded His Church nineteen hundred years ago. That Church, then, must be nineteen hundred years old. Any Church, therefore, which is not two hundred or not four hundred or not nineteen hundred years old can not be the Church of Christ. There is only one Church that is nineteen hundred years old, and that is the Roman Catholic Church. There is no Protestant Church that is four hundred years old. Can anyone of them be the Church Christ founded nineteen hundred years ago? The following table, showing the ages, founders and the place of origin of the principal Churches, has been compiled by that distinguished author Cardinal Gibbons. In each instance, with one exception, his authority for his statements is non-Catholic:

Anabaptists. Place of origin, Germany. Founder, Nicholas Stork, Year, 1521. Authority quoted, Vincent L. Milner, "Religious Denominations."

Baptists. Place of origin, Rhode Island. Founder, Roger Williams, 1639. Authority quoted, "The Book of Religions," by John Haywood.

Free Will Baptists. Place of origin, New Hampshire. Founder, Benjamin Randall, 1780. Authority quoted, "The Book of Religions."

Free Communion Baptists. Place of origin, New York. Founder, Benajah Corp, close of eighteenth century. Authority quoted, Rev. A. D. Williams, in "History of All Denominations."

Seventh Day Baptists. Place of origin, United States. Founder, General Conference, 1838. Authority quoted, W. B. Gilbert, in "History of All Denominations."

Campellites, or Christians. Place of origin, Virginia. Founder, Alexander Campbell, 1813. Authority quoted, "Book of Religions."

Methodist Episcopal. Place of origin, England. Founder, John Wesley, 1739. Authority quoted, Rev. Nathan Bangs, in "History of All Denominations."

Reformed Methodist. Place of origin, Vermont. Branch of the Methodist Episcopal Church, 1814. Authority quoted, Rev. Nathan Bangs, in "History of All Denominations."

Methodist Society. Place of origin, New York. Branch of the Methodist Episcopal Church, 1820. Authority quoted, Rev. W. N. Stilwell, in "History of All Denominations."

Methodist Protestant. Place of origin, Baltimore. Branch of the Methodist Episcopal Church, 1830. Authority quoted, James R. Williams, in "History of All Denominations."

True Wesleyan Methodist. Place of origin, New York. Founders, delegates from Methodist denominations, 1843. Authority quoted, J. Timberman, in "History of All Denominations."

Presbyterian (Old School). Place of origin, Scotland. Founder, General Assembly, 1560. Authority quoted, John M. Krebs, in "History of All Denominations."

Presbyterian (New School). Place of origin, Philadelphia. Founder, General Assembly, 1840. Authority quoted, Joel Parker, D. D., in "History of All Denominations."

Episcopalian. Place of origin, England. Founder, Henry VIII., 1534. Authority quoted, Macaulay and other English historians.

Lutheran. Place of origin, Germany. Founder, Martin Luther, 1524. Authority quoted, S. S. Smucker in "History of All Denominations."

Unitarian Congregationalists. Place of origin, Germany. Founder, Celarius, about 1510. Authority quoted, Alvan Lamson, in "History of All Denominations."

Congregationalists. Place of origin, England. Founder, Robert Browne, 1583. Authority quoted, E. W. Andrews, in "History of All Denominations."

Quakers. Place of origin, England. Founder, George Fox, 1647. Authority quoted, English historians.

Quakers. Place of origin, America. Founder, William Penn, 1647. Authority quoted, American historians.

Catholic Church. Place of origin, Jerusalem. Founder, Jesus Christ, 23. New Testament.

There is no place like the Catholic Church where one may feel the very reality of intellectual and spiritual freedom. No man stands so upright and feels the power within him as one whose feet are firmly and securely planted on the solid rock.—The Sionary.