

story, and without that the rest is a mere shadow.

"So, it is well that right here, face to face with this justly famous school, with its gathering of noble, learned men, with its buildings and its collection of treasures intellectual and artistic, it cannot be denied that face to face with all this, which after all is of this world, here should stand the living proof that this is not all of life, that without wealth or learning or position or influence, these people and these priests stand the daily test."

# CARDINAL REPLIES TO HERriot

The first of the six Cardinals to acknowledge the answer of M. Herriot was Cardinal Andrieu of Bordeaux, who dissected the arguments advanced by the Premier as follows:

"In the letter which they wrote to the President of the Council, the French Cardinals ask him first of all to maintain the embassy to the Holy See. The conscience of Catholics, for whom the Pope is a guide and a Father in the spiritual order, also demands this, for Rome is an incomparable center of observation. To maintain an ambassador there, where nearly all civilized peoples make a point of having a representative, is to assure a very valuable support for the foreign policy of France and the expansion of her influence throughout the world."

"What does M. Herriot reply? 'We cannot admit that the interior or exterior interests of France should be defended by any authority other than that of the national sovereignty. This doctrine, which is the foundation of the independence of the State is not only that of the Revolution. It was professed and practiced by the great ministers of the old regime, in particular by Richelieu and Mazarin. It makes no attempt on any legitimate liberty and in the Orient, for instance, it is for France to protect Catholicism, not for Catholicism to protect France.'

"In using this language M. Herriot seems to forget that the independence of the State, as the Revolution conceived of it, is an absolutely secular independence, that is to say, emancipated from any moral and religious authority. This was certainly not the independence which the great ministers of the old regime, in particular Richelieu and Mazarin, professed and practiced when they directed with an ability and diplomatic pride from which the prestige of our country did not have to suffer, the affairs of a State which was organized according to the social doctrines of the Gospel and where human law recognized, in principle, the necessity of placing itself in accord with Divine Law."

M. Herriot is also mistaken when he affirms that this conception of a secular State, a State whose ethics has no religious basis, makes no attempt on any legitimate liberty. There is no need to be a great philosopher to understand that secularism upsets all the foundations of ethics and religion and there is no exaggeration, there is only logic in saying that it is a grave danger. Any society which denies God is digging its own grave. Furthermore, M. Herriot too easily disregards the valuable assistance which the Church has given us for centuries, even in the Orient, and he affirms that France can protect Catholic interests by herself. How can she protect them when, by the Treaty of Lausanne, she has renounced the privileges guaranteed by the regime of the Capitulations and international treaties, which enabled our representatives to consider themselves on French soil in any part of the empire of the Sultan and to protect not only the French Christians, but, by virtue of a gracious concession of the Holy See, the Christians of other countries?

"Bismarck said one day: 'The Orient is not worth the bones of a Pomeranian Grenadier.' This was a saying which hid an ambition. Would French diplomacy have taken him seriously enough to permit the imposition on the victorious nation, on the eldest daughter of the Church, of the sacrifice of the rich patrimony of honor and influence which she possessed, by virtue of undeniable titles, in those countries where the Saviour of the World would be born, to live and die?"

THE ALSACE-LORRAINE QUESTION

"In the letter which they wrote to the President of the Council, the French Cardinals ask him, secondly, not to apply secular legislation to Alsace-Lorraine. This would wound intangible rights, provoke resistance which it would be difficult, not to say impossible to overcome, and treat as a vile scrap of paper the word of honor of the representatives of France at the time of victory."

"What does M. Herriot reply? He is astonished that the threatened application of a regime which shows contempt for the holiest of liberties should have shaken the reconquered provinces to the very depths of their being. He is astonished that the other provinces of France should echo their legitimate protests and that they should wish, by working to spare them from the heavy and tyrannical yoke of the secular laws, to deliver themselves also from the worst kind of slavery after nearly half a century."

However, M. Herriot seeks to pour some balm on the wounds. He assures the Alsacians and Lorraines of his affection and declares that they have nothing to fear for their religion. This means that they may go to Mass as in the past, while submitting, in the name of national unity, to the law against the religious schools, which is a most serious infringement of the rights of the heads of families in the matter of education to the law on the religious orders, which attributes to the civil authorities the exclusive right of the Church to permit the formation of religious orders and to order their dissolution; and, lastly, to the law of separation, the law which certain Masonic or pro-Masonic sophists dare to call liberal and generous, doubtless because, under the pretext of separating the Church and State, it despoils the Church of all her property, ever of the patrimony of the dead, by imposing upon her an organization which is contrary to all the rights of the Catholic hierarchy.

"By persisting in the wish to apply these laws, which are tyrannical in the first place, does M. Herriot realize that in view of ordinary French law they are non-existent since they are unconstitutional? As a matter of fact they are an outrage against the rights inscribed in full in certain French Constitutions which are still in force, sacred, inalienable and imprescriptible rights, which according to the words of the constituents of 1848 are anterior and superior to positive laws."

FRANCE'S DEBT TO ORDERS

"In the letter which they wrote to the President of the Council, the French Cardinals also plead the cause of the religious orders which have always deserved well of the Church and of France, and whose attitude was so fine and so heroic during the War. Such service cannot be forgotten, and if legality is opposed to it, it should be immediately amended as demanded by justice and liberty as well as gratitude."

"What does M. Herriot reply? 'The Government must defend the law and remain attached to it. In any case it makes no attempt against the personal liberty of the religious men and women to live freely on the soil of their country.'

"Before writing such words as these the President of the Council doubtless did not read the Declaration of the Rights of Man and of the Citizen, of September 3-14, 1791, and maintained by every Constitution which has governed France since 1789. To read them would have recalled to his memory those principles which still form the basis of our public law:

"The aim of any political association is the conservation of the natural and imprescriptible rights of man. These rights are liberty, property, safety and resistance to oppression."

"The law should be the same for all, whether it protects or whether it punishes."

"No one should be molested, even for his religious opinions."

"The Constitution guarantees as a natural and civil right the liberty of every man to practice the religion to which he is attached."

"The legislative power can pass no law which interferes with or places an obstacle in the way of the exercise of the natural and civil rights hereinbefore mentioned."

"All these principles, maintained by subsequent Constitutions, still impose themselves on the legislator today, whatever his political party or his religious opinion. Now the law of July 1, 1901, on the religious orders manifestly violates them. It must therefore be concluded that this law is null, non-existent and unconstitutional since it emanates from a legislative power which did not have the right to make it; and the executive power cannot apply it without becoming the accomplice of one of these acts of tyranny to which the Constitutions, which have not been abrogated, permit resistance, even adding that this is one of the most sacred of rights and indispensable of duties."

THE ENTIRE JACOBIN PROGRAM

"The foregoing observations refer to the different parts of the reply of the President of the Council to the Letter of the French Cardinals. What shall we say of this ministerial document as a whole? It sums up, in a softened form which is none the less sufficiently precise to show the thought of its author, the entire Jacobin program, the whole Masonic program which the governments, acting under the orders of the Lodges, whether they be opportunists, radicals, radical-socialists, socialists or even communists, have pledged themselves with blind submission, as a price of honors and honorariums, to have voted upon and executed insofar as the willingness of Parliament and of the country will permit."

"This program is no other than that of the Social Contract of the famous writer Jean Jacques Rousseau, who was born vicious and died insane, whose sophisms on the autonomy of man, individually, or collectively, having over him neither God nor ethics, no principle of any kind whatsoever, have done more harm to France than the blasphemous of Voltaire and of all the Encyclopedists. According to J. J. Rousseau, the clauses of the primitive social contract, which is refuted both by nature and by history, can be reduced to one alone: 'The total alienation of each associate

with all his rights to the whole community. . . . If the individuals retained a few rights, the natural state would subsist and association would necessarily be vain. . . . The alienation being without reservations, union is as perfect as it can be and no associate has anything more to demand."

"Progress is then but an advance toward a social state where there will remain only two units: the individual and the State. On the one hand an omnipotent State, and on the other a powerless individual, deprived of all liberty, since he can do nothing without the permission of the State. But the family, the religious orders and the Church constitute an obstacle to the realization of the plan contained in the Social Contract. Therefore the Jacobin State is working tirelessly to destroy them. Did not M. Herriot have in view this destruction by absorption through the medium of the secularization laws when he wrote: 'The respect for all beliefs, within the general limits of the laws is what we call liberty. . . . and 'We believe in the necessity of distinguishing between the spiritual and the temporal' . . . and 'the best way to avoid the conflicts which have so often agitated our history, or to face them should they occur again, is to separate the imperishable rights of conscience and the inalienable rights of the State.' And after this separation, advised so seriously by the President of the Council, and for which the government will point out the limits, uncontrolled, with sovereign authority, what will remain for the individual, the family, the religious orders and the Church since, according to the theory of the sophist of Geneva, the god-State should absorb everything as in the days when Caesar was the absolute master of all fortunes and of all consciences."

REVIVING DAYS OF SLAVERY

"In devoting themselves to this work, which is destined to revive the centuries of iron when the majority of men were slaves, the governments dominated by the Lodges are pursuing a dream which is indicated by the following avowal of a prominent Free Mason: 'If, one day, we crush the infamous, it will be under the Social Contract.' And after having dechristianized the people, it will be easy, in the absence of any religious and social tie, to reduce them to dust in order to unite them, once they have been liberated from the prejudices of nationality, in a universal Republic whose headquarters will be Jerusalem and whose great architect, Satan, will hold the reins under a purple mantle of a few sons of Israel."

"Do not let the French Catholics be lulled by the promises of liberty, domestic peace and fraternity with which the lodges are rocking them, at the same time leading them toward the most intolerable servitude, after treading their most sacred rights underfoot, and let them begin, not only in Alsace and Lorraine but in the other French provinces, a vigorous campaign with organized and disciplined troops, against the secular laws. This is the only means of outplaying the infernal plot and of winning, after inscribing on our banner, like Joan of Arc, the sacred names of Jesus and Mary, a victory which will deliver France of the twentieth century from Masonic domination, just as our great hero, of Lorraine delivered the France of the fifteenth century from the domination of Britain."

# ENGLISH CONVERTS RECEIVING AID

London, England.—The sacrifices which many Anglican clergymen make in joining the Catholic Church are coming to light now that the Converts' Aid Society is making a drive to help some of them. Priests up and down the country are consenting to have special collections for the Society, and this week fifty Masses were said to honor the conversion of Cardinal Newman, and to forward the work of aiding distressed ex-clergymen.

The plight of one such convert is revealed in a statement made this week:

"I recently lost my employment, and I am handicapped in finding fresh work."

"The grant I received from the Converts' Aid Society has enabled me to pay my arrears of rent, and thus prevented my furniture—or some of it—from being sold, and the home being gradually broken up; it has allowed me to redeem my wife's ring from pawn (it is only fair to say that it is her engagement ring); it has been the means of getting together the necessary clothes for two of my children to return to school; and it has made it possible for the life insurance premium to be paid."

A significant statement is added by the convert clergyman who paid this tribute to the Converts' Aid Society:

"Many convert parsons, like myself," he says, "have felt that the Established Church in which we ministered long and, happily is doomed to destruction. It is a well-known fact that dozens of Protestant ministers, convinced that the Catholic Church is the true Church, would 'come over' tomorrow if they had some assurance that their homes would be saved from destruction and their families from suffering."

With these, however, the Converts' Aid Society will have nothing to do. No inducements are held out to people who are on the verge of a decision. Their sacrifice must be complete. After that they must take a chance of finding a job and of being sustained whilst they are doing it."

# THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

## MEANS OF MAKING REPARATION

A short time ago in the town of Sarnia, Ontario, some enemies of our holy religion entered a church, forced open the tabernacle and desecrated the Sacred Species. What a storm of indignation arose in the hearts of Catholics throughout the land as they read an account of the insult and outrage thus offered their Eucharistic Lord! and with what fervor did thousands of the faithful flock to the Holy Table recently and remain during the hours of the day to make reparation to the Divine Master, publicly exposed for adoration in every church and chapel in the Diocese of London.

Men and women, and children too, flocked to make public compensation for the public insult offered to Jesus in the Blessed Sacrament. How patiently did He allow rough men with sacrilegious hands to profane His sacred body—as patiently as once He permitted Himself to be done to death on the cross for our salvation. How patient He has been with us! He might say for those who ruthlessly entered His tabernacle, "Father, forgive them, for they know not what they do." But we did know when, perhaps not publicly, but at least in our hearts, by sin or by our careless indifference of His abiding presence, we have dishonored Our Lord in the Sacrament of the altar.

When love forces us to make reparation for the faults of others, surely we will not be unwilling to do something for our own, and for the really want, so much the more, to extend God's Eucharistic presence on earth.

There are many people in this country of ours among whom the Master does not dwell sacramentally, not because it is His wish and desire to deprive them of this blessed privilege, but because there is no place for him—no chapel, no priest, no Mass. That better way can there be to make reparation and satisfaction for past faults and failings than by helping to provide these things. Remember that "Charity covereth a multitude of sins." It is impossible to do this without the spirit of sacrifice, for sacrifice pleases God most of all. Make an offering—and if it entails depriving yourself of something that you really want, so much the better—to Church Extension Society, whose work it is to supply chapels and priests for the missions. Then you are really helping to bring God into the very midst of scattered members of His flock, assisting Him to find His lost sheep, to bring them back to the fold, where they may find strength and nourishment in the Holy Sacrifice of the Mass and the Blessed Eucharist.

If people could only realize, as they should, all that Our Lord's Real Presence means, how much more would they appreciate it and with what zeal would they strive to make that Presence enjoyed by others.

Contributions through this office should be addressed to:

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| DONATIONS                         |            |
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| A Friend.....                     | 2 00       |

# WEEKLY CALENDAR

Sunday, November 2.—All Souls. When Our Lord inspired St. Odilo, Abbot of Cluny, towards the end of the tenth century to establish in his Order a general commemoration of all the faithful departed, it was soon adopted by the whole Western Church and has been continued unceasingly to our day. Let us then ever bear in mind the dead and offer up our prayers for them. By showing this mercy to the suffering souls in Purgatory, we shall be particularly entitled to be treated with mercy at our departure from this world.

Monday, November 3.—St. Hubert, Bishop, in his early youth was passionately devoted to hunting. Moved by divine grace he renounced the world and was ordained by St. Lambert, Bishop of Maastricht. When the latter was murdered in 631, St. Hubert was chosen to succeed him. He preached the Gospel in the remote places of Ardenne and God blessed him with the gift of miracles. He died Nov. 3, 727.

Tuesday, November 4.—St. Charles Borromeo. In 1580 Charles Borromeo, then twenty-two years old, was created a Cardinal and assisted his uncle Pius IV. to administer the affairs of the Holy

See. He was largely responsible for the success of the Council of Trent and for the administration of the Council's decrees. As Archbishop of Milan he remained in the city throughout the great plague, in constant attendance on the sick and dying.

Wednesday, November 5.—St. Bertille, abbess, in her early youth learned to despise the world and wished to give it up. She entered the convent of Jouarre where she became noted for her extreme humility and was chosen prioress. About the year 646 she was appointed first abbess of the Abbey of Chelles which she governed for forty-six years with vigor and discretion. She died in 692.

Thursday, November 6.—St. Leonard, one of the officials of the Court of Clivio, was so moved by the example of St. Remigius that he relinquished the world in order to lead a more perfect life. He became the apostle of such of the Franks as were still pagan and later withdrew into solitude in order to avoid being summoned to court because of his reputation for sanctity. He undertook the work of comforting prisoners, making them understand that the captivity of sin is more terrible than mere bodily restraint. He died about 550.

Friday, November 7.—St. Willibrod, was born in Northumberland, A. D. 637 and when twenty years old went to Ireland to study under St. Egbert. Twelve years later, after going to Rome and receiving the blessing of the Pope, he reached Utrecht and began to preach the gospel to the pagan tribes. At the request of Pepin Heristal he went again to Rome and was consecrated Archbishop of Utrecht. He labored as a bishop for fifty years converting thousands, building many churches and having the gift of miracles.

Saturday, November 8.—The Feast of the Holy Relics. Protestantism regards the veneration which the Church pays to the relics of the saints as a sin and contends that this pious practice is a remnant of paganism. The Council of Trent, on the contrary, has decided that the bodies of the martyrs and other Saints who were living members of Jesus Christ and temples of the Holy Ghost are to be honored by the faithful.

# BURSES FOR EDUCATION OF PRIESTS FOR CHINESE MISSIONS

Dear Readers of CATHOLIC RECORD: When we first undertook the seemingly impossible task of establishing a Canadian China Mission Seminary, you, through the kind agency of the RECORD, were among our first supporters, and you have since remained our firm friends. To you, during this month of November we put up a special plea in behalf of our Holy Souls Burses, begging of you, for the sake of your dear departed ones to contribute towards its early completion. In all our Masses and prayers during this month your deceased relatives and friends will have a special remembrance. Help them and us by your generous alms.

The Priests and Students of China Mission.

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# BELGIUM

By Right Rev. Mgr. John F. Nell

Belgium, something of whose antiquity is known to High School translators of Julius Caesar, became known to everybody as a modern State at the beginning of the World War. This little country, probably the most progressive small country in the world a few years ago, has today 7,400,000 population, which is nearly one hundred per cent. Catholic by profession, though a large percentage of its male population is rather indifferent in the practice of religious duties. The Flemish language, very closely allied to the Dutch which is spoken in the neighboring country, Holland, is the language of the north (Flanders), while French is the common language in the Walloon section in the south.

French is the language of the government, of the army, and, for

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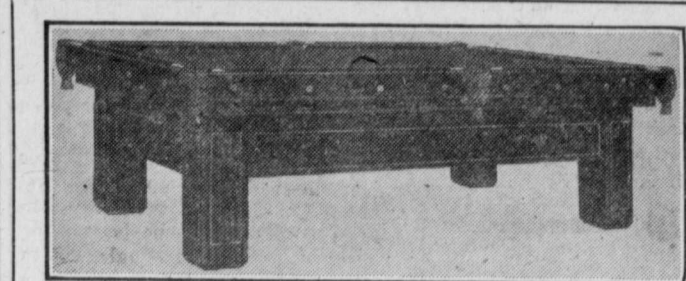
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the most part of the upper classes throughout the land, but official documents are printed in both languages.

CHURCH AND STATE SEPARATE

The Ruler of Belgium, King Albert, is a nephew of Leopold III., and is married to a Bavarian Princess. Both King and Queen are held in high esteem by the people. Church and State are separate here, though the clergy receive some financial support from the State. Assistant priests usually live by themselves, and because they receive only a small allowance, are, therefore, under heavier expenses than when they live, as in our country, with the pastor.

CATHOLIC PARTY POWERFUL

There is a Catholic party in Belgium, brought into being by the activities of Socialist enemies of the Church. It has become the largest political body, and today has 60 out of 150 representatives in Parliament. The Liberal party has 40 representatives, and the Socialists the balance. In the Senate, Catholics lacked two of having a majority, and therefore, needed the help of the Liberals to form a cabinet. The Liberals consented on the condition that they could appoint the Minister of Education. This appointment has stood in the way of the Catholic schools, which are supported by the Government, receiving as much encouragement for secondary educational effort as is accorded the higher schools of learning operated by the State. The Government does not build the religious schools, but maintains them.

The Liberals and Socialists often unite their forces, and, as in other countries, draw heavily from the laboring class to the detriment of the Catholic party program, which, of course, is not so much religious as moral, and economic.

Women vote at local, but not at provincial nor parliamentary elections, in Belgium. The Catholic party benefits from the extension of this vote, while the Liberals and Socialists are not enthusiastic about it.

According to the law of the land a civil marriage must precede the ecclesiastical marriage.

VISIT WITH CARDINAL MERCIER

The writer was on his way from Antwerp to Brussels the day after Cardinal Mercier, the world-famous hero of Belgium, celebrated the Golden Jubilee of his ordination to the priesthood (during May), so he stopped off at Malines to felicitate the Cardinal, whom he had met on his visit to the United States a few years ago. The jubilee festivities were attended by the King, Queen and the whole Royal Family. The Cardinal convened a metropolitan synod the day after his Jubilee, with all the Bishops and priests of Belgium present. The Malines Cathedral is still undergoing repairs occasioned by damage done by air raids during the War.

The Library building of the Catholic University of Louvain, which was destroyed during the War and which is being rebuilt with American money, is practically completed, a new building is being added thereto, and the expense defrayed by Americans. The number of students in the American College of

Louvain is now the smallest in years, but Mgr. de Becker, who became Rector thirty-three years ago, is still in charge.

BELGIAN FINANCES SOUND

Belgium's finances are considerably improved, the government income being safely above the expenditures. The Belgian franc fluctuates with the French franc, and its value is always slightly below the latter, while its purchase power is greater. In fact, an American finds the cost of living in Belgium to be lower than in any other country.

# FOUND IN COLOGNE

By Rev. Dr. Wilhelm Baron von Capitaine

Cologne.—Much comment in the artistic world has been aroused by the report of the finding here of a genuine painting by Murillo. The directors of the Cologne Museum and of other art galleries have declared the canvas to be a true Murillo.

Application to a painter to have the canvas restored revealed its worth. When a fire broke out here recently, in a private house, the father of the owner of the place dashed in and of all the contents of the house attempted first to save this painting. It developed that a German bishop 200 years ago gave it to his relatives, and the family had kept it ever since, although no one knew its value.

The painting represents Judith with the head of Holofernes, a servant standing in the background. The critics say it was done in the best period of the Spanish master's work.

The greatest of all pleasures is to give pleasure to one we love.

# NOVEMBER INVESTMENTS

To those with funds now available or funds which will be shortly available, our new Investment List will be found of interest.

This list contains a wide selection of securities of Canada's Provinces, cities, towns and industrial corporations, together with an attractive list of odd amounts.

Canadian dividend and interest payments from October 1st to November 1st inclusive will approximate \$85,000,000. In addition large cash payments will be made in connection with the Dominion Loan due on November 1st, of which there is now approximately \$107,000,000 outstanding. As a large portion of these funds together with other available funds, will be seeking investment, we suggest that selections be made as early as possible.

Copy of November List on Request

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