

The Catholic Record

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London, Saturday, Jan. 5, 1907.

SENSATIONAL REPORTS REGARDING THE CATHOLIC CHURCH IN FRANCE.

Our readers should be on their guard and not believe every report sent forth by the news agencies about the present serious condition of the Catholics in France.

Our attention has been drawn to last week's Huron Signal, which states that meetings were held in all the parishes of the diocese of London on Christmas day, to take joint action in protesting a boycott against French goods.

The Catholic Church is the Church of the living God and the pillar and ground of truth, and desires nothing but the truth, for truth is mighty and will prevail.

M. BRIAND AND HIS BLASPHEMING COLLEAGUES.

J. B., of Ottawa, writes to us in reference to a statement made in the New York Catholic Register, which was recently copied in the columns of the CATHOLIC RECORD, to the effect that M. Briand, the French Minister of Education, recently made the blasphemous boast that "having driven Jesus Christ from the colleges, hospitals, asylums, etc., of France, he would now drive Him from the government."

J. B. states that a Protestant "pointed out to him this passage and expressed his doubt as to the authenticity of the quotation, alleging that a public man, such as the Minister, would hardly utter such an utterance from himself by making an utterance which would not only wound the sympathy of Catholics in France, but shock the Christian world in general."

We admit that, under normal conditions, there would be an incredulity about the story, on account of which it should be difficult of belief in regard to a public man, but the story of M. Briand's escapade was told under the circumstance of the brutal attacks, which his party have now for years been triumphing in successful elections, which were all too more triumphant the more disrespectfully they could speak of Christianity, and this made them the more extreme as the conflict became hotter.

M. Chaumie thus gloried in the shame of the party now in power in the French Chamber. He said: "The teachers are now making an admirable political propaganda and are forming good citizens in teaching the pupils to love the Republic and their country."

enlarge to such an extent that the population of the country has actually decreased during the past year to the extent of 10,867, a thing hitherto unheard in any civilized country where the true principles of government are known and appreciated, increasing the evils of divorce with an incredible rapidity, we can scarcely be surprised at any boast of irreligion which the propagandist of the new paganism can make. M. Chaumie added:

"The teachers are making an admirable political propaganda and are forming good citizens who love the Republic."

This is to say, they hate the very name of Christianity.

M. Leygues, another predecessor of M. Briand, spoke in a similar strain. The unlikelihood of such language, on which J. B. insists so much, is very much diminished when we find that such is the style of language which the French atheists have made peculiarly their own, and it is only through the sacrifice of heroic Christian and apostolic men that France can be brought back to the love of God and the human race.

We were not present when M. Briand spoke his blasphemy, but the reality of his words cannot reasonably be doubted. They were reported in the daily papers, and were published by the French press, from which they were copied by the press of this continent. It was just a short time before M. Clemenceau called M. Briand to be his Minister of Education that the words were uttered, and it was probably for the very reason that he proved himself a thorough hater of Christianity, that M. Clemenceau thought he would be a suitable man to preside over the Department of Education, in the ideal infidel country into which the present government of France desires to transform that unfortunate nation.

M. Briand's disgusting words are reported as having been pronounced before a convention of teachers, and were applauded by them. No wonder! for these teachers were the men and women to whom the government of the Republic has committed the task of educating the rising generation of France, and unfortunately we must admit that they are doing their work well.

In the Toronto Globe of Dec. 18th, the words of M. Briand were quoted by Cardinal Gibbons, as follows:

"The time has come to root up from the minds of French children the ancient faith, which has served its purpose, and replace it with the light of free thought: it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the army, the navy, the schools, the hospitals, insane and orphan asylums and law courts, and now we must hunt Him out of the State altogether."

This is the very language which suits the Socialist party in the Chamber, one of whom, their leader, M. Jaures, said:

"If God Himself appeared before the multitude in palpable form, the first duty of man would be to refuse Him obedience, and to consider Him, not as a master to whom men should submit, but as an equal with whom men may argue."

One of M. Briand's colleagues, M. Viviani, the Minister of Labor, who has taken possession of the residence of the Venerable Archbishop of Paris, M. Sarrasin, said also recently:

"All of us together, first by our forefathers, then by our fathers, now by ourselves have been attached to the work of anti-clericalism and irreligion. We have sinned the human conscience from belief in a future life. Do you think that the work is at an end? No, it is but beginning."

It will be seen from all this that M. Briand's talk is but a sample of how the present rulers of France are affected towards religion. They are not merely enemies of the Catholic Church, but of all religion, and unless their career be speedily ended, they will renew the horrors of 1792 and 1793 in France.

We may add here, that M. Briand's words, which our esteemed correspondent is disposed to regard merely as an idle tale, were repeated in the Chamber of Deputies, when M. Syveton attacked the Government of that date for encouraging and even ordering teachers in the primary schools to use their influence with the pupils for political purposes. The answer given showed the truths of the classic adage "whom the Gods would destroy they first deprive of reason."

It will be noticed that the words Government and State, as found in the two versions of M. Briand's remarks, is merely a difference between two translations.

MR. CARNEGIE'S GIFT TO THE SCOTTISH UNIVERSITIES.

A curious and most unexpected result is now said to follow from Andrew Carnegie's gift of £2,000,000 to the Scottish Universities, and the graduates of these institutions are saying that the gift is an unmixed evil. The provision, whereby any Scottish student may apply to the Carnegie trust for funds to aid him in his studies, is interpreted with such latitude that any one who applies obtains the help which was intended to assist young Scotchmen on their university career, and even several colored students, besides those of other nationalities, have received assistance as well as the young Scotchmen for whom this fund was intended.

The students generally are made less economical and less self-reliant than they have been hitherto through the fact that they are sure of large help from the fund, according to the testimony of these graduates, and as most of them have for many years received ample sums from their parents, they have used these sums for their amusements and in their sports, while the Carnegie donation was used for the purpose of helping them along in their studies, as the fact was not so easily hidden that they had received such assistance. These circumstances are thought to have an effect opposite to beneficial on the character of the students, and on this account the act of the benefactions is deplored by these educationists.

Among the people in the more remote parts of the Highlands and in the Hebrides, another view is said to be taken of the matter. Mr. Carnegie is said to be in league with his satanic majesty, and it is added, that before Mr. Carnegie revisited his native land he consulted Satan as to what he should do in order to promote his cause—whether by building theatres and dancing halls to make people dance, and to hold card parties therein where they would learn to play cards, or in some other way.

The report continues that Satan told him: "Nay, nay, Andy! buy a kilt o' whistles for ilk a kirk, (an organ for every church) and my work will go along well enough."

Mr. Carnegie has presented organs to many churches all over Scotland, and psalms are now sung with organ accompaniments, the music being of modern style, whereas before the psalms were vocally rendered only. This is considered (so we are told) proof of the diabolical compact.

The London Daily Mail was so impressed with the statement that Mr. Carnegie's university gift was degrading the character of Scottish students, that it instituted an inquiry into the charge, but it declares that such a statement has no foundation in fact, being founded only upon the known conditions of a generation ago, when there were throngs of poor men in the Scottish universities bravely working their way through. This type of workers, facing circumstances so difficult, has disappeared under the new conditions. The students being of the middle class, and better endowed with this world's goods, can get along very fairly without outside help. The poorer classes now drift into the factories; and thus the fund of Mr. Carnegie does not benefit to any great extent those for whom it was intended. The number of students has increased very slightly since the fund was established.

THE OLD POLICY.

Getting Irish news through London, England, seems to be coming into fashion once more. The influence that radiates about the Times office, largely of the Jewish money changers and holders of Irish estates, the first named to some considerable extent the owners of mortgages on these estates, take every opportunity to give to the public, sometimes facts, but more often fancies, which are calculated to reflect upon the Irish people. Of course all this is intended to promote a public opinion in England and elsewhere against Home Rule for the Emerald Isle. But let us see what is the latest terrible calamity that has happened in Ireland. For the moment the awful doings in France are put aside. The murders and outrages in England are seldom published and seldom thought about, and the lynchings and other murders, by the score, which take place weekly in the United States are scarcely noted, and we are told in a long press despatch that agrarian crime is going on in East Galway. That agrarian crime, be it remembered, consists in the application of the boycott. In county Galway, we are told, that the main purpose of the agitation is to drive the grazing farmers off the land and to have it divided among the people, and so this is the terrible outrage that is going on. One class of the people refuses to have any business intercourse with the other class. The people want to make a living by tilling the land,

but the landlords say: "We will not allow these Irish to occupy our lands: it pays us better to raise cattle. And there you are." It is becoming more and more evident every day that certain press agencies are run entirely on commercial principles. A substantial money payment will cause them to send any class of so-called news over the wires.

UNION IS STRENGTH.

It is very seldom that the Irish members of Parliament, Nationalist and Unionist, agree as one party in demanding justice for Ireland; and, in fact, it is generally the case that if a proposition is made whereby Ireland is to be benefited, that is sufficient to condemn it in the eyes of the Unionists, who come all from one half of the Province of Ulster.

But for the first time since the Union of Ireland with England and Scotland, all sections of the Irish members have recently signed unanimously an official document, which is a petition issued at the instance of John Redmond, leader of the National Party, representing that the restrictions against tobacco-growers in Ireland are very injurious to Irish interests, and asking the government to withdraw them. If the same unanimity had existed on the other matters for which Ireland has been constantly clamoring, the country would long ago have been prosperous and happy. The demands of the whole nation would have secured such attention as to gain what they wished; but in the past, with the country divided, even though three-fourths of the parliamentary representation demanded Home Rule, they were not listened to by the other parties in the House, whether Whig or Tory, because the majority cared little or nothing for the wishes of a race which they regarded as aliens. In union lies strength, and if all the Irish parties could be made to unite in the demand for Home Rule, it would very soon be granted to them.

A THORNY OLIVE BRANCH.

The Toronto Mail and Empire considers the present attitude of the French Government toward the Church as the offering of an olive branch. It admits that the Concordat between France and the Church was broken without consulting the Pope, that the clergy are left only a pitiful pension, that:

"The Church property throughout France has been practically seized, for it was to be transferred from the Church to associations of laymen appointed to take charge of it. Finally the law of 1881 was applied to public worship. Under the Act, notice was to be given to the police authorities of all services before such could be held. As a matter of fact, the local police could determine whether or not the people should be allowed to assemble for religious exercises. There can be no doubt that the changed condition was very radical. The repudiation of the Concordat put an end to all relations between Church and the State. It made the Church a voluntary organization such as all Churches are here. On this side of the ocean the change will not be viewed as at all objectionable, for we are accustomed to the principle of a free Church within a free State. The disposition of the property is another matter. All religious bodies must have their Churches. In the course of centuries that appertaining to such a Church as that of France must be very numerous and very valuable. To confiscate them is a measure that does not accord with the received ideas of justice. But it does not seem that the Act as originally adopted looked to confiscation in the sense that the property was to be diverted from the purpose to which it had been dedicated. On the contrary, the lay trustees were to take it over for religious use. It would pass from the clergymen, who hitherto controlled it, to the parish associations ordered by the State to manage it. It was only in the event of the Church refusing to form the associations that the buildings were placed in danger of confiscation, for then they were supposed to be derelict, and the State had the right to take them. The proposed amendment to the law, it is observed, effects a change in the regulations touching the religious edifices. A clergyman making the necessary declarations as to the use to which they are to be put, may occupy the buildings for religious purposes. This removes one of the Church objections to the new order of things. The government also modifies the rule with reference to the notification to be given to the police of all services that are to be held. Under the new plan, one notice giving the days and hours of service will cover everything."

And this is the olive branch which the Mail and Empire thinks the Pope and the Church of God ought to be glad to accept! Does not that interesting journal know that the Covenanters of Scotland fought to the death before accepting an olive branch from Charles II. of somewhat similar import. There should be made 33,000 separate legislative bodies in the Church instead of remaining as it is with one invisible Head in heaven, and one vicegerent of Christ on earth, the Pope, the bond of unity, who preserves the unity of faith and discipline without which any Church would, after a few days, be dissolved into thousands of schismatical bodies. And besides being separated from its

Head, not even the authority of the Bishops in their dioceses would be acknowledged. The Episcopal authority is an essential feature of the Catholic Church, and so is the authority of the supreme head of the Church, St. Peter's successor. The Bishops would have no authority in their own dioceses, nor would the Pope be recognized at all. It is needless to say that a Church like this would be a thing quite different from that which Christ established on Peter as its foundation.

The Mail and Empire admits also that the saying of Mass by the priest and the holding of religious services would depend upon the good-will of policemen puffed up with pride that they and not the divinely appointed Bishops of the dioceses would rule the Church of God, and would be the sole judges of what little liberty might be allowed them; but the police would at any moment suppress on false accusations, and the Government would laud them for their diligence.

THE LATE ARCHBISHOP O'BRIEN

The life of this distinguished churchman, whose unexpected demise created great sorrow in every portion of the Dominion, has been published. The writer is Miss Katherine Hughes, a relative of the Archbishop. Various chapters deal with Archbishop O'Brien's attitude towards Imperial and National affairs, also his views concerning education and its control. It unfolds, in some measure, the scope of the work of a man who was at heart a veritable educationist. His ministry as priest and Bishop, his patriotism and literary works, his home-life and the remarkable esteem in which he was held by Protestants as well as Catholics, are here carefully analyzed. The book, which contains about 250 pages of reading matter, is handsomely illustrated with eight half-tone engravings. Orders addressed to Miss Cornelia Hughes, 253 Bronson Ave., Ottawa, will receive immediate attention. We also have the work for sale at the CATHOLIC RECORD Office. Price, cloth \$1.00; paper 65 cents.

REMARKABLE ORATION.

STRANGELY ELOQUENT WORDS OF PROTESTANT MINISTER OF BANGOR, ME.

At the golden jubilee of St. John's Church, Bangor, Me., Rev. David R. Beach, D.D., a Protestant minister and president of the Bangor Theological Seminary, delivered a most remarkable address. He spoke in part as follows: There was a time not so very far back, when we were as yet undivided, and the Church of the West was one. The glories of those centuries and ages are our common heritage. We remember the early days of the Christian Church, with their martyrdoms and unspeakable consecrations. We remember the days after the Emperor of Rome had become a Christian, when the Church was in the height of its glory, and the great Gregory ruled it, when the whole spirit of the Church was to go out and evangelize our then savage ancestors along the Rhine, the Baltic, the presipitous Scandinavian coasts, and our mother islands, and when our own forefathers were by her brought to Christ. Then we remember the dark times when the reaction of barbarism had flooded Europe, and when the monasteries were fountains of light, of learning and of life for our common people. We remember the heroic centuries that followed these, when the as yet one Church of the West hurled itself with the Crusaders upon the Holy Land to rescue the sacred places from the hand of the infidel, and when the Church and the Moslem joined in deadly conflict. We remember how the Crusaders brought back the manuscripts of the old Greek classics and the manuscripts of the old and new Testaments and the revival of learning came, and the great universities of the continent and Great Britain had their birth under the same One Church.

Sometimes the young people of our non-ritualistic churches hie them away to the Episcopal church or to the Catholic Church, and when I have been asked why, I have often answered, that the blood of a thousand years of an ancestry that used the ancient ritual of the Church of the West was tingling in the veins of these children of ours and they were but returning to their own. The priceless heritage of those centuries and ages; the glories and achievements of the great One Church, are our possession equally with yours, and that is a historical reason why we rejoice with you to-night.

One consideration for our congratulations is the fact that the Church of Rome, uniformly from age to age, *semper idem*, stands for the great primary doctrines of the religion of Jesus Christ.

One of these is the incarnation—that Jesus Christ entered our humanity, that He has become one with men. Another of them is the truth of the Father, the Son and the Holy Ghost.

Another of them is the truth of the atonement—that Jesus Christ, by His sufferings and death, wrought out our salvation; that there is none other Name under heaven given among men whereby we must be saved. Another of them is the truth of the gift of the Holy Ghost to men, to convict, convert and sanctify. Another of these truths is the fact and ministry of a church of God in the world, the body as St. Paul says, of Him that filleth all in all.

And then there are the truths of the immortality, resurrection, and the life everlasting, which you Catholics maintain steadfastly and unswervingly.

stands for the great body of primary Christian truths, and stands without wavering, steadfastly witnessing to it in its dogma and in its life, like a measureless blessing for the world, Catholic and Protestant alike. We Protestants are out on the firing line. We are doing certain things. Some of those things, we hope, will bless you as well as us. But you Catholics stand unflinchingly, with all the weight of centuries and ages behind you, witnessing for the great and eternal truths of our religion.

Then, secondly—and yet in a sense they are all one, for they are the outward manifestation of the inward thing—you Catholics stand for certain primary human obligations.

One of these is reverence—the sense of worship. The Catholic Church every hour, of every year, of every century, stands for reverence and the orderly worship of Almighty God.

Then there is that most human thing, and primary to all true human life, the sanctity of the home. Marriage with the Catholic Church is not a progressive course from union to union, but what God hath joined together, man with her approval, may not put asunder. The holy and profound mystery of marriage and all that it means, is safeguarded and sanctified by the Catholic Church. Thank God for that! Thank God for that in our shameless times!

Then the Catholic Church stands for all manner of practical daily service. Its great hospitals lift their huge bulk against the sky all over the land, for men of every faith, and of no faith whatever. A telegram in the daily papers the other day said that Gen. W. J. Palmer, the founder of Colorado Springs, lay at the point of death from an accident while riding in Glockner Sanitarium. What is the Glockner Sanitarium? I seem to see it now. There is the great dome of Pike's Peak, 1413 feet above the sea level, and over against it the huge bulk of the Glockner, one of the finest hospitals in the world, with its doors open for rich and poor alike. The self-denying work of the Sisters of Charity, and the other strong organizations of which St. John's had its abundant complement, these are practical doers of the word of Christ, even as He went about doing good.

And so it is, Mr. Chairman, that all Bangor brings congratulations to-night. Those hundreds and hundreds of years when the Church was one, and our ancestors a part of it, and bequeathed to us, equally with you, its hallowed and glorious memories; the fact that the Catholic Church stands unshaken in changing times for the great primary Christian doctrines; the fact that it illustrates in its life the qualities of reverence, of worship, of the sanctity of the family, of the devotion of the practical, Christian service; and the fact that the Catholic Church knows how to make citizens, great citizens—these are reasons that we rejoice with you unspcakably.

MGR. VAUGHAN ON SOCIALISM.

"Can a Catholic be a Socialist?" that is, can a person be a Catholic in good standing and at the same time be a Socialist? is a question which for months past has been in discussion by correspondents in some Catholic papers on the other side of the Atlantic. One would or ought to think, if the one be a Catholic, that it is a question easy to answer, the answer, however, depending altogether on the definition of the word Socialist. There are Socialists and Socialists, but what is the official Socialist, so to speak, and how do his principles stand in reference to the Catholic Church? Sufficient information and enlightenment on this point is given briefly by Monsignor John S. Canon Vaughan (presently on a visit to the United States) in a letter to the Catholic Times (London) noticing the effort of a correspondent in that paper to "whitewash Socialism," as to which Mgr. Vaughan thus presents the Catholic position:

"No doubt there are individuals, calling themselves Socialists, who are good and sincere Christians. But the term, when employed by itself, without any qualifying adjective, covers a movement which no true Catholic can tolerate or approve. We have 'Christian Socialists,' 'State Socialists,' 'Utopian Socialists,' and others; but when the word 'Socialist' is used without any qualifying term, it can only mean what its leaders and recognized advocates declare. Here are a few quotations from its foremost representatives: Karl Marx writes: 'The abolition of religion is a necessary condition for the true happiness of the people.' Engels writes: 'Necessity will force working men to abandon the remnants of a belief, which as they will more and more clearly perceive, serves only to make them weak and resigned to their fate.' George D. Herron the American Secretary of the International Socialist Party, writes 'Christianity to day stands for what is lowest and basest in life. To take on Christianity would be for Socialists to take Judas to its bosom.' Emile Vandervelde, the Socialist member of the Belgian Chamber of Deputies, writing for the Social Democrat, January, 1903, said: 'Can a sincere believer follow the Church's teaching; and be a Socialist? We are bound to admit that, both in philosophy and in politics, there must be war between Socialism and the Catholic Church.' Such is an epitome of their teaching. I might add scores of similar declarations from noted Socialists. If one or another Socialist may be quoted in an opposite sense, it does not affect the general situation; it makes it only the more important to differentiate between Socialists pure and simple, and the handful of Christian Socialists, whose creed, and methods and plan of campaign are diametrically opposite to the vast majority, who call themselves just simply 'Socialists.'"

Mgr. Vaughan's quotations ought to settle the question for the Catholic correspondents in the controversy.—New York Freeman's Journal.

WAR ON THE C...

The close of the a fresh and most application of the Franco. Hitherto been brought to pointment of the Pope's resump full liberty to gary assembly, the clergy for pension tion in the outwa bration of public drals and chrobr under the admini que; the Archbi resided in their their presbyterie arrival of the a default of the for the resump take over the p the old ecclesi the organization public worship pu With the discol and the menes they possessed, the disposal, fall sequestrators, o —the State, the communes. Tha of the Church trusted to her ance and upk sbe, education She could, ind under the law, which she could render of the of her constitu clared that claimed liberty corollary of libe the succeeding ooded to the worship with all even to provide means which not to, but were at the rights and As well might tell the Congre could retain the that they organi the governanc had, therefore, the formation of ticles and to their stand upon first, this was t Government of arms to the C country. The was that the La be enforced in But when it wa not to be fright decision arrive and deliberat drop their trust for a moderate the situation a change from was not one to confidence for longer contend of worship co through the as vided for by ocean and M that the cathed stand open. A M. Briand, as issued a circul far a moderat that by articl regard to the after the appoi In this circun for the inform conditions ne necessary to worship, in sp Church to avail the of the l associations c ings were regu and assemblies far a moderat that by articl they could declaratio h authorities, th must be regard the meetings granted free o more, as the p worship had t new Law, then the bureau re for the good o the Law of 15 to explain the parishes mig assemblies for buildings belo departments a the others w fabriques. Th of grace allo revert to the later would b tion along with the dissolved the buildings set apart for purpose, the from that p must be let and the peo of worship. as the curé occupiers wh would not be for the use furnishings be they would r receive offeri And this wo allowed so f worship sho formity with quite other houses and buildings ha as the church depended on years' free u Separation of associations been formed The houses vert to their departments u until the en provided for them to the might disposi ion. Differi the seminari stituted an