

Evil And Remedy In France.

By "CRUX"

THIS week I purpose going off on a gleaning expedition. Most of what I have to present will be from sources not original with me; but the main idea which I seek to convey, by my means what they may, is one that has had expression more than once in other departments of this paper, especially during the past year. I want to write about France, as the vast and central stage on which a wonderful drama is being enacted—a drama that has its most painful and tragic side, as well as its humorous and absurd aspect. The play is a mighty struggle that is being waged between two great powers, that of the Church, in the name of God, of religion, of education and of order, and that of the Government, in the name of irreligion, of ignorance, and of social chaos. The forces is neither equal numerically, nor in tactics; in numbers the Church has the vast majority, for she has the people; in tactics the Government has the upper hand, for it is aggressive and determined to make up for its deficiency in numbers by its energy and daring in achievement. The other day an eminent French physician was conversing with me on this subject, and he said: "I cannot understand why the people of France do not rise up en masse and go to the polls, and sweep the entire nest of oppressors out of the country." "Do you mean," I asked, "to send them on the track of the religious orders?" "No," he said. "I mean to sweep them from power." And he added: "We French people have it in our power to peacefully, honorably, and effectively free ourselves from the band that has us by the throat. And I say that if religious orders are expelled, it is as much the fault of the Catholics of France as it is of the Government. If I had a mad dog chained in my shed, and I let him loose on a crowd of people, I would be more responsible for the injuries inflicted than would be the dog. I had the power to keep him in, and I assumed the risk in setting him free. But the Catholic people of France, especially the bulk of them in the departments, are so cowed down by the Government that they are even afraid to vote, afraid of their own shadows; at every step they see the general, the Prefect, the Mayor, the town councillor, the petty official of every class looming up; and they conclude it is better not to offend these little potentates, it is preferable not to incur their enmity. The deputy promises a bridge here, a road there, a municipal exemption in this place, and a bonus in that one, and the voters see only these small and immediate interests on the one side and the terrible phantom of the Government, with its mysterious power and its army of spies on the other, and they go to the urns and deposit their ballots, for the Government's candidate, and return home to lament over their slavery, to hug their chains, and to lick the hand that smites them." To say that I was astonished to hear a Frenchman speak thus, is to put it mildly; but I saw his earnestness and I saw the truth of his contention. "What," I asked, "is the remedy for this evil?" He answered unhesitatingly: "Proper Catholic organization. Force must be met by force, and discipline by better discipline, and aggressiveness by more skillfully directed aggressiveness."

What then is the Government's source of power? That is the one grand question to be answered before we attempt a solution of the problem. An illustrious French prelate, some years ago, when accused before a tribunal in Paris of being an enemy of the Republic, retorted serenely to his judges:—"You are mistaken, gentlemen. We are not under a Republic. We are under Freemasonry." What was then true is more than true at present. The organ of the Vatican, the "Civiltà Cattolica," of Rome, says:—"Freemasonry's Government rules France now by direct or imperative mandate of the Grand Orient, or Council of the Masonic Order. Most of the senators and deputies and all the Cabinet are subject to it. The very President of the Republic is so in-

involved in the coils that his movements are not free." If there could be any excuse for Combes we might allow him the benefit of this one—he is a mere instrument in the hands of the Grand Orient. He is at this moment the most abject slave in all Europe. Not Peter of Serbia, nor any other living ruler stands in greater dread of the powers that hold the sword of Democles over him, than does Premier Combes. He is not even able to think for himself; he has no freedom of action; every sentiment of a finer character that might possibly take life in his heart must be at once mercilessly crushed; and yet he cannot satisfy the element that holds him fast and wields him as tool. He dare not hesitate, Lamartine, in his History of the Gerondists, tells of Robespierre's terrible predicament, and explains his blood-stained career and his fatal ending thus:—"There are abysses that we dare not sound, and characters we desire not to fathom, for fear of finding in them too great darkness, too much horror; but, history, which has the unflinching eye of time, must not be chilled by these terrors, she must understand while she undertakes to recount. It is not an easy task to fathom the character or to analyze the dispositions of Robespierre. Fanatical to his ideal, his fanaticism was ridiculed; revenge for the ridicule suffered; the opportunity of gratifying that vengeance; suspicious of a counter vengeance then against himself; intoxicated by the blood of even friends; he murdered, first for satisfaction, then for ammunition, finally for self-preservation."

Does not the picture photograph Combes? Replace the word "murder" by some milder expression descriptive of this man's tyranny, and you have the situation. He has persecuted for satisfaction, or vengeance, against those whom he betrayed and from whom he was a renegade; then he persecuted and offered himself as an arch-persecutor, for ambition—the ambition to govern, to be the Premier, to sit at the head of France's Council table; finally, he is obliged to persecute for self-preservation. He dare not relent, he dare not hesitate, he dare not turn back; and no matter to what extremes he may go, he can never go far enough to satisfy the Grand Orient; and the moment that he weakens, or fails to put onward along the path of persecution he knows that his power is at an end, his usefulness gone, and, perhaps, his days numbered. Thus he stands there, in the eyes of the world, a target for the shafts of contempt and detestation from all true and sincere men, and a target for the arrows of vengeance from the very power that holds him enslaved and that will eventually torture him as he tortured others—just as Robespierre perished by the very guillotine that he had erected to destroy enemies and friends.

Thus we have France governed practically by one man and that one is the embodiment of Freemasonry; and Freemasonry has for its special mission to destroy Catholicity. There is no need of dwelling further upon this side of the question. The problem before us reduces itself simply to this:—The Catholics of France have the numbers and the power to drive this Masonic Government from power. To do so they must have organization of a character as strong as that against which they contend. How, then, are they to have the needed life and activity instilled into them, and the necessary organization established.

"The New Century" in a recent article of importance said: "When Dr. Stafford on a memorable occasion spoke of the need that France has of rehabilitation in the eyes of the Catholic world, he suggested to the mind of an auditor that the Knights of Columbus be extended to France. And why not? It has not been such a long time ago that the Supreme Knight of the Knights of Columbus, Mr. Edward L. Hearn, at a national council of his order, suggested that it would be a good thing for the Church if the order were established in the Philippines, in Porto Rico and even in Mexico. He said:—

"I am convinced that the Knights of Columbus, with its Catholicity, its patriotism, its organization, its force, its purpose and its magnificent results would satisfy a great many of the countries nearer home."

"Why not then see what aggressive Catholic lay action can do? The air is vocal with complaints against the Free Masons, whom one would suppose to judge from the fearful ejaculations of the French Catholic press, held France in the palms of their hands. If the Free Masons are responsible for the reign of persecution in France, why not look into the secret of their power? If their organization can cast a spell over France, why not see what organization will do for Catholic laity? France is the best organized nation in Europe. Its literature, as far as form is concerned, is the most exquisite in the modern world. Nowhere also are modern processes in politics better understood. An idea is hardly cosmopolitan until it has reached Paris. Would it reject the application of the mass-idea to politics? Would not the resulting efficiency and unity of action, by which the heritage of the Catholic masses in France would be restored, appeal to a nation where organization and regimentation is almost a fetish? Can't something be done?"

It is then evident that the necessity of action is imperative; it is clear that this impression is felt on all sides, outside of France, perhaps, more than within her limits. A very fine suggestion is that of extending the Knights of Columbus to France; but it would need to be implemented by the extending of other lay Catholic organizations as well. And, yet, the above-quoted article ends with the question, "Can't something be done?" This is exactly the question that must be at once answered, and its answer, whatever it may be, must embody a practical plan of campaign; and that plan must be put into immediate execution. In other words, France, or at least Catholic France, stands in need of help from without. The question has developed into proportions that extend beyond the mere limits of that country and has become one that interests and challenges the attention of the entire Catholic world. In the days of the great Revolution the nations looked on in wonderment, but none raised a voice to protest, or an arm to protect. Altars were overthrown, the throne destroyed, the monarch killed, the hierarchy and clergy murdered, and finally the mob-executioner of one day became the mob-victim of the next; but humanity stood by with folded arms and seemed to say, "let them tear each other to pieces, it is no business of ours." But such events can never again take place, and like conditions can never again arise. The nations are brought into closer neighborhood, and the electric wire has bound us all together, annihilating space and defying time. It is, therefore, the business of all others, when one nation, or one fraction of a nation, sets at defiance every law human and divine. But, above all, is it the business of the Catholic world to see to it that the secret societies do not continue in their usurpation of power to the great injury of religion, of order, of the future generation. It is not by an armed resistance that this evil can be met, but by means of organization and work, and especially on the part of the lay element. Behold the magic results effected by such organizations as the great Catholic Truth Society, and others of a kindred character. This are the batteries that must be brought into play, there the guns that must be trained on the fortress of infidelity, anarchy, communism, socialism, and Freemasonry. And the work cannot be commenced at too early a date. France is the heart of Europe, and Paris is the heart of France; and if that fatal power be allowed to continue to augment its force, it will soon increase the field of its action, and what Catholicity suffers in France to-day, she will suffer in other parts of the world within a very near future.

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Movements In Catholic Circles In England.

NEW SCHOOLS.—Under the correspondence from "Liverpool," the "Catholic Times" says:—A recent Sunday witnessed the opening of the new schools for St. Oswald's scholars. The day was all that could be desired, and it was only natural that a very large number of people should assemble to witness the proceedings. The neighborhood in the vicinity was gaily decked with flags and bunting and the proceedings were enlivened by the bands of St. Alban's Young Men's Society and the Foresters in their regalia. His Lordship the Bishop of the diocese, who performed the opening ceremony, was accompanied by the clergy and a representation of the laity.

After the ceremony of opening the schools had been performed, Father Clarkson, in a few words, introduced the Bishop, who delivered a short address in the course of which he said that day being the one on which the Feast of St. Oswald was celebrated, it was exceedingly appropriate that these schools should be opened also on that day. They were magnificent schools, and were a credit not only to the parishioners of St. Oswald's, but to the whole Catholic body of Liverpool.

Turning to the Education Act, the Bishop said that although it did not remove all burdens from the Catholic body they accepted it willingly, because it removed that unjust monopoly previously possessed by the supporters of the board schools, and would place teachers, Catholic and non-Catholic, on the same footing. (Applause.) The passive resisters had no sympathy from the Catholic body. If any party in the country attempted to have the Bill expunged from the statute book they might count upon the determined opposition of the Catholic body (applause), because, in the past, Catholics had not only contributed to the support of board schools and the building of them, but they had provided their own schools, so that if anyone had been martyrs to the old system it was the Catholic body.

The Nonconformists, who formed the main part of the passive resisters, had not, with the exception of the Wesleyans, since 1870 done anything for education. Catholics wanted to have taught in their schools the whole, precise, concise, and logical doctrines of Catholicity, and they would never consent to a portion of it being taught and the rest ignored. (Applause.) The Catholics had, however, been properly represented in the local education authority, and they could try the City Council for fair treatment in the future. He hoped that Catholic parents would see that their children secured all the benefits of the better system of education.

Reverting to the new schools, His Lordship said they were second to none in the city. Their total cost had amounted to something like \$45,000, of which about \$25,000 had been paid off. He trusted that the Catholic body would come forward and assist Father Clarkson in raising the balance due. Father Clarkson having thanked all those who participated in the function, the proceedings terminated with a collection on behalf of the school funds.

A NEW CHURCH.—The foundation-stone of the new Catholic Church of St. Patrick was laid in Hull, in the diocese of Middlesbrough, on the 1st inst., by His Lordship Right Rev. Dr. Lacy. The accommodation at the present school chapel in the parish has been over-taxed, and some time past it was found necessary to go in for a new building scheme. A handsome new edifice, to seat about 700 people, will consequently be erected on a site between Spring street and Pearson street.

The Right Rev. Abbot Gaudens, C. R.P., and the good Fathers at Corpus Christi, Varley street, Manchester, have decided to commence at once and seek the necessary funds with which to erect their Votive Church of Reparation, says the "Catholic Times." In this connection a letter from the late Bishop of Salford (Dr. Bilsborrow), of happy memory, will have a pathetic inter-

est. In writing to Abbot Gaudens, shortly before his death, he said: "I am, therefore, most grateful to you and your good Fathers for your zealous labors, which have already rescued hundreds of souls from the total neglect of their religion, from habits of sin, and from the subtle snares of heresy. You have thus deserved well of the whole diocese, and as your own flock is too poor to allow you either to pay off your crushing debt to build a new church, I trust that the whole diocese will hasten promptly and generously to your aid, and more especially as your design is to erect a church in honor of the Blessed Sacrament, and thus to make reparation for the outrages offered to Our Divine Lord in the adorable Sacrifice and Sacrament of His Love during the last three centuries."

RETREAT OF NUNS.—From a report in the "Catholic Times," we take the following:—

A spiritual retreat was preached by the Rev. M. Power, S.J., at the Training College of Notre Dame, Mount Pleasant, Liverpool, from Tuesday, August 4th, to Saturday, August 8th. The gathering was a very large one, 145 teachers and former pupils of the Sisters of Notre Dame had generously given a week of their short midsummer vacation to the serious exercises of the retreat. They came from all parts of England, Scotland and Ireland, from the Channel Isles, from Malta and New York, to renew themselves once more in the spirit of their apostolate to spend three happy days in their beloved Alma Mater.

Conferences on the present educational crisis were given in the old way and by the same voice, so often listened to with reverent love by every generation of Liverpool students. These conferences touched mainly upon the grave responsibilities of Catholic teachers. It depends on them to preserve the Catholic atmosphere of the schools, and to preserve the authority of the clergy. They must invite the priest into their schools and show that they consider him when there in his right place. They must guard against the spirit of those schools in which no religion is taught. They must be far more watchful over their pupil-teachers, more careful than heretofore about their religious instruction and that of the children, making it simple, practical, and as attractive as possible. They must keep up the observance of Church Festivals, give willing help in Sunday schools, confraternities, and guilds; set an example in the frequentation of the sacraments and daily Mass (where possible); they must find a time for the children to go to Confession, and prepare them earnestly and methodically for First Communion and Confirmation. They must disseminate Catholic books and leaflets, such as the penny prayer books and Lives of the Saints published by the Catholic Truth Society, which were strongly recommended. They must look after the Catholic children going to non-Catholic schools. Catholic schools must be at least as efficient as those that are non-Catholic.

Catholic teachers must therefore continue their studies, aim at self-improvement, and at obtaining those qualifications which will make them respected. They must show themselves equal, if not superior, to non-Catholics in attainments, trustworthiness, steadiness, and refinement of manners. The Education Act has been accepted, therefore they must make the best of the situation. It depends upon their firmness, their prudence, tact, courtesy to render its disadvantages as few as possible. Catholic teachers must be possessed with the thought, that while it is just and right that they should be paid as others are, there must be no mercenary spirit, no talking or acting as if salary were the only consideration. Their superiority would be mainly proved, and best proved by their high-minded and disinterested conduct in this respect.

A long list of vacant situations was read out not a few in places where the new authority was already reigning supreme. The appeals made to the teachers to stand by their own flag, to come to the rescue of so many schools in danger of being handed over to the enemy, or taught by Protestants, awoke a responsive chord in many hearts.

Extract from a sermon by Rev. D. S. Phelan, St. Louis, Mo.

SYMINGTON'S EDINBURGH COFFEE ESSENCE makes delicious coffee in a moment. No trouble whatever. In small and large bottles from all grocers. GUARANTEED PURE.

The Worshipper Of Mammon.

(By An Occasional Contributor.)

David G. Phillips, a writer in "Success" tells of a modern Crassus, a New York millionaire, and he draws a picture of the man, through the rich one's own mouth, that has its humorous side and equally its shocking side. We are aware that the character whom the writer makes speak is a fictitious one, but he is the representative of thousands of the class to which he belongs. We have him telling of a cowardice that comes over him at each tiny pain, the hurry with which he sends for a doctor, on account of a trifle, that in his days of poverty, or of struggle would not have at all affected him. But he is now in the possession of millions, he enjoys them, he glories in the power that they give him, and he is afraid to have to part with them and with that keen pleasure, that life which has become so dear to him. He lives for his millions. Listen to him:—

"At this moment I happen to be in my mood for mocking my fears and follies about the end. The End!—I'm not afraid of what comes after. All the horror I'm capable of feeling goes into the thought of giving up my crown and my scepter, my millions and my dominion over men and affairs. The afterwards? I've never had either the time or the mind for the speculative and the intangible,—at least not since I passed the sentimental period of youth. Each day my power grows—and my love of power and my impatience of opposition. It seems to me sacrilege for any one to dare to oppose me when I have so completely vindicated my right to lead and to rule. I understand those tyrants of history who used to be abhorrent to me,—much could be said in defense of them."

There is the text; let who will build a sermon upon it. In so many words men do not tell their secret sentiments; but such are the sentiments deep down in the hearts of thousands. "The afterwards? I've never had either time of the mind for the speculative and intangible."—"The End—I am not afraid of what comes after." No wonder that the poor man tumbles at a pin scratch. He has no hope beyond the End, and if his millions could only remove that End, he would be happy in his crown and scepter. If. But that awful "if" comes in. He has never had time to think of the "hereafter," he has been too busy gathering the "tangible." And now that he has it, he is in eternal dread of losing it too soon. Ah, as long as he lives, as long as this existence can be prolonged, he is sure never to lose his millions and his power. But no physician can prolong it beyond a very limited degree; no influence, no power, no authority that his money can purchase can possibly prevent that End. It may come in a year, or in an hour. But come it will. And with it must come the parting from the millions and the sway that they give him. He has never had time to think of what is to come after that End. Mammon goes not beyond the tomb.

HOSTILE TONGUES.

Long ago people who were declared public scolds were put into a chair, brought down to the bank of the river and dipped. It was called the dipping stool. Public scolds were dipped, dipped, dipped, until they were cooled off, and their lips chattered. But we do not use the dipping stool any more and, therefore, those who go about armed with this hostile tongue are free to asperse whom they will, with impunity."

Extract from a sermon by Rev. D. S. Phelan, St. Louis, Mo.

It is well occasionally to put yourself in some one else's place, even if you prove a poor fit. The man who most emphatically declares that he cannot tolerate flattery is generally the one most susceptible to it.

Non-Cath Ministers And Public Recognition Of a Catholic Bishop.

Below we reproduce a address to the Mayor of Y., by the Very Rev. M. administrator of that diocese well worthy of a careful To His Honor Erastus Mayor of the city of B. Honorable and Dear S. from the city during the days has prevented me from you sooner in regard test of some Protestant this city, said to have with you and also publish city press relative to the solutions passed by the B. dermen of the city of B. the City Hall be illumina evening of the arrival of Reverend Bishop Colton.

It is a question, Your H. there a reply should be part to this ministerial p. small a number of the Christian ministers, I am the sentiments of a very cant portion of Buffalo's liberal-minded citizens. Bu reply, that I may, through our honorable Board of Al rescind any action they n taken in regard to the con to be given Bishop C. his first entry into this city. While appreciating the g and the evident courtesio tion of our city fathers in ter, and even more than I express to them in words, must say that the thought to me at the same time of passing that kindly and resolution that they were ahead of their time and ha what counted without their The sequel to it all prove was right in my forethought

The age of universal good ship and the dawn of Christi ity have not yet reached us still are some narrow-minded living in our midst, yet we the traditions and practices sixteenth century, although course, this is the twentieth

But, withal, we must not break up our religious equi Nor should we take matters kind in a too serious vein must we keep cool in these mer days, nor lie awake a fretting and stewing about t of Rome. If he does come pay us a visit in the "land free and the home of the b which, at best, is not very p we need not dread any dire from his visit. He will not up the Republic; he will not away our liberties; he is not of that kind, nor will he, ev does come over, "impose her cunary burdens" upon us, as the reverend Protestant genti graphically describes it.

Mr. Mayor, the entire press world concedes to-day that Father, Pope Pius X., is a un ly beloved and good man. Who, then, will have the c to say that he would begi career in the Papacy by comi here and stealing away the rights of American freemen? Joking aside, Mr. Mayor, to say to you in this letter, I have addressed their protest t that this matter of illuminati City Hall never was requeste the Board of Aldermen by me person representing officially sialistic authority. It came its beauty and good spirit fro aldermen themselves uninfluenc ther from within or without, o any quarter whatsoever.

In the same good spirit of a tion, I now hereby decline, many thanks, this tender o Common Council of Buffalo t minate the City Hall in hono the arrival of Buffalo's new B I do this for the sake of pea good will amongst all mankin do not think, however, that much strife would be stirred up if I should accept their kind will, the very thought of seein City Hall illuminated at night the special delectation of a Catholic Bishop might, indeed,