

The Catholic Record

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CLERICAL.
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THE CATHOLIC CHURCH AND CIVILIZATION.

By Rt. Rev. John Walsh, D. D. Bishop London.
The Encyclical Letter, "Humane Genus," of Our Holy Father Pope Leo XIII., on the State of the Freemasons.
The American Catholic Quarterly Review.
In his great and instructive Encyclical Letter, *Humane Genus*, our Holy Father Leo XIII. traces out with a master hand the evils that afflict modern society, exposes its wounds and sores, and points out the destructive forces that are arrayed in wicked warfare against the Church of Christ and the Christian civilization which she has created and fostered. This magnificent document is so luminous in style, so irresistible in argument, so irrefutable in its deductions and statements of facts, that any words of ours would add nothing to its power or to the salutary and lasting impressions its perusal must make on all candid and unbiased minds. Naturalism, which is the denial of the supernatural, and, therefore, of all revealed religion, is the curse of the age and the canker worm that is gnawing at the very vitals of society. Its doctrines are most destructive of public and private virtue, and aim at the overthrow of the whole Christian order. The

FUNDAMENTAL DOCTRINE OF THE NATURALISTS.
says the Holy Father, "is that human nature and human reason ought in all things to be mistress and guide." Laying this down, they care little for duties to God, or to man, or to neighbor; they give vague opinions. For they deny that any thing has been taught by God; they allow no dogma of religion or truth which cannot be understood by the human intelligence, nor any teacher who ought to be believed by reason of his authority. And since it is the special and exclusive duty of the Catholic Church fully to set forth, in words, truths divinely received, to teach, besides other divine helps to salvation, the authority of its office, and to defend the same with perfect purity, it is against the Church that the rage and attack of the enemies are principally directed. According to the gospel of the flesh, the existence of God and the immortality of the soul, which are the unsold reason points out as certain and fundamental truths, are to be regarded as questionable and uncertain; and consequently the foundation of law and order, of all justice and morality, are shaken and undermined. God, the Creator and provident Ruler of the world, is outlawed from His own creation. Law is stripped of all divine sanctions. The political order is supreme and independent of all responsibility to a higher law. Man in society is the source of supreme civil power, and therefore can appoint or displace the chief magistrate according to his good pleasure. The education of youth must be godless, and marriage, the bond of domestic life, and the basis of society, must be reduced to the genus of commercial contracts. Says the Holy Father: "What refers to domestic life in the teaching of the Naturalists is almost all contained in the following declarations: That marriage belongs to the genus of commercial contracts, which can rightly be revoked by the will of those who made them, and that the civil rulers of the State have power over the matrimonial bond; that, in the education of youth, nothing is to be taught in the matter of religion, as of certain and fixed opinion; and each one must be left at liberty to follow, when he comes of age, whatever he may prefer. To these things the Freemasons fully assent; and not only assent, but have long endeavored to make them into a law and institution. For in many countries, and in some nominally Catholic, it is enacted that NO MARRIAGE SHALL BE CONSIDERED LAWFUL except those contracted by the civil rite; in other places the law permits divorce; and in others every effort is used to make it lawful as soon as may be. Thus the time is quickly coming when marriages will be turned into another kind of contract—that is, into changeable and uncertain unions which favor may join together, and which the same may be dissolved. With the greatest unanimity the sect of the Freemasons also endeavor to take to itself the education of youth. They think that they can easily mould it to their opinions that soft and pliant age and bend it whither they will; and that nothing can be more fitted than this to enable them to bring up the youth of the State after their own plan. Therefore, in the education and instruction of children, they allow no share, either of teaching or of discipline, to the ministers of the Church; and in many places they have procured that the education of youth shall be exclusively in the hands of laymen, and that nothing which treats of the important and most holy duties of men to God shall be introduced into the instruction on morals. Then come their doctrines of politics, in which the Naturalists lay down that ALL MEN HAVE THE SAME RIGHT, and are, in every respect, of equal and the condition; that each one is naturally free; that no one has the right to com-

mand another; that it is an act of violence to require men to obey any authority other than that which is obtained from themselves. According to this, therefore, all things belong to the free people; power is held by the command or permission of the people, so that, when the popular will changes, rulers may lawfully be deposed; and the source in the multitude or in the governing authority, when this is constituted according to the latest doctrine. It is held also that the State should be without God; that in the various forms of religion there is no reason why one should have precedence of another; and that they are all to occupy the same place. Such are the destructive doctrines and forces that are now in active operation in the world, and which have for aim the destruction of civil society as at present constituted, the ruin of Christian civilization and the overthrow of the Catholic Church, which is the firm prop of the one and the fruitful mother of the other. These terrible anti-Christian doctrines, if put into successful operation, would result in Communism, Socialism, and Anarchy, in desecrated homes. IN FAITHLESS PEOPLES AND GODLESS STATES:

In other words, Christian society and Christian civilization would be utterly destroyed, the work of Christ and of His Church, the world would be undone, and the devil, the world, and the flesh would once more reign in Paganism, revived, restored and triumphant. Now, the great aim of Freemasasonry and of cognate societies is to bring these doctrines and principles to a successful and triumphant issue; and therefore they wage a fierce and unrelenting war against the Holy Catholic Church, which is the great obstacle to the realization of their wicked and diabolical purposes. Hence it is that the Holy Father raises his voice in warning against those wicked anti-Christian confederations, and from the chair of Peter calls upon the Christian world to hold fast to the saving truths and holy laws which it symbolizes. The many evils that afflict modern society and menace it with ruin, are the logical consequences of the Protestant "reformation," and of the action of its principles and teachings. Naturalism and its allies are the progeny of Protestantism. The Catholic Church, on the other hand, is THE FOSTER MOTHER AND SAVIOUR OF CHRISTIAN SOCIETY and Christian civilization, and she alone has the true remedies for the healing of the nations and for the removal of the moral and social evils that, like a wasting plague, ravage and threaten them with death. This it is proposed to prove to some extent in this article; but, it would, of course, be impossible within the space of our disposal to do full justice to the subject in all its bearings. There are no moral evils for which the Church has not a remedy, no human sorrow for which she has not a heavenly consolation, no wounded, broken hearts for which she has not a healing balm; there are no dark problems of life for which she has not a solution, no questionings of the human soul for which she has not satisfactory answers, no dark despair for which she has not the blessed light of assured and immortal hopes. In the sick and afflicted have a mother of consolation, the poor a friend and benefactor with an open hand, the oppressed a powerful protector that in all ages has never failed to shield them with the power of her influence and laws, whilst she smote with her banners and anathemas the tyrants and enslavers of their fellow-men. To the king and his subjects, to the master and his servants, to the employers and the employed she teaches the just relations that should exist between them, the reciprocal rights and duties which, like the nicely adjusted works of a clock, should in their harmonious action and reaction regulate all social grades and interdependencies, and bind all members of society in the golden bands of justice, charity, good rule and friendly offices; thus establishing in this fallen world the reign of law and order, and of peace and good will to all men. Were the voice of the Church listened to and obeyed, and her teachings reduced to practice in individual and social life, the world would have been spared the existence of those organizations which, under the pretence of exercising philanthropy and benevolence, have been the fruitful source of innumerable evils, and modern civilization would not be forced to shudder with fear at the apparition of such associations as Communism, Socialism and Nihilism, which desperate men in their despair have framed to right their political and social wrongs, whether real or imaginary, and which threaten with ruin and overthrow. Within the Church's pale all rights are protected, all duties enforced, and the just relations and subordinations of the social hierarchy are based on true and firm foundations. She is the friend of the poor, the protector of the orphan, the defender of the weak and oppressed. She is

THE FIRM SUPPORT OF LEGITIMATE ACTIVITIES
and the promoter of civil liberty. Here is, in fine, the fruitful womb whence has sprung Christian civilization with its unnumbered blessings and sweet and tender charities. The poor have been at all times the object of her special solicitude and affection, following in this the example and the precept of her divine founder. A considerable portion of Church revenue was by her direction to be set aside for the maintenance of the poor, and in various councils laws were passed making provision for their support. Thus, the Council of Tours, held in 566, by its

fifth canon orders every town to maintain its poor; and the priests in the country as well as the faithful were required to maintain their own poor in order to prevent the abuses of unrestricted mendicancy. The Church had a register of the poor for the purpose of ascertaining their wants and of regulating the distribution which was made to them of a portion of the ecclesiastical property. No form of human misery and suffering was a stranger to the all-embracing charity and Christ-like compassion of the Church. The lepers, excommunicated from the society of their fellow-men, were embraced by her with a mother's affection; the ordinary sick poor were tenderly nursed and cared for; and even prisoners were visited and consoled, and their physical as well as their spiritual well-being was carefully considered and looked after. It was long, in fact, be- TO LONG TO ENUMERATE IN DETAIL even a small part of the laws and provisions which prove the Church's holy zeal for the comfort and consolation of the unfortunate. Amongst her canons may be found one directing that priests should refuse to accept the gifts of those who oppress the poor. In the midst of the awful solemnities of his consecration, the bishop-elect, standing in the presence of God's altar, is made to promise that he will be affable, kind, and compassionate to the poor for the sake of God's holy name. The Church, like her divine Founder, respects and dignifies, while she compassionates, poverty, and impresses her children with reverence for the poor; that is, recognizing Christ in the poor man as she does not recognize Him under the sacramental species. She exclaims with Bossuet: "Let no one any longer scorn poverty or treat it as a vulgar thing." True, it was once of the dregs of the population, but the King of Glory, having espoused it, He has forth with His alliance, and henceforth round the banner of the Cross and to hold fast to the saving truths and holy laws which it symbolizes. The many evils that afflict modern society and menace it with ruin, are the logical consequences of the Protestant "reformation," and of the action of its principles and teachings. Naturalism and its allies are the progeny of Protestantism. The Catholic Church, on the other hand, is THE FOSTER MOTHER AND SAVIOUR OF CHRISTIAN SOCIETY and Christian civilization, and she alone has the true remedies for the healing of the nations and for the removal of the moral and social evils that, like a wasting

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active agency of her universal hierarchy.' But we must go further back than the date of distinctively 'Latin Christianity' for the origin of hospitals. It is really one aspect of the striking contrast which challenges attention in many different ways, whether in art, in literature or in life, between the civilizations of the Pagan and of the Christian era. And it may be said without exaggeration to reveal the radical nature of that contrast. A modern writer has justly observed that 'civilization so repulsive as its indifference to suffering.' 'The weaklings of mankind could neither contribute to the joyousness of life nor bear its burdens; they were out of place equally in court or camp, and were better out of the world altogether, seeing that they were not of it. And, therefore, as was only natural, charitable institutions were absolutely unknown. The almost entire ignoring of all sympathetic reference to childhood in classical poetry, compared with the prominent place it occupies in the poetry of every Christian age—which is somewhere dwelt on by Dr. Farrar—illustrates one side of this contrast. It finds a more graphic illustration in the fact, noted by Mr. Lecky, that the infant was entirely unprotected, and infanticide was regarded by no one as a crime.' But the sacredness of human life and the sentiment of compassion so conspicuous in Christian ethics speedily produced a marvelous change. Even during the ages of persecution the hospital and the refuge (*Xenodochion*) had already come into existence, and the catacomb epigraphs bear abundant witness to the multitude of foundations supported by Christian charity. After the conversion of the Emperor, one of the first changes in the law was to provide for the care of infants, and under Justinian we find mention of public *brachyphoria*. If we pass on to the Middle Ages, Innocent III., one of the ablest and most representative of the Popes, founded both the Hospital of Santo Spirito at Rome, for patients of all nationalities, and a Foundling Hospital, and Gregory IX. not long afterwards founded the Lateran Hospital, which is still kept up. Every monastery, moreover, as a rule, had its infirmary, not only for the use of its own members, but for the care of invalids and convalescents generally, and the nursing of the weak, the blind, and the aged; and these infirmaries were in fact the originals and patterns of our modern hospitals. The earliest record of the establishment of a separate hospital in England is in the time of Lanfranc, Archbishop of Canterbury, who founded, 'two in 1081, one for leprosy, and one for general purposes. St. Bartholomew's, Smithfield, founded in 1122; St. Thomas, in the Borough, in 1213; and Bethlehem, in 1247—converted under Henry VIII. into a receptacle for lunatics—were all originally connected with religious houses. 'The curious fact, which has been noticed by historians, that so few names comparatively have come down to us as to what was done by the first so widely spread a work of Christian philanthropy, is in itself significant. And hence it comes to pass that the men who, at a later date, covered Europe with a network of hospitals after the Crusades, have passed into history as the founders of another and most important cause. But the really serious how entirely that has become a matter of course, a necessary and universal incident of Christian civilization, which under the previous regime had been altogether unknown. If, to cite Milman's words, 'the haughtiest Popes condescended to imitate the Lord in washing the feet of poor men,' the ceremony, however perfunctorily it may sometimes have been performed, had a background of meaning which was never lost sight of in the Church. It is no doubt a satisfaction at once to the pious and the historical sense of Leo XIII. to know that, in his proposed foundation of a cholera hospital at Rome, he is emulating the best of his predecessors in a matter where they use his own phrase—'to model closely in the steps of their divine Master. Rome, Athens, Alexandria, in their old heathen days, took no heed of suffering, or only recognized it as an eyecore to be concealed or even a crime to be suppressed. The question has been debated from various points of view on our own day, whether the Christian morality can be maintained in the absence of Christian belief; and that may at all events be pardoned for the amiable weakness of adhering in this respect to the old-fashioned ethics of Christendom.'

TO BE CONTINUED.
"ST. PATRICK'S DAY IN THE MORNING."
In a late issue of the Dublin Freeman's Journal I notice an able article in which the tolerant and liberal spirit of the Quebec Legislature in adjourning its sitting on the 17th of March last in honor of Ireland's patron saint is warmly applauded. I am certain that had the Freeman, which, by the way, is usually well posted on Canadian affairs, known that the House of Commons at Ottawa, two-thirds of which is Protestant, adjourned an important sitting, on the same day for a similar purpose, an equal meed of praise would have been extended to that body. I was in the gallery of the House when the eloquent member for Montreal Centre, J. J. Curran, Esq., in a most happy speech, made his motion for

adjournment, and the cordiality with which it was received I could not help regarding as a most gratifying proof of our growing influence as an element of the population, as well as a further testimony of the liberality of those constituting the Federal Parliament of the Dominion. RAMBLER.

IRELAND RISEN FROM HER RUINS.
AN ENTERTAINING AND INSTRUCTIVE LECTURE BY REV. FATHER RYAN, S. J., CHICAGO.

From the Chicago Herald, of April 23rd, we clip a brief report of Father Ryan's eloquent and exhaustive lecture of the previous evening. We regret that we have not a full report at hand of this magnificent lecture. Father Ryan is so well known in Canada that his friends hold that nothing short of a verbatim report can do him justice. As this is not available, we must content ourselves with the resume in the Herald:
"Ireland Risen from her Ruins"—a lecture delivered by Rev. Francis Ryan, S. J., at Ignatius College Hall last night—was the leading feature of the closing entertainment in the series of lectures with the means of the Sodality of the Holy Family Parish during the past winter. The lectures were a new venture undertaken with the view to promote healthful social union among Catholics, especially to guard Catholic young men against dangerous influences, and supply them with the means of innocent amusement and mental culture. It was to the sur- ceptful accomplishment of this aim, during the past season at least, that the popular lecturer referred in the introductory remarks to his theme. The capacious hall was filled almost to overflowing, there being at least 1,500 people present.

"Two thoughts there are—Ireland dead and buried, and Ireland risen again"—remarked the speaker. "Why may I ask me, why this retrospect? Why go back to what is dead and buried? Let me refer you to Rome—at once the greatest ruin and the greatest monument of the world. From within her ruins and through them she speaks to day to all civilized nations, for the spirit of immortality dwells within her and lives. And we Irishmen have not need to be ashamed to look to the dead, but in Ireland's death there was the germ of victory. A land without ruins is a land without memory. Crowns of roses fade, but crowns of thorns last through the ages."
Speaking of the stereopticon views, which were neatly displayed and of superior quality, the lecturer, adhering to his line of thought, said that there were also two ways of getting to Ireland—one by way of Kingstown. That was the way from England, the way the Prince of Wales came recently. The other way, Queenstown, was also the way by which thousands of Irish patriots left to seek their freedom so sadly missed by them in other hemispheres. Queenstown, the old cove of Cork, had not in any way been the Queen's town, and Kingstown would soon cease to be the King's. Through the Shandon Valley and its historic chimneys at St. Ann's the listeners were led to Cork.
"I tried to have the bellringer ring the chimes," remarked the speaker, "but he would not ring while the Prince of Wales was in Ireland." The lecturer had pointed to the massive tower on the canvas while he spoke, and his ally was enthusiastically applauded. Then the weather-beaten ruins of Blarney Castle and the wild, romantic Glengarriff and Comer's bridge came into view, on the day to Killarney. The beauti- ful lakes of the latter, with the old castle of the Donoghues, the Irish kings; Mercurius ruins, with the yew tree in the church, which is said to bleed when it is cut into; Kilkenny Castle, and the rocks of Cashel were displayed and explained. Alluding to the gigantic rock upon which the chapel is erected the lecturer referred to the old Irish legend that the devil had made an attempt to carry off the rock to have something cool to rest upon in his hot abode. But the Tipperary men were too sharp for the devil; they made him drop his load, and that was the rock upon which pious Irishmen built the chapel of Cashel.

"The Abbey and Monastery of Holy Cross," said the speaker, "have more to do with civilization than even many Irishmen suppose, who glance at what is left of this seat of learning, for it was here that the first public school system known to men originated." In a similar manner the audience was led through the country made memorable forever by Sarsfield's strong fight for freedom of worship—an alarm in the mountains during the religious persecution, the giant's cascade, abbey near Galway, the ruins of Glendrock, and other scenes. Then the rising of Ireland was depicted in "that Calvary of Ireland," Glanevin and the tomb of O'Connell, "who gave his soul to God, his heart to Rome and his body to Ireland." There was also depicted on the canvas Sackville street in Dublin, with O'Connell's statue; College Green, with an apotheosis of the great Irish patriot; St. Patrick's, in New York, "rivaling in beauty and power and strength the old churches of Ireland," and finally St. Ignatius College and the Church of the Holy Family in this city, "the religious and literary resurrection—church and college together."
The lecture was appropriately interlarded with patriotic songs and music. The programme was almost too voluminous for one evening. It contained a fine

selection of essays, recitations, vocal and instrumental music, in the rendition of which the Misses Nellie Carney, Jennie Snell, Hamill, McGrath, Conway, Mary Callahan, Rose Bedlan, Braddock, Mooney, and Shuttle, and Charles E. Byrne, F. J. Polley, John W. Kavanagh, Rome O'Connell, Harry W. Gubbins, Edward St. J. Flynn, and the Ideal Quartet participated in a very creditable manner. The entertainment successfully closed a successful series.

FATHER MCGILLIVRAY'S MONUMENT.

Charlotte-tem Examiner, P. E. I., March 27.
The monument to be erected in the new Catholic Cemetery by the Catholics of Charlotte-tem to the memory of the late Father McGillivray is now almost completed. Mr. Hunter will, so far as can be judged from an unfinished piece of work, make an excellent and substantial monument. When completed and in position in the cemetery, it will not only reflect credit on him, but on those who raised it to the memory of their beloved pastor. The monument is of white marble with freestone base. It will stand sixteen feet high. Its design is very neat, and most appropriate for a clergyman of the Roman Catholic Church. In front of the pillar above the inscription block, is a well executed bust of the late pastor of St. Dunstan's. Above this, on four sides, are handsome dormers, and the monument is continued about four feet above these by a round pillar, and surmounted by a cross bearing the inscription "I. H. S." The inscription on the monument reads:—
ERECTED
by the
CATHOLICS OF CHARLOTTE-TOWN,
to the
MEMORY OF THEIR BELOVED PASTOR,
REV. ALEXANDER MCGILLIVRAY,
who departed this life on the
4TH JULY, 1883.
Of your charity pray for the *Repos of his Soul.*
I am much pleased with your excellent paper, the CATHOLIC RECORD. No family should be without it.—PATRICK McMANUS, Esq., Smith's Falls.