

The Catholic Record.

Christianus mihi nomen est Catholicus vero Cognomen.—(Christian is my Name but Catholic my Surname).—St. Paclan, 17th Century.

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BARKING UP THE WRONG TREE.

The Christian Guardian, Dec. 19, tells its readers that the present animosity in France is not a religious persecution. This is very charitable on the part of the editor, but the legislators of France may be credited with knowing what is their object, and their utterances, quoted in recent issues, prove beyond cavil that their aim is to destroy Christianity. We may, however, quote words uttered by Monsieur Dolpeot, an important member of the present ministerial majority. This gentleman said: "The triumph of the Galilean has lasted twenty centuries; it is now His turn to die. The mysterious voice which once in the mountains of Ephraim announced the death of Pan, to-day announces the end of that false God Who promised an era of justice to those who should believe in Him. The deception has lasted long enough; the lying God in His turn disappears." Yet the Christian Guardian must, in the interests of the Methodists, bow down before these revilers of God, and ascribe to them sentiments which they neither seek nor need.

I MEAN YOU LIE—UNDER A MISFAKE.

The editor declares that the present animosity is accounted for by reasons partly political, partly social and partly moral. Then he marches through a half column of type, cheek by jowl, with General Boulanger Dreyfus, and a few decrepit children of his own imagination. Boulanger and Dreyfus have, of course, nothing to do with the present religious crisis. Athleteic journalists do not print these absurdities. But athletes who wish the present sentiment of their side of the question to have a certain plausibility, take care not to affront too brutally the intelligence of the public. Journals of the Christian Guardian type, at revilement, and for this any thing suffices. That we are not exaggerating may be seen from the following statement of the Christian Guardian: "Great masses," it says, "of documentary evidence have been accumulated, supporting the most damning statements made against the moral conduct of the religious orders. We would imagine that an editor would be sure of his ground before making statements, which are, not only contributions to anti-Catholic prejudice, but are also proofs that, in his opinion, Catholic religions can be reviled and calumniated with perfect propriety. For the economies of religion, praise; for its religious, censure; as malicious, if not more so, than any we have seen from an infidel source. There is not a reputable paper in Canada that would sponsor this foul libel. But from an editor, who, in his rage against the Church, is a companion for the most rabid of infidels, we may expect anything. Again, we say, that this Christian editor, in endeavor to tarnish the reputation of men and women, resorts to methods that are looked at askance by the most interested of infidels. As calumniators they are not of the calibre of the Christian Guardian. Now we have evidence before us which shows that the religious are, so far as moral conduct is concerned, the most virtuous class in France. These official statistics are testimony, and to spare, to the morality of the congregations."

POISONING THE WELLS.

The Christian Guardian goes on to say: "most guilty in this respect and most injurious to the common weal, are the Christian Brothers. In 1897 there were tabulated fifteen cases of criminal immorality towards children of tender age; the records of other years are as bad." With his customary zeal the editor contrived the infidel. He evidences anti-Catholic articles, and then with his own garbishing, serves the malicious dish to Methodists. The very men who are opposed to Christianity aver that in 1897 there were ten cases against the Christian Brothers. They do not say fifteen as it is noted. They do not go so far as this Christian editor who is maligning the Pope, sanctioning robbery, applauding blasphemy and throwing the charge of immorality at men and women who lived but to minister to human misery and to serve God. The statement of the Guardian is an impudent evasion. He cannot solve his conscience by silence. He should retract his testimony or retire from the direction of the paper, which

is, in this French matter, a chronicle of slander and bitter minded antagonism to fair play. Here are facts for 1897. According to official statistics, five Christian Brothers were accused of immorality in 1897. Our authority is "compte general de la justice criminelle pendant l'annee 1897. Paris-Imprimerie." (Nationale p. 43.)

VICTORY!

Clemenceau and his friends are victorious, say the scribes. They are advancing along the way of dishonor burdened with the weight of spoliation and sacrilege. Jesters, who miscall blasphemy, wit, weave chaplets of praise for them. The camp followers wax merry over the discomfiture of Cardinals and Abbots. And some ministers of the Gospel cheer on these gallant defenders of religious liberty, who have erased the name of God from the coin of France and "liberated the human conscience from Faith," and thrown down the gauntlet of insult to everyone who cherishes the name of Jesus Christ.

An exchange says, there is no religious persecution in France, despite the fact that the avowed object of the French atheists is the destruction of Christianity. It tells us that Clemenceau was forced to adopt his present policy in order to repress the French priests who were disloyal to the Republic.

If, however, a few Methodist parsons were disloyal to Canada, would the House of Commons have the right to blaspheme God, to seize and rifle Methodist Churches and to exercise a controlling power over their public worship. Would it be just to deny them a fair hearing? Would it be consistent with fair play to view them only in the light of lampoon and slander and to praise any law solely because it was oppressive of their rights and liberties. This is done by a non-Catholic weekly. But are the French clergy traitors? Dr. Starbuck answers the question in the Sacred Heart Review:

"Undoubtedly," he says, "a priest or anyone else should be punished for plotting treason against the State. But when has any priest been indicted for plotting treason in France since the Third Republic was set up. I have never heard of any such case. The present rulers of France are not likely to let such a crime pass undetected. However, the present governors of France do not justify their persecution of the orders on the ground that they are teaching the young to dislike the Republic. This is seen by their banishment and spoliation of the orders that have nothing to do with teaching, and even of the Carthusians, who are utterly secluded from the world. This interpretation of the French Republican policy is abundantly confirmed by the declarations of leading Republicans. It is summed up by M. Viviani, a member of the Cabinet, in the words: 'The enemy is not Clericalism, but God.' It is also expressed, in the words of a deputy, that as Protestantism teaches belief in God, Christ and immortality, it must be borne in mind as by this fact an enemy though somewhat less pronounced, of the materialist ideals of the French Republic, not of the mere form of government, which neither religion opposes, but of the atheistic aim of which the present Republic is to be made the instrument. A Christian France, monarchical or republican, would be equally hateful to the present holders of power."

THE ADVOCATES OF TYRANNY.

According to some journalists God has no rights in France. God may be insulted; the Church robbed and plundered; but Clemenceau, the mouth piece of atheistic demagogues, must be respected and praised as a very wise statesman, and he represents the law. It matters little that the law, inglorious and unjust and oppressive of the inalienable rights of God and man, has no binding force. The Roman law made the Christian barn incense before idols, and, choosing to obey God rather than man, they were flung into the arena to fatten wild beasts. It is a favorite trick of the tyrant and persecutor to shelter themselves behind the law. St. Clementine says: "All shall be done legally." Ostensibly. He can give as much legislation as his supporters deem necessary. He and his followers, have piled up measures upon measure; they have legislated upon property out of the hands of its owners, and God out of France, and all this is dignified by the name of "law." They are, say their Christian apologists, wise statesmen. So were Nero and Diocletian. But might is no right and the schemes of men who rage with diabolical fury against the rights of conscience and against God are not the schemes of the tyrant.

THE ENLIGHTENED CHRISTIAN GUARDIAN.

Ah, whispers our friend, the Christian Guardian, listen not to a half enlightened press, but to us, conversant with every move and its motive. You think that M. Clemenceau is a puppet of the French Lodge and no lover of religion. Not at all. M. Clemenceau is not a persecutor, and our best proof of this that no complaint has come from French Protestants. We are satisfied with him. We endorse his "reasonable measures" because anything from a novel of Joseph Hocking to one of the "civil laws" that M. Clemenceau serves not, is always reasonable when directed against Rome.

Do not be misled into attacks against a statesman who has been forced by Catholics to defend his country. Yes, forced. Why, some time ago, the Good Shepherd nuns at Nancy were accused of crassity to women, whom they were trying to save from degradation. The charge was dismissed by the courts. Then we must not forget that Dreyfus was maligned by the Catholics. Remember these things, which, of course, have nothing to do with the religious crisis, we must come to the conclusion that Clemenceau is to be admired. Whilst waiting for more information please read Vulture or the speeches of M. Briand and Viviani. Do not forget, however, the machinations of the Nancy religious.

THE ENCYCLICAL.

LATEST OFFICIAL WORD OF THE HOLY FATHER—HOW CHURCH STANDS. Rome, January 11.—The Jesuit Rinaldo to day published the text of an encyclical addressed by the Pope to the French Catholics. In this document the Pontiff said that his chief object in addressing the faithful in France was to comfort them in their suffering, which he felt deep. There was, however, great consolation in the fact that the Catholics of France were united. The French Government's declaration of war was not only against the Christian faith but against all spiritual ideas.

The French Catholics must be prepared for all sorts of trials, but they were certain of final victory. This meant the maintenance of their union with the Holy See, which was of the greatest importance, as shown by the efforts of the enemies of the Church to dissolve this union. Contrary to the statements made on the subject the Church did not desire a religious war involving violent persecutions. Being a messenger of peace and carrying out her mission loyally, the Church did not willingly expose herself to war and persecutions, as she did not desire to see her children suffering.

Regarding the ecclesiastical properties, the encyclical said the Pope had not abandoned them. The French Government had imposed on Catholics of France an organization which the Church was absolutely unable to accept without imperiling her existence as a divine institution. The Church could not prevent the unjust spoliation in progress, for as the proposed cultural associations were opposed to the hierarchy established by Christ, the Pope condemned them in the name of Christ. The French Government had imposed on Catholics of France an organization which the Church was absolutely unable to accept without imperiling her existence as a divine institution. The Church could not prevent the unjust spoliation in progress, for as the proposed cultural associations were opposed to the hierarchy established by Christ, the Pope condemned them in the name of Christ.

The Holy See might have tolerated an annual declaration for the exercise of public worship—although it did not bring a legal guarantee that the exercise of public worship would be permitted—had it not been for the impure position in which M. Briand's circular placed the church priests.

Concerning the encyclical and the new law regarding the Church and State Separation Law of 1905 was simply, so far as ecclesiastical property was concerned, a law of expropriation and in regard to the exercise of public worship it was an anarchical measure introducing arbitrariness and uncertainty everywhere and aggravating the former law. Therefore, the Pope condemned it. The adversaries of the Church tried to make the Holy See responsible for the present situation, because they knew that their work was in accord with the desires of the country.

The Pope further says: "Against the rising tide of popular reproach the Government attempts to throw the responsibility of the Church, is victim; but the object will not succeed. As for us, we have done our duty as any other Roman Pontiff would have done it. The high office with which heaven invested us, as well as our faith in Christ, demanded our line of conduct, and we did not have any other choice without betraying our conscience or breaking the oath we took when we mounted the throne of St. Peter."

"Here we await fearlessly the verdict of history, which must be that, with our eyes fixed unflinchingly on the transcendent rights of God, we did not intend to hinder the exercise of any combat a form of Government, but only

to safeguard the spiritual temple of Christ.

"What we demanded and demand for the Church, of which France is the eldest daughter, is respect for her hierarchy, the inviolability of her property and liberty. If that had been granted the religious peace would not have been disturbed, and the day our demand is heeded the longed for peace will be restored."

"Assured in advance of your magnanimous generosity, we did not hesitate to tell you that the hour for sacrifice had struck, and to recall to the world in the name of the Master of all things that man here below must have a goal above the earthly things of earth, and that God honored, served and loved, despite all, is supreme joy."

The encyclical concludes as follows: "In full confidence that the Virgin immaculate, daughter of our Father, mother of the Word, spouse of the Holy Ghost, will obtain for you from the most holy and adored Trinity better days, from the bottom of our hearts we give you, venerable brothers and the whole people, our apostolic benediction."

One of the highest officials at the Vatican said: "The encyclical shows that the Holy See is fighting a great, decisive battle, not only for the Catholic Church, but for spiritual freedom and duty. Pope Pius is struggling against the enemies of spiritual light, and is nobly facing every sacrifice to accomplish his duty toward God."

"In the encyclical the Pope states that the minimum possible for accepting the separation of Church and State in Great Britain and the United States. If the enemies of the Church refuse this, it shows that they are wrong, and that their intentions are bad. As the Holy Father said, as Pius VII also a prisoner, underwent shameful violence, so will Pius X accomplish his duty to the end, as all the Popes followed the direction of the Apostle—that 'it is better to obey God than men.'"—Catholic Mirror.

SOCIAL UNREST.

ITS CAUSE AND ITS CURE. A talk with Rev. Father Stafford of Washington.

"What is to be the result, the ultimate outcome, of the movement of unrest, is it to ruin, to disintegrate society as it now exists? Will it build up, to recreate, improve, or is it an impulse, not easily to be controlled, in the direction of ruin, blackness, and despair? Such were the questions put to Father Stafford by a representative of the Washington Herald.

"The result depends altogether upon the trend given by the leaders of the world to the forces that have come into existence; on the leaders of thought, of wealth, of politics, of religion, of power. Upon every one who has the highest influence rests a tremendous responsibility for the future.

This movement, though it may possibly seem to be a movement of our times, is by no means new. It began with the dissolution of the feudal system; the setting free of the individual from the collective mass and stamping him—Man! The movement in ideas with the application of experimental science to the industrial forces of the world, an application which may be said to have begun with the discovery of America by Christopher Columbus. Through the years it followed the setting of the dominant movement has increased in force and violence, especially as in the great industrial centers of the world there has been a great increase of wealth on the part of the few and the impoverishing of a great multitude.

These two forces—the multitude of the poor on one hand and the company of the very rich on the other—stand face to face to-day, and are preparing for what seems to be an inevitable and possibly a bitter conflict, which if it comes, will shake at the very foundations of the world.

The spirit of unrest inspired by a realization of the antagonism between the forces of wealth and poverty has brought about the social discontent manifest to-day. This is due to many causes, but chief among them is the fact that the vast majority of mankind in our time must get their physical life from the earth as in the past. This statement of conditions has naturally awakened in man aspirations for even greater progress. Always mankind must move toward the light. There is also running in the mind of the great mass of the people a memory of the days of hard-ship and misery endured by the peasant classes of Europe, when the grand signior in the castle on the hill looked down on his tenants—the lower classes as he called them—who under the hardest possible conditions, eeked out a scanty livelihood.

"Another sort of social discontent is the daughter of religion. It consists of a general desire, 'Never so universal in the world,' as said the late Pope Leo XIII, 'on the part of every man to do all and everything that can be done for the betterment of each member of the human race.' 'How can this be earnestly brought about?'"

"There are a thousand and one theories advanced from the widest, most fantastic, and Utopian dreams, to the divinest love, expressing itself in the simplest exemplified by His Illness, the Pope, desiring at all times to lift the drooping head, bind up the broken heart and to pour the oil and balsam of religion and love into the wounds of suffering humanity."

It must be all bulled again out of the same materials, preach the doctrine of iconoclasm. This is sheer folly, for if the present social system is the best that humanity could do after centuries of painful effort and struggle, we cannot hope to improve conditions by any radical and unprecedented remedy. You might just as well tear down our beautiful Capitol, and after having broken the material of which it was constructed, hope to increase its beauty by placing again the broken marbles in the wall.

"We must build up, not tear down; we must seek to remedy, not to uproot; to cure, not to kill; our efforts must be positive, not negative; constructive, not destructive—reform must come, not through hate, but by love."

The radical vice of the extreme socialistic school, developing into anarchy and culminating in hatred, can never remedy social evil or calm the spirit of discontent."

"What is to be the attitude of Christianity toward this movement? What is the duty of religion? What is the attitude of the Church toward the social problem and what part is the Christian man to play in its solution? 'We must first of all,' says Father Stafford, 'approach the question with profound sympathy in direct accordance with the fundamental principles of Christianity—sympathy, love, toleration. The love of God for man; the love of man for fellow man. Remember that no matter how impossible of realization may be the scheme of regeneration advocated by socialist, anarchist, reformer—call him what you will; however wild and visionary the theory expressed, however hateful even the solution proposed, it may be advocated by a man blinded by error, perhaps, but with a heart that desires only to benefit mankind; by a soul that is striving manfully toward the light as he sees it.'"

"We must never answer hate by hatred, and we must come fully to understand that among men who hold the wildest theories concerning the correction of our evils there is a general and widespread desire to benefit mankind; by a soul that is striving manfully toward the light as he sees it."

"In 1846, when a man called himself a socialist, we could understand what he meant. In 1906 he may mean one of ten thousand different things, for as the ideas of helplessness have spread through the world, through Germany, France, Russia, England, and America, schools and systems have so multiplied, and the meaning around the banner and the name of socialism, that we cannot be too careful in our examination of them before we lend ourselves to condemnation, before, even, we seek to pass judgment."

"Can we find a via media by which the mighty forces of religion and the mighty forces of this social discontent and unrest can be brought together to work for a common end—the good of mankind? Between religion and social ism in general there is supposed to be a deadly hatred and opposition. Nothing is further from the truth. Rightly understood, the Christian religion is socialism, and rightly understood, in its highest sense, socialism is religion. Rightly understood, this truth lies at the base of all investigation of the subject. It is the fundamental truth of the American Constitution which, after the denigrating philosophy of the seveneenth century, proclaiming, as it did, the divine right of kings, marshalled the inalienable and indissoluble rights of individual man."

"If it is not by fighting, by conflict, that we can hope to find a way out. As Fenelon, Archbishop of Cambray, wrote to King James of England: 'No human power can reason one in penetrable reason of the free will of the heart. Violence can never persuade men; it serves only to make hypocrites. Grant civil liberty, to go out in approving everything as indifferent, but in tolerating with patience whatever Almighty God tolerates, and endeavoring to convert men by mild persuasion.' Tennyson's King Arthur voices the same spirit when to his last knight he exclaims:

"To old and young, in giving place to new, And to the faint, in giving place to strong, Let an old custom should corrupt the world."

"There is not some way by which a better understanding can be established, be introduced into the world by which these mighty forces of social unrest, and the mighty forces of religion, can be reconciled and made allies? The principal objection made to Christianity by the anarchistic school of socialism is the fact that the Church urges men to live so that they may prepare for the world to come. They say, therefore, that the Church leads them to neglect the world that is, 'You make this world a hell,' they say, 'while men are waiting for the other. What to you is progress? What to you is individual development? The principal aim of man, you teach, is not to improve this world, but to gain the world to come. Now we, they say, 'want our heaven here on earth.'"

And so this earth should be a first heaven for us; but that is an never through unintelligent discontent or futile raving. The Church's ideal would be to make it possible for every man to live in comfort; to have all that is needed; to drive away all suffering, all misery, all want, all poverty, all crime; all circumstances where, orphaned, orphaned and orphaned the individual finds it impossible to reach the greatest and fullest development of the faculties of his soul and body. When we reach this condition, the attention will have arrived; the world will be all happiness, and earth become a heaven."

"The statements of the iconoclasts—

Socialist rest upon a misapprehension—a morbid and rabid idea of the functions of the Church which, indeed, some Christian writers may have fostered, but which, nevertheless, is not the teaching of Our Lord, nor of His Church, nor of His Apostles, nor of His Gospel. It is not that palpitating vivifying happiness that was in the heart of St. Paul when he called to us to 'Sing in the Lord and make melody in your hearts.' 'God intended every man who was born into this world to have all that was necessary for him to live; that is to say, not to vegetate, not to eke out a miserable existence, not to live in some dark hole pined with poverty, denied truth and light, diseased of body, and stunted of mind and soul.

But to have all that was necessary for him to reach his best and highest development—spiritual, moral, and physical. It was Our Lord Himself Who taught us to pray for our daily bread, and it was He Who gave us an example of working for it. He meant us to have sufficient sustenance for the day. He taught us to pray that the will of God should be done on earth as it is in heaven; that is, that there should be justice, and right, and love, and peace, and concord, and happiness reigning in the world."

"For the benefit of His creatures, He scattered with beneficent hand through the material universe the seeds of plenty, which, in the harvest time, should make ample provision for all His children. If that condition does not exist, it is because of what the Church calls 'original sin,' and which extreme socialists affect to overlook, but which can never be put aside in a discussion of this kind."

"It is not alone with the spirit that the Church deals; we must seek to convince the world that Christianity contemplates the totality of man's destiny; his destiny here as well as his destiny hereafter; his well-being here as in the world to come; his temporal, as well as his eternal, salvation. The cure for the evils of the day is this: Be just, be honest, be pure, be sober, be diligent, be industrious—thus you will gain the world that is and the world to come. This is the best religion and the best socialism. This sort of socialism all the world must accept. 'Seek first the Kingdom of God and His justice and all things shall be added unto you.'"

"We must not put away the consideration of the play of the human will in its effect on the changes that are coming. No solution of the social question can be adopted that ignores this. The employer should be just, so also the employee. Either may be just or unjust according as he wills. The poor man has no right to look upon the rich man as a thief, any more than the rich man has to look on the poor man as a mere machine."

"Both are human beings, and the angels of divine protection must be held over both. The wealth of rich men, honestly acquired, may be the result of genius or of talent; may be the result of labor, of self-sacrifice, or of ceaseless and tireless toil. We should remember that—

"The habits of great men cannot be kept. Were not sustained by sudden flight; But they, while their companions sleep, Were toiling upward in the night."

"A mutual respect should subsist between both classes. The rich man who denies the poor laborer just and fair compensation is a thief; the laboring man who does not give in return a just and fair day's labor is a thief likewise. Labor is as honorable to the man who works with his hands as with his brain—both are manifestations of energy, each is necessary to the other, and rightly understood and willingly accepted both are sources of benediction. One of the greatest curses of our day, after the loss of reverence for sacred things, is the sentiment spreading too largely in the world, which looks upon labor as dishonorable. They forget the beautiful truth uttered by George Herbert:

"Waste not a room as by thy laws; Make this the action fine."

"The recognition of the dignity of labor—that is one great step toward a better understanding. Hearts that feel for others; souls that demand justice for our neighbors, as well as justice for ourselves; that must help. We can never be at peace; never be within reach of perfect happiness while there is suffering in the world. It is the chief duty of all men to alleviate suffering. Let, therefore, all men, all Christians, all churches, all leaders, in finance, in business, in politics, in law—come forward to meet this question of social discontent by a great manifestation of love. Doubts will disappear; difficulties be overcome; social unrest will be social calm, and the spirit of discontent change into the spirit of thankfulness; and this gray, old world, so beautiful, so wonderful, but never forward into the brilliant and vivifying light that streams from the throne of God."—N. Y. Freeman's Journal.

England.

The ways of Providence, because of the infinite goodness of God, are mysterious. France "the eldest daughter of the Church," was with Charles and Clemenceau. Clemenceau and Charles are forgotten. The eloquence of Boussier and Facion is heard only in the cemetery. Down through the centuries every great voice in France sings the lauds of the Church. But while the light is shining to the land of the vine, across the channel in the land of the roses it is continually shining. Fair beyond compare from the ranks of the Protestant states the Catholic Church in England annually.—New World.

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