

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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The Irish Bird-Charmer.

Wid more or less o' tuncful grace,
As fits a Celtic singer,
I've praised the "great bird of our race,
The stork, the blessing-bringer.
When first to my poor roof he came,
How sweetly he was sung to!
I called him every daunt name
That I could lay my tongue to.
But, glory be! that praise from me
So pleased the simple creature
His visits here have come to be
A sort o' second nature,
I'm glad to see him now an' then,
But, glory be! that praise from me
If here he isn't back again,
An' this is namber seven!

Oh! though this gift o' song may be
In many ways a blesin',
It brings some popularity
That gets the "blessin'."
Now mind, I love the Irish bird—
We couldn't live without him—
An', shure, I'll not take back a word
I ever said about him,
But now when all these mouths to feed
Ate up our little savin',
The birds whose visits most we need
Are old Blisha's ravens,
Begar! if they were 'round these days
An' I could make them hear me
T' sing them such a song o' praise
I'd keep them always near me.
—T. A. DALY.

FREEMASONRY AND THE CHURCH.

A POLITICAL AND SOCIAL WEAPON—REVIEW BY THE REV. A. B. SHARPE, M. A.

There is probably no institution which presents itself under so many different aspects as Freemasonry; and the curious thing is that these aspects are, for the most part, not merely different, but mutually contradictory. Thus Freemasonry is known to some as mainly a charitable society; to others, as one which exists chiefly for convivial purposes; others, again, regard it as a sort of syndicate for the promotion of the pecuniary and commercial interests of its members. To many it has a much more serious aspect than these; and it represented sometimes as a religion, sometimes as the negation of religion, sometimes as simply independent of religion—as a revolutionary *imperium in seipso*, and as a body to which, as such, politics are not merely foreign, but absolutely interdicted.

Catholics, however, can be in no doubt as to the view which they are bound to hold; the question is settled for them by the decree *Apostolicæ sedis* of 1869, by which all Freemasons are subject to excommunication, with reservation to the Holy See; and in which Freemasonry is distinctly condemned on the two grounds that it is opposed to the Church, and to the legitimate power of the State. Six different Bulls have also been issued in special condemnation of the "sect" of Freemasons, covering the period from 1738 (eight years after its first appearance, in its present form, on the continent of Europe) to 1881.

But although there can be no doubt as to the view which the Church takes, and requires all her children to take of Freemasonry, there is widespread uncertainty as to the real value of the pleas constantly put forward in favor of the fraternity by those who belong to it. Are these pleas sincere? Are they authoritative? And if so, how are they to be reconciled with the ecclesiastical condemnation of Freemasonry? On the other hand, if Freemasons are really a revolutionary body—still more, if they are a society of atheists, or engage in impious rites, as some suppose, how is it that in England, at any rate, they include representatives of all the most respectable classes in the community? High Church clergymen, chaplains and grand chaplains of lodges, can hardly be suspected of irreligion, let alone atheism or satanism; and Conservative members of the House of Lords must certainly be free from any possible complicity with revolutionary plots. Yet both are strongly represented in English Freemasonry, and in the higher, or "ancient" degrees, as well as in the more legitimate "craft" lodges. Moreover, Freemasonry is fundamentally one throughout the world; the brotherhood is open to, and actually includes, members of all nationalities under the sun. It is, therefore, impossible to draw any hard and fast line between the highly respectable English Freemason and his French or Italian or American brethren.

Finally, Freemasonry is essentially a secret society, and rigidly excludes the non-Masonic world from the light which its mysteries may be supposed to throw upon its true character. In attempting to determine rightly the character of any large organized society, it is necessary to make a very clear distinction between the official aims and methods of the institution, on the one hand, and on the other the habits and opinions of the individuals who compose it. It is probably, to a very great extent, the failure to make this distinction that is responsible for the variety of contradictory opinions of Freemasonry which prevails in the outside world.

Masonry, in its present "speculative" form, dates from the year 1717, and is the child of the building-corporation of "operative masons" which existed in the Middle Ages in considerable numbers; the legends which attribute its origin to Lemech, or to an even more remote founder, and connect it with Solomon's Temple, are hardly worthy of notice. It describes itself as "a system of morality," and its practical object is the encouragement of social virtue and brotherly feeling among its members. It professes to be religious, but not to be a religion—i. e., it recognizes certain fundamental principles—such as the mystery of life, the existence of moral obligation, and the mutual dependence of mankind in its social aspect, as the foundation of all

religion. But it holds no dogmas and exacts no dogmatic profession of faith. A belief in God has been, indeed, required by the Lodges of France and America, but this obligation has been rescinded, and is stigmatized by Findel, the historian of Masonry, as illegitimate. Men of all religions, and of none, are admissible to the fraternity; tolerance is one of its fundamental principles. It is officially non-political; politics and political discussion are definitely excluded from the business of a lodge.

This general description of the principles of Freemasonry may be verified from Findel's History of Freemasonry, or from the works of any other of the numerous writers who have from time to time expounded them to the world. Without entering upon any question as to the significance of Masonic ritual, or the degree to which Masonic lodges, as such, have been involved in such social and political upheavals as the Paris Commune, we may perceive in the accounts of Masonry given by Masons themselves, as embodying the most favorable presentation of it possible. A full justification for its repeated condemnation by the highest authority of the Church.

For with regard to religion, Masonry holds all religions in equal respect; it does not formally assert either the truth or the falsehood of any, but holds to the belief that in Masonry is to be found that substratum of truth which belongs equally to all. Its formal position is, therefore, precisely that of the persecuting Roman Emperors. The Roman State held all religions in equal respect, provided that they would admit that others might be lawfully and rightly held side by side with themselves. Christianity would certainly have escaped persecution if it had consented to be ranked among the *religiones licite* of the Empire, and had joined with the rest in the religious veneration of the Emperor. But this was precisely what Christianity refused to do, as it was bound by its principles to refuse. Holding as it did that it was in exclusive possession of revealed truth.

It could not, without stultifying itself, admit the actual or possible truth of any other religious belief; toleration in this sense is the absolute negation of the Christian position. It is precisely on this ground that a Catholic can have nothing in common with Freemasonry, since it asserts, in effect, that religion is in no case a matter of Divine revelation, but is merely a form of human opinion. It was in protest against this view that the martyrs of the first three centuries of our era suffered; and an equally firm protest is required from their successors against the vague and indeterminate Pantheism professed by official Freemasonry. There is, of course, nothing to hinder Protestants from becoming Freemasons, since the Protestant principle of private judgment—of which High Church Anglicanism is the extreme illustration—corresponds exactly with the Masonic theory of religion.

In regard to the State, though it may be quite true that politics are taboo at a Masonic meeting, the fact nevertheless remains that when the individual members are of one mind, they have ready to their hands a complete secret organization which can readily be transferred from its original purpose to that of advancing the political and social aims, whatever they may be, of those of whom it is composed. That the Masonic organization has more than once been made use of in this way is quite beyond doubt. Moreover the finality and sufficiency claimed for the principles of Freemasonry necessarily tend to minimize the Masonic conception of the duty of obedience to constituted authority. And though English Freemasonry is doubtless at the present moment free from any tincture of political antinomianism, yet the state of political parties in this country is hardly such as to warrant the belief that it must always remain so.

This view of Freemasonry is substantially that which is adopted by the author of "A Study in American Freemasonry." His work has, as its title indicates, special reference to Freemasonry as it exists in America only. But his criticisms apply for the most part to the permanent elements of Freemasonry, rather than to what is merely local and temporary in it.

Father Preuss founds himself on the authoritative expositions of the principles, aims, and methods of Freemasonry contained in the Masonic publications of Dr. A. G. Mackey, Pike and McClenachan. He is perhaps somewhat severe in his treatment, and scarcely makes sufficient allowance for the Masonic point of view, as distinct from the Catholic; and he seems occasionally (as on pp. 60 and 250 seq.) to attribute the private opinions of his authorities to the whole Masonic body. But his quotations are so full and so abundant that the reader is enabled to form his own opinions in every case, and to accept Father Preuss's strictures with as many grains of salt as he may think necessary. Our author succeeds, in showing conclusively that Freemasonry, in spite of its disclaimer, fulfills Matthew Arnold's famous definition of religion as "morality touched by emotion," and that it is in point of fact accepted as a religion, or as a sufficient substitute for religion, by many Freemasons.

The chapters on "Freemasonry and the Bible" and "Freemasonry in its relation to Catholicity and Christianity" should be particularly useful, as showing the way in which Freemasonry (like Protestantism), while professing to uphold Christianity, manages practically to evacuate it of its contents. If it is thought (as it may be) that Father Preuss has neglected such good elements as are to be found in Freemasonry, while laying all possible emphasis on the bad ones, it may fairly

be answered that Freemasons may well be left to attempt their own justification, and that a Catholic critic need only call attention to the facts which abundantly justify the Papal condemnation of their institution.—Catholic News.

SCATHING REBUKE OF A CLERICAL ORANGEMAN.

BY A PRESBYTERIAN MINISTER. TO THE EDITOR OF THE FREE PRESS:

In Monday's issue of your widely-circulated paper a paragraph appeared in reference to a lecture delivered under the auspices of the St. James Anglican Y. P. A. on "Irish Life and Customs," which is grossly misleading and contrary to the facts as observed by myself a few years ago on my bicycle tours in Ireland. I cannot here criticize the lecture as delivered by the Rev. Mr. Lowe, as I was not present; but as reported by you in Monday's issue I wish to take most serious and unqualified exception to it, because it is left to be inferred by any reader that the great mass of the peasantry of Ireland are represented in your report of the lecture. If Mr. Lowe's statements were meant to set forth the facts in regard to the majority of the Irish peasantry or of even a respectable minority of them, I beg to assert, without equivocation or fear of enlightened contradiction, that his facts need serious revision and should be subject to very general elimination. I cannot for a moment conceive of any unprejudiced observer and speaker dealing with the peasantry of Ireland as you report Mr. Lowe. Some years ago a lecturer in Ottawa gave what he set forth as "Glimpses of Ireland and the Irish." He put upon the sheet a view of one of the beautiful castles of Ireland, and then a picture of a hut in which a poor demented creature lived, and told the audience, which I was one, that the Irish people lived either in castles or mud huts, the great majority of them in the latter. This was utterly false then, and any similar statement is equally so to-day. When I gave my illustrated lecture in London seven or eight years ago I showed views of some thirty-two styles of homes in Ireland, the majority of them connected with the peasantry, and I now assert that "mud huts" are not sufficiently numerous in Ireland to warrant serious mention on an occasion such as the one to which your report refers. Indeed, so rare are mud huts that those who look for them in order to pander to the perverted tastes of over-sea auditors and onlookers, have some difficulty in finding a few genuine specimens. Now, sir, let me state seriously that I have travelled over Canada, almost from east to west. I have sojourned in nearly every county of Ireland, particularly in those where the poorest peasantry live. I have lived for days at a time in the cabins of the poor mountainous districts of the west coast, eating scones and drinking buttermilk with the hospitable peasantry, and I can assure you that I have seen poorer and dirtier homes in Canada than I ever came across in Ireland. I would not say, however, that Canadians live in "dugouts" because a few do so, nor would I state that Canada homes are malodorous because eccentric creatures keep their so. If in a few cases some domestic fowl and animals are seen in the dwellings, there is an explanation of the fact at hand. When cycling through the very poor Letterkenny district, in south-west Donegal, I went into a small house built of stone and lime and thatched with straw, one of Mr. Lowe's "huts." I suppose, to dry my dripping garments and get something to eat. The cow and the calf were in a room, a domestic fowl, I found an old woman and her son who treated me royally as far as they were able, and when I tried to place a piece of silver with them the act was to them akin to an insult. The woman gave the explanation which will apply in nearly every case where any domestic animals are kept in the home. She said she was sorry she had not a better house for me to rest and eat in, but the little they could make from the patch of land had to go to pay the rent imposed by a rack-renting landlord, so that it was out of the question for them to attempt to build a stable, and the landlord would not do anything but take all he could get in the way of rent. Let me add that this was the only hut or house I found on all the west coast from Dunganghy Head to old Cork where the domestic animals were in the home. My impression is that had the peasantry of Ireland the opportunity afforded anyone in Canada they could demonstrate their aptness in the way of all that pertains to higher civilization, as indeed they have already done, visited many places where the famous homespun are made and the Irish lace and hemstitch work wrought. I saw the girls and women and men at work and talked with them as well as photographed them, and I challenge anyone to produce more overwhelming evidence as to the aptness of any people under similar conditions. I could introduce Mr. Lowe to districts of poor Donegal where the homes (huts) are the humblest, out of which went fair, clean and many young people who are now leading in prosperous mercantile life in the United States.

Mr. Lowe's references to marriage and its connection with the whiskey bottle are unworthy of mention, because they are so wide of the general facts. If you reported him correctly then his title was mere bagatelle. Instead of the young peasantry of Ireland courting after the manner indicated, they as a rule are quite free in their social intercourse. I know of only one case in Ireland where the man was made drunk, and then united in involuntary marriage with a designing spinster and her friend. As to the prevalence of the

habit of whiskey drinking, it may be said that they are no worse than the people of Scotland and England. Indeed, recent statistics would show in their favor. Moreover the Protestant districts of Ireland are as much given to drunkenness as Roman Catholic ones, and my extensive experience amongst the poorest peasantry is in favor of a degree of sobriety being predicated of the people as he up to scorn in your report. I readily admit that intoxicating liquors are the bane of not only Ireland but of Scotland and England too. Intemperance has already done its diabolical work in the three kingdoms and the nation is at last awakened to the fact. What a spectacle we behold at present when the Imperial Parliament is in the throes of the licensing bill of the avaricious and relentless aristocratic liquor sell-ers, and the many (holy) bishops of the Anglican body uniting to perpetuate that nefarious liquor traffic that overcomes only to destroy. Possibly because their money is invested in the unholy centres, distilleries and breweries, from which the so-called "distilled damnation" flows to people who should be protected and encouraged to better things. It is true that people drink on Sundays, but in this Protestants and Catholics are alike, as are also Scotch and English. Moreover, I wish to add most emphatically that such Sunday drinking is not so prevalent among the poorer peasantry. Let Canada show the dear motherland the way to abolish the liquor bar, and thus give a striking example of laying the axe to the root of the tree that produces seven-eighths of moral, social and criminal evils of the day. I wish to give a flat denial as to the frequency of what Mr. Lowe calls faction fights. Whatever may have been seen years ago I state that I attended fairs and markets almost daily for nine weeks in nearly every county of Ireland, that I was present at social functions and I saw only one serious quarrel where even fists were used. In this respect the people are just as peaceable as those of any other English speaking land.

The story of the dear Emerald Isle is a very sad and pathetic one, and many phases of it should be left with past generations, but it is too bad that the aggressive ignorance of some of her own sons from time to time demands a wearisome recital. If Mr. Lowe is so ready to notice effects and results and parade them in unwarranted generalities before careless people he should deal quite as frankly with the causes producing them. Has he dwelt upon the iniquitous legislation of the imperial parliament in years gone by, when, at the instigation of self-seekers, laws were made to destroy Ireland's prosperity and cripple her budding industries? Has he shown that the poorer population, living in unproductive parts of Ireland, are there as a result of the assiduous enforcement of the terrible penal laws and those that preceded them? Is a groan arising from the uncontrolable condition of a fair and noble heart escaped his lips because many sons and daughters of one of the bravest branches of the noble Celtic race mingle with their kindred dust without having come to their own because of unwarrantable disabilities and unpardonable judicial crimes, for among them have been many to whom Grey's immortal lines apply:

Some village hamlet that with dumb breast
The little tyrant of his fields withstood
Some mute inglorious Milton here may rest,
Some Cromwell guiltless of his country's blood.

Mr. Editor.—The fact that you have so many readers in Western Ontario who are of Irish descent, and so many who are not of Irish extraction, is the only thing I need mention to support an apology for having trespassed so much upon your valuable space. Let truth live, and let the unspokeable caricature of Erin's sons and daughters cease forever.

Yours ever for fair play,
GEORGE GILMORE.

THE CATHOLIC CONGRESS.

At the great Catholic Congress in Chicago Archbishop Diomedo Falconio, apostolic delegate to the United States, roused the great throng of delegates to wild applause during his address. A slight figure, garbed in the gray robe of the Franciscan Order, whose vows he took early in life, he spoke in a voice that bore a remarkably pronounced foreign accent, but was strong and clear. "It is a solemn and great consolation for me to be present at this congress," he said by way of introduction. "At the same time it is an honor for me to inform you that our Holy Father, the Pope, through his secretary of state, has commissioned me to give his blessing to all the members of the congress and to all those who may be present on this occasion, and at the same time to tender you his congratulations and good wishes."

BRINGS PAPAL CONGRATULATIONS.

"Now it is my pleasant duty to tender you his congratulations and good wishes, the congratulations of our Holy Father. Please accept my best greetings." The Archbishop passed down through history, telling the story of the great missionaries of the Catholic Church. Beginning with the apostles, he told of the spreading of the gospel by St. Patrick in Ireland, St. Augustine in England, St. Cassimir in France, St. Boniface in Germany and Bavaria and St. Cyril in Russia and Moravia. Dwelling upon North America, he recalled the deeds of Marquette and other missionaries who laid the foundation of the Catholic Church in the United States and in Canada.

We must admire those men and have them first of all as our example in our missionary work," he continued. "Oh, what a lesson for us, the zeal and faith of those men, of all those apostolic men who spread the kingdom of our divine Lord Jesus Christ over the world. Christianity was preached in most every part of the world yet the command of our divine Lord, 'Go ye and teach all nations,' is yet here, and we are to fulfill the command of our divine Lord. Yea, the work of missionary priests is as necessary to-day as it has been in the past, and it will be to the end of time. Indeed, ample fields are open to our missionaries besides the constant care that must be taken of those who belong to the fold."

The Papal Delegate went on to deplore the forces that have sought to undermine Catholicism, and denounced "godless schools."

"There are in the world millions and millions of people who have not as yet received the light of the gospel and many are those who go through the world and intend to destroy the kingdom of our Lord, Jesus Christ, and to establish hates," he said. "In a special manner the attacks of these enemies of the Christian religion and Christian morality are directed against the Catholic Church, because they well understand that she is the only bulwark against the advance of the enemies of religion, those who seek moral degradation, and that she stands for that which is eternal and spiritual."

"Therefore by these enemies of our holy religion godless schools have been opened; religious practice is discredited, and a system of oppression is going on, even at the present time, against the Catholic Church and its teachings. In order to battle against these enemies of our Holy Church, we require great strength and great zeal."

Asking what will be the end of this "un-Christian and ungodly movement," Mr. Falconio warned his auditors that it might lead to the downfall of the nation.

"If it be true that history repeats itself, what a warning is given to us by the downfall of those nations who, after having been enlightened by Christian religion, abandon it!" he said. "As soon as Africa and Asia closed their eyes to the light of the gospel which had civilized them and made them great, they fell back to their primitive degradation and for centuries they have remained in the darkness in which they fell."

"Unfortunate nations! What has become of their monumental churches through which such extraordinary men as St. Ignatius, St. Cyril, St. Augustine, and many others worked, men of such learning, of such piety, of such zeal, whose memory is venerated even to-day throughout the civilized world?"

"Those churches were closed and they have fallen in ruin. God forbid that that should be the fate of any other Christian nation."

Continuing, he earnestly pleaded for more zealous missionary work to combat the forces hostile to religion.

"In this land of liberty, in this land of progress, there are as yet many and many millions of souls who do not belong to the flock of Christ," he said. "There are thousands and thousands of our brethren in religion, especially the immigrants, who are deprived of the consolation of our holy religion, and are in danger for want of priests and the Church."

"There are many and many thousands who need strength and encouragement against the seduction of a sensual philosophy which is trying to destroy whatever is eternal and spiritual; to battle against this enemy, to provide proper foundation for our people, to give light to those who are in darkness, to sustain the honor of our holy religion, and at the same time to enable still more the application of this great nation, we need apostolic men."

"May God's so grant that the American people will fully understand that the Catholic religion is the only safe way which leads to eternal salvation; that they may understand the Catholic religion is one of those available forces which can sustain against the invading

spirit of irreligiosity and anarchy, the honor of our national character and at the same time our national greatness."

CATHOLIC NOTES.

Archbishop McEvay on Sunday re-opened St. Catherine's Catholic Church, which has been in the hands of decorators for five months. Nine thousand dollars was spent on interior painting and marble work.

On the 24th ultimo, a handsome new parochial residence for the parish of Mount St. Patrick, of which Rev. John Ryan is pastor, was opened and blessed by Right Rev. Dr. Lorrain, Bishop of Pembroke.

The Paulist Fathers conducted a two weeks' mission, recently, in Philadelphia. During the exercises over twelve hundred men of the congregation took the pledge of total abstinence from intoxicating drinks.

On the eve of All Saints, the Very Rev. Alex. McDonald, D. D. V. G. of Antigonish and parish priest of St. Andrew's, N. S., received the pontifical letters, appointing him to the See of Victoria.

While attending funeral services over the body of a former parishioner in St. George's church, Pittsburgh, Penn., on Nov. 2, Rev. Father Bernard, a famous Passionist Father, dropped dead of heart disease.

A fine new parochial residence has been completed in the parish of Corkery, Archdiocese of Ottawa. On the occasion of its opening, Father Cavanaugh, the pastor, was presented with a very valuable roller top desk by his brother clergymen.

Recently there was dedicated in the Greenpoint section of Brooklyn a building which, as a grammar and high school, stands among the first in the world. It cost \$230,000, is the work of Rev. Father McGolrick, pastor of St. Cecilia's, and it is the only marble edifice of its kind in the City of Churches. The school will accommodate over 3,000 children.

With military pomp and splendor a heroic statue of General Philip Henry Sheridan was unveiled in Washington on the 25th ultimo. The President of the United States and members of the cabinet, the diplomatic corps, justices of the supreme court of the United States, senators, representatives in Congress, veterans of the civil war and many others prominent in official life as well as a large concourse of citizens were present.

The Churchman (Protestant Episcopal) in an account of the opening of the new St. Barnabas Home for convalescents, Wilmerding, Pa., an institution under Protestant Episcopal management, says: "Much gratification was felt that the Roman Catholic Bishop and two of the neighboring priests, Father McDermott and Father Coyle, came to express their appreciation of all that had been done in the Home for many members of the Church in the past."

Chicago University has awarded the degree of Doctor of Philosophy to a Sister of St. Elizabeth's College Convent, Morristown, N. J., on the completion of her work there as fellow in biology in 1906. The award was made for original research in that science. The completed thesis is "The Embryo of Ceratostoma: A Physiological Study," and is published among the University's pamphlets signed by the Sister's name when in the world.

The Pope, it is understood, will himself inaugurate the new great organ of St. Peter's. This organ is stated to be the largest in the world and has been erected by international subscription. Of course the Pope does not propose to play in the presence of a congregation, although he is an able performer on the organ, but he will test the new instrument's powers before a select assembly of Cardinals. The master Perosi will be the performer at the public inauguration.

Mother Matilda Tone, of the Ladies of the Sacred Heart, who died recently at the New York convent, of pneumonia, was of a family closely connected with the distinguished Irish patriot, Theobald Wolfe Tone. Mother Tone entered religion at the age of eighteen, and after profession at the Motherhouse in France and while still in her twenties, she was appointed the responsible officer of Mistress General of the famous Manhattanville Academy, which she filled in this and other academies with great success for twenty-two years.

Responding to the wishes of Bishops and priests respecting the crusade against tuberculosis, and realizing how important a part teachers can take in this crusade, the Christian Brothers, under the direction of their head superior at Amundale, Md., the Provincial Mother House of the Order, have entered resolutely into the movement. Through the Rev. Brother Austin, Visitor of the Middle and Southern States, a circular letter of instruction, relative to the prevention of tuberculosis, has been sent to the Superiors of all their educational institutions in the province, including colleges, academies, protectories, industrial and parish schools.

A most remarkable tribute to a priest was paid on the 27th ultimo, at the funeral of the Rev. H. F. O'Reilly, rector of the Catholic Church of the Annunciation in Shenandoah, Penn., for forty years. Twenty-five colliers, employing more than sixteen thousand men and boys to the Shenandoah and Mahanoy Valleys, were shut down to enable the workers to pay their respects to the dead priest. The Public schools there, at Mahanoy City and other surrounding communities were closed and all business in Shenandoah was suspended. Fully thirty thousand persons paid tribute to his memory.