

The Catholic Record.

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

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1422

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A SUGGESTION.

To curio-hunters we suggest the advisability of endeavoring to purchase "Colonel" Hughes' musket. Or some enterprising Canadian might persuade the "colonel" to describe once more how he saved the country. His little drama was of the melodramatic type, but who in these days of problem plays would brand it as inartistic. Theatre-goers, weary of women with pasts and clothes, grew interested in the colonel. They saw him leave home and friends to protect the West. No laggard was he. No indeed. While General Bennett waited for artillery the colonel rushed on to glory, and, with no weapon save his trusty musket, dared the oppressor to advance. Never would he desert the "West." "Revolutions first," spoke the colonel, as if he had two or three of them in his vest-pocket. The Toronto News had a small part, and cartoonists were also on the programme, but the colonel had always the centre of the stage. The West wondered what it was about. Gradually, however, she grasped the situation and incidentally grasped the colonel, and flung him far off where there is no lime light.

But we confess that he and his musket brought sunshine into many a gray hour. When beset by irate subscribers or hectored by those of the fold who want a paper after the fashion of the New York Herald we put melancholy to flight with a thought of how the colonel spoke his piece. As to his abilities as a statesman we have no opinion which may be stated in these columns, but we could descend for hours on his ability as a laugh-maker. For that we owe him much, and cheerfully pay something on account by wishing him a Happy New Year. And we know, thanks to him! that Falstaff is not dead, and so despite the uproar of Pistol, we need not mourn.

VOCAL CHARITY.

A few weeks ago we heard a lecture on the state of the poor of days ago. How they were befriended and honored was set forth, and the materialism of our time was denounced in fitting language. After the lecture an individual mandered thanks to the "eloquent orator," and the auditors, men and women, went into the night, feeling, doubtless, they had done a good work for the poor.

Some of them, we happened to know, have a hearty contempt for the poor, and others regard their employees as spokes in the business wheel. As to materialism, it is noticeable betimes that many of its most perfervid opponents are always among the first to pay it homage when it is concreted in the man with the money bag. The winning smile for the rich and the stony stare and "pious" talk for the poor is a doctrine which is not unknown to many of us. In fact not a few Christians have an inexhaustible supply of consolation that is vocal for the benefit of the poor. "Be patient: do not get discouraged, and do not become a socialist." And after this twaddle we close the door on our brother (we always call him brother in public lectures) and give our maxillary muscles a rest. It does not help the poor, but is such an easy method of dealing with them and so inexpensive. Poverty seen through the mist of legend and verse is very different from poverty as it is in the tenements. And disquisitions on the past will not relieve us of the duty of attending to our poor of today. It may please us to assail materialism, but again that does not pay the rent for the man out of work. We believe, too, that counselling patience to the needy is a waste of time. For patience is one of the greatest assets of the faithful poor. It steadies them under the strain, and stifles many a bitter cry when they are given words instead of bread and advice when they are entitled to sympathy.

GOOD ADVICE.

You cannot love those whom, says Bishop Hedley, you do not care for. What is it that makes you refuse to become acquainted with the poor or the suffering? Is it fastidiousness? Then trample it down and take yourselves to poor bedsides and approach where wretchedness is. For you will find brothers and sisters. Is it thoughtlessness? Then in heaven's name begin to think! For you are not only repudiating Christ, but you are making it dangerous for the whole social order. Whether you think or not there the things are: there is poverty, disease

and discontent. . . Shirk nothing. Make no pretences. . . Be not a stranger to want and sickness. Visit the poor man out of work, the weak and overtasked mother, the poor, neglected children. Find out the shy and shamed-faced victims of poverty who lead a life of starvation. It is not the priest only whose office it is to do these things. It is the duty also of all of us. And the writer goes on to say that, disagreeable as these things are, plans must be planned; or else we, to whose charge God has given the poor (I mean all of us, seculars and clergy alike,) will fail in our duty.—"The Christian Inheritance" (page 225.)

ANTIQUATED BIGOTRY.

During the past year The Christian Guardian has been pleading for the "unification" of Canadians. With all the little Canadians attending the Public Schools we should have unity and harmony, and no perpetuation of enmities.

In common, however, with other Canadians we are content with what the constitution gives us. We prefer our rights to theories. We wish to live in unity with all Canadians, and our efforts in that direction have been and are generous and effective. We have little taste for wrangling.

The Christian Guardian, however, is out of touch with the spirit of the times, and walks the path that has long since been deserted by Protestant scholars. When we read in its columns that "wherever the sway of the church is complete, true liberty is not known," we are amazed at such a revelation of ignorance or of prejudice. Does the editor know anything of the writings of Lecky or Hallam, etc. Did he ever read that American Protestant essayist Dr. Nevin (quoted by Father Young, page 150) who declared that "it is his torically certain that European society as a whole in the period before the Reformation was steadily advancing in the direction of a rationally sane liberty. The problem by which these several interests of the throne, the aristocracy and the mass of the people, were to be rightly guarded . . . was one of vast difficulty. The simple position of these several elements relatively to each other is of itself enough to show how false it is to represent the old Catholicity as the enemy of popular liberty." But it boots little to quote testimonies in favor of what is admitted by every man who reads and by every Canadian who is at all conversant with the history of his country. As a deterrent to ill advised statement let the editor see what Quebec has done for liberty.

And does it serve any useful purpose to rail against the church? Has God any need of falsehood? We pity the poor subscribers who are at the mercy of editors who take no account of the commandment "Thou shalt not bear false witness against thy neighbor."

CRAFTY WORK OF FREEMASONRY IN FRANCE.

RUIN OF RELIGIOUS SCHOOLS CHIEF FEATURE OF PLAN TO DECHRISTIANIZE THE COUNTRY.

One of the chief means employed by the sect (of the Freemasons) to carry out its plan of dechristianizing France is, logically enough, the ruin of all schools directed by religious and recent events have, unfortunately, given them full scope for their activity. The laws of which M. Combes is the responsible author were not the outcome of a sudden explosion of anti-clerical fury, but the result of a carefully matured plan, which was gradually and ably executed by the Freemasons. Their chief instrument in this evil work was a league called "Ligue de l'Enseignement." It was founded in 1866 for school teachers, and at first seemed comparatively harmless in its tendencies, as its leaders professed to be strictly neutral as regards religious questions.

By degrees, however, the real spirit of this association betrayed itself. Its founder, Jean Mace, is a Freemason, and though at first he kept his real opinions in the background, he acknowledged in 1870 that the task he had set himself to accomplish was, par excellence, a Masonic understanding. In a public congress held at Lille in 1885, he made the following statement: "We used to say that our league was neither political nor religious. This is no longer the case, and to day we must own that it is truly a Masonic institution."

And another Freemason, F. Duval, has since owned that the educational laws that have been lately voted owe their existence to the crafty and patient work of the "Ligue de l'Enseignement."

This league is now extremely strong; it binds together the school teachers of the country, those to whose hands is committed, alas! the intellectual training of the children of the people. It draws its inspirations from a body of men whose avowed object is to "crush God." These bare facts open a terrible vista upon the mental condition of

the rising generation of French citizens! In most cases, especially in large towns, the school teachers no longer even pretend to be neutral. Only a few weeks ago, in a suburb of Paris, the master of an école primaire inquired of his pupils which among them he intended to make their First Communion. A comparatively large number of them stood up, and were in consequence scolded and ridiculed for their stupidity, superstition, etc., and which among them, then said the master, "have made up their minds not to make your First Communion?" Another group of children stood up, and were warmly congratulated upon their enlightened views, superior intellect and "up-to-date" opinions. Truly, there are many small heroes and heroines among the children of the Paris faubourgs!

It has been noticed of late years that the number of youthful criminals has increased in an alarming manner, and those who have studied the subject trace back this increase to the time when the crucifix was expelled from the schools and the devoted Christian Brothers and teaching Sisters were sent adrift.

"If not so miserably sad, the pompous ceremonies invented by the Freemasons to replace Catholic baptism and first Communion would provoke our laughter. They have instituted what they call the adoptions, where children of six and seven are presented to the assembled brethren. On their heads black veils are inscribed the words, 'Misery, Ignorance and Fanaticism.' These veils are torn from their heads with many emphatic speeches, in which allusions are made to the 'political and religious fanaticism' against which the youthful adepts must one day wage war. The ceremony is a long and complicated one. Flowers, cakes and wine are served upon the 'adopted' children of the sect, but these apparently harmless rites are followed by bitter denunciations against 'religious congregations' * * * the so-called divine revelation and its inhuman precepts * * * the odious precepts professed by St. Paul, St. Augustine, St. Thomas and Bossuet, who are stigmatized as curses of the human race—*fléaux du genre humain*."

One of the chief objects that the French Freemasons have in view at the present moment is to enroll women in their ranks. Although the primary schools are now in the hands of lay teachers, who may be trusted to mould the minds of children according to their views, the influence of French mothers is, as a rule, a strong one. We are speaking here of the women of the people, who may be ignorant and indifferent, but who, as a rule, are not hostile to religion. Many a boy or girl in the Paris "faubourgs" still finds in his or her home atmosphere the saving influence that keeps the faith alive in spite of outside temptations to disbelief and to blasphemy. The men who wish to "crush God" are well aware of this. In a Masonic assembly, held at Besancon as far back as 1879, a deputy, B. Baquier, declared that his party would not be victorious over superstition "until women come to our assistance and fight at our side," and in the congresses and assemblies that have been held since that date the same idea is repeated over and over again.

In the Masonic congress, held only four years ago, in 1901, an account was given of the different means by which the sect endeavors to gain the women of France to its cause. To serve its purpose mixed meetings, where women as well as men are admitted, have been instituted in different towns. These meetings, called in Masonic language "Fétes Blanches," take the form of balls, concerts and lectures, but their object is to quote the words used in the congress of 1901, to make women acquainted with the aspirations and mission of Freemasonry, compared to the intentions and work of the church.

MASONIC MARRIAGES.

The members of the sect also, "in order to impress the imagination of women," endeavor to give a certain pomp to the civil ceremonies, by which they seek to replace Christian baptism and marriage.

The first Masonic marriage was celebrated at the "Grand Orient" in 1880. The head of the "logs," in his speech to the young couple, congratulated them for "having shaken off the prejudices that are the strength of the black men, and for preferring to the blessing of a paid priest the respectful greetings of their Masonic friends."

Since then similar ceremonies have been celebrated in different towns, their forms varying according to the fancy of the parties. Thus, at Toulouse, in 1881, the bride laid her bouquet at the feet of a statue of the Republic. In 1895, however, an official programme was drawn up and is now applied to every Masonic marriage that takes place in the French temples of the sect. Its chief features, apart from a variety of complicated and grotesque ceremonies, are the virulent denunciations that are hurled at the Catholic doctrine of marriage. For instance, the bride and bridegroom are taught that, contrary to the "doctrine liberticide" of the Church, their union "may be legally and freely dissolved," and to exemplify this a piece of crystal is broken in their presence by the brother who performs the ceremony.

Masonic funerals are, like Masonic weddings, regulated by a ritual that was drawn up for the purpose, and first put into execution in 1886. Its chief characteristics are the vagueness of the doctrines that are expounded, the utter hopelessness that underlies the empty, rhetorical forms by which the adepts of the sect seek to replace the soul in-

spiring petitions of the Catholic liturgy.

Of later years, in order to strengthen their position, the French Masons have started a plan for admitting women to their meetings, not only as guests, but as fellow workers. The subject was discussed in 1900, 1901 and 1902. The idea has been adopted in the theory, but it has not so far been put into a practical form. B. Morel in 1902 declared that the general assembly of the sect "having admitted the principle that it is necessary, in order to secure the progress of republican ideas and the ultimate defeat of clericalism, to attract the feminine element, in which the Church finds her strength," commissioned the "logs" that belong to its jurisdiction to study the ways and means that can best serve this purpose.

We know, however, on the authority of the members of the "Association Antimacconique," that so far the women of France show scant willingness to co-operate with the Freemasons in their evil task. Here and there a few "strong minded" sisters have responded to their appeal, but they are exceptions to the general indifference.

Strong in the support of a government whose prominent members belong to the sect, they (the Freemasons) no longer conceal their real aims, and openly declare war not only against religious men and women, but against God Himself!

From the fact of the French Government being in the hands of Freemasons at the present day, it naturally follows that the safest, in fact, the only certain way of obtaining preferment is to enter the sect. We speak here of the professions or careers that are more or less under government control. Hence the extraordinary progress made by the brotherhood within the last few years. The members of the "Association Antimacconique" have carefully drawn up a list of the French Freemasons, and so accurate is their information that their assertions on this head have never been contradicted. On these lists we find many names of employees in the different Government offices, prefects and sub-prefects, some officers, a certain number of small tradesmen and shop keepers, a large proportion of doctors and lawyers.

Pitiable instances might be related of the way in which, principally in small towns, the poor, the timid and the weak are tyrannized over by the sect. We might give names of places where a Government employ, who happens to be a practical Catholic, knows as a certainty that if he goes to Mass on Sundays the small post that affords him his one means of support in his family will be taken from him. His colleagues, who belong to the sect, are ever on the watch. By denouncing a "clerical" they are certain to gain the good graces of the "brethren." That a similar system of secret denunciations was organized in the army was sufficiently proved last October by M. Gayot de Villeneuve's startling statements in the French Chambers.

If an outsider interested in the subject inquires from the members of the "Association Antimacconique" what may have been, so far, the practical results of their campaign, they will reply that these results are difficult to put down in black and white. What is absolutely certain is that their work is carried on with unflagging perseverance; that they never allow their zeal to get the better of their prudence; that all their statements are carefully proved; that slowly, steadily, with unerring accuracy, they are endeavoring to show the deluded French people what are the true aims of the men into whose evil hands the government of the country has been given up. The task is an arduous one. It implies long and continuous efforts, but its practical value at the present day is undoubted, and, with God's blessing, it will in time be crowned with success.—Barbara de Courson in The Month.

HE SEES THE DANGER.

Dr. Hodge, of the Princeton, Presbyterian Theological Seminary, recently said:

"Every intelligent Protestant ought to know by this time, in the light of the terrible Socialistic revolutions that are threatened, that the danger to our country in this age is infinitely more from skepticism than from superstition. In view of the entire situation shall we not, all of us who really believe in God, give thanks to Him that He has preserved the Catholic Church in America to day true to that theory of education upon which our fathers founded the public schools, and from which they have been so madly perverted? The system of public schools must be held in the sphere true to the claims of Christianity, or they must go, with all other enemies of Christ, to the wall."

There are many leading Protestant minds who are beginning to take the same view of our public schools that Dr. Hodge takes. They see that positive Christian teaching is necessary to oppose atheistic socialism and other anti-Christian isms that threaten the stability of this Republic. They are clear sighted enough to see the necessity of religion in education, and to recognize that necessity, even though Catholics have in recent years been its sole advocates.—N. Y. Freeman's Journal.

Since we needs must suffer while we are in this earthly life, let us at least strive to suffer cheerfully. Let us seek God alone in all we do, in all we think, in all we say; and let us take all things as coming from His hands, not looking at second causes so much, but at His holy will.

"PITIFUL MOB OF DEBATING SOCIETIES"

There was an antecedent probability that the son of the author of "Uncle Tom's Cabin" and the nephew of Henry Ward Beecher should be able on occasion to use some pretty vigorous English; and the Rev. C. E. Stowe, pastor of the Congregational church at Bridgewater, Massachusetts, does not belie one's expectations. Protestantism, he makes no scruple of declaring, is a kind of modern Cerberus; with one hundred and twenty-five heads all barking discordantly; and he is of the opinion that thoughtful Christians, looking at the vagaries of the sects, can not fail to ask: "Did our Lord Jesus Christ come to this earth to establish this pitiful mob of debating societies, or a church of the living God capable of making itself felt as a pillar and a ground of the faith?"

"Pitiful mob of debating societies" is a rather graphic characterization of a good many so called religions of the day; and it is not less truthful than graphic. Here is another bit of forcible description of latter day Protestantism as viewed by the Rev. Mr. Stowe. We quote the paragraph from the Pilot:

"Luther would cut his hand off sooner than write these against the Pope, if he suspected he was bringing on with all his might the pale negation of Unitarianism," says Emerson. In the same spirit and with the same limitations with which Mr. Emerson's remark is to be understood by discriminating readers, I say that our Puritan Fathers never made the mistake that they did with Catholic Christianity could they have foreseen as a result thereof the Christless, moribund, frigid, fruitless Protestantism that can contribute neither warmth, life, inspiration nor power to lift us above the weight and weariness of sin.

Not all of the Rev. Mr. Stowe's discriminating readers, it is to be hoped, will be circumscribed by the limitations he has in mind. Many of them, no doubt, will be inclined to look into the real system of Catholic Christianity from which the Puritans broke away; and the more thorough their examination, the more inevitable their conclusion that, in the last analysis, the Catholic church is the true, and the only true church of Christ.—Ave Maria.

MONEY WORSHIPPING.

"I believe that the worship of money which is going to such amazing lengths among the American people is a serious menace," is the way in which Archbishop Farley begins an interview which appears in the New York paper. The menace here referred to has been recognized by all thoughtful persons. For a nation as for the individual, it is a matter of supreme importance what standard it erects for itself, because that will shape its course for good or for evil. A mere money worshipping, money grabbing, people will never accomplish really great things. The love of pelf will ever stand as a barrier between them and noble deeds. Fortunately the American people have not yet reached the stage where "the accused thirst for gold" has deadened in them the higher aspirations. The masses are still sound at heart.

The menace Archbishop Farley speaks of comes from the millionaire class that has come into existence since the close of the civil war. Undoubtedly there are individuals in that class who are animated by high and pure motives. Unfortunately they do not constitute the majority of our "new rich." How many of the latter have acquired their enormous wealth has been shown by Mr. Lawson, of Boston, in a series of magazine articles entitled "Frenzied Finance." His revelations have been supplemented by disclosures made by the legislative committee that has been in session in New York investigating the shameful methods employed by the managers of insurance companies to steal trust funds.

Persons of wealth and of high social standing have been shown to be nothing more than common swindlers who would be now behind prison bars if they had received their just deserts. If the veil that hid their moral obliquity had not been lifted they would have gone on to the end posing as exemplars of all the virtues. Some of them counted their wealth by the millions and became held in high esteem. This estimate placed upon rich men regardless of the methods by which they acquired their money receives this well merited condemnation from Archbishop Farley:

"I know that many of our men of wealth have accumulated their riches by earnest labor and well won thrift, but we do not discriminate and praise them because of their wealth, and it is this attitude to which I am taking exception. I believe that a man who steals through favorable laws is quite as culpable as a man who steals in defiance of law. I believe that all will agree with me in that, and still we go on admiring and praising the men who are constantly guilty of such an offense. Moreover, we are every day condoning in our public affairs actions and deeds which would seem most atrocious were they committed by individuals. We all seem to realize that these things are true, and still they are permitted to exist without protest."

The discrimination the Archbishop speaks of would have a restraining influence upon those who are trying to acquire wealth by all means fair or foul. Man is a social being and naturally desires to have the esteem of his fellows. When "a man who steals through favorable laws," becomes as much a social outcast as the man "who

steals in defiance of law," the time will not be far distant when the methods employed by the richest man in America to pile up his millions will have fallen into "innocuous desuetude."

By the way, speaking of Rockefeller's millions, recalls what Congressman Sulzberger said the other day in the course of a public address. He told his audience that he had spent considerable time in the Congressional Library trying to find out the exact wealth of Croesus. After considerable research he discovered that the man whose name for centuries was associated with the thought of immeasurable riches was worth \$10,000,000. "Croesus," added Mr. Sulzberger, "could not have sat in a poker game with Rockefeller."

Archbishop Farley in calling attention to the menace of "tainted money" has rendered a timely service. The money madness which has been such a fruitful source of corruption is a menace which cannot be ignored safely.—N. Y. Freeman's Journal.

A BAD STATE OF AFFAIRS.

President Schurman, of Cornell University, recently delivered in Syracuse an address on the craze for wealth before the union meeting of the Associated Academic Principles of the State of New York. Some of his utterances are remarkable coming from the President of a university that does not include theology or revealed religion among the sciences it teaches.

He asks, "Are Americans to renounce their Christian heritage, are they to repudiate the Hebrew law of righteousness, are they to disclaim the Hellenic call to reason and beauty, are they to spurn the dignity and glory of mankind in order to concentrate all their energies on the gratification of acquisitive instincts which we possess in common with the brutes?"

While Americans have not formally renounced their Christian heritage—by which we assume President Schurman means the Christian religion—it is a sad fact that they are gradually drifting away from the Christian anchorage and towards indifference, skepticism and idolatry of the golden calf.

Says President Schurman: "It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary and the scaffold. To escape these ugly avengers of civil society is its only categorical imperative, the only law with which its Sinal, thunders."

"To get there and not get caught is its only Golden Rule. To 'get rich quick' the financiers of this age will rob the widow and the orphan, grind the faces of the poor, speculate in trust funds, and purchase immunity by using other people's money to bribe legislators, judges and magistrates."

He is pessimistic, and the picture he draws is doubtless exaggerated, but there is enough truth in it to make the angels weep and thoughtful men sad, and ask what is the cause of this decadence of living, operative faith.

President Schurman attributes it to the rampant lust for wealth. But there are other and perhaps more potent causes. One, and not the least, is the secular spirit that influences and gives direction to modern popular education, from the great universities down to the district school. If we accept those educational institutions under the direction of religious denominations it would be difficult to point to a college or university that makes the principles of the Christian religion the basis or motive for an integral life. They appeal to honor, manliness, self interest, success, ambition for distinction, to arouse the energies of their pupils. But they ignore, or treat with indifference religion which is the highest motive the human animal is capable of being influenced by. Eliminate religion, the science of man's relation to God, deprive a man of a motive proper to his higher nature and destiny, and what is left him but the gratification of his animal instincts. If he have nothing to look forward to beyond this life, nothing but extinction, non-entity, why should he not seek to enjoy every passing pleasure, while he is here? If it be all he shall ever enjoy, why not seek it to repletion, at the expense, even death of others, just as he does to other animals do? What motive has he to curb his greedy passions? None but the prison or the gallows. If not? What is honor to one who is soon to be a greater possession than honor? What right have some to build prisons and erect scaffolds for others who follow the impulse of their passions, the only law they know. Why should not one human animal kill another if he is strong or cunning enough to do so and wants to?

Eliminate religion and this is the logical condition of man on earth. There is no right, no wrong, nothing but the alibi of desire and its gratification. And yet our secular universities, including that one over which President Schurman presides, treat religion as a negligible quantity, not as important as mathematics, or geometry, or political economy.

It is the same with our present system of schools for the education of the masses. In them the laws of God are not as important as the laws of grammar, or the rules of three. The latter is supposed to be taught, but the laws of God are excluded.

It is strange that some denominations calling themselves Christian vouch for an educational system that on principle ignores religion, ignores man's duties to God, and point to it as something of which a Christian people should be proud, and for which they should be heavily taxed.—New York Freeman's Journal.

The prime requisite for life insurance is not cheapness, but security.