The Catholic Record. London, Saturday, September, 7, 1901.

THE BACHELORS.

An exchange says that it would not be a bad idea to clothe bachelors over forty years of age in a certain kind of quent as mathematical proof. uniform. Well! what about the old maids? There are, of course, different varieties; and some we know remain single either because they are needed at home or for some other rea-We have in our experience known old maids who were entitled to gold medals for their charity, selfsacrifice and truly Catholic lives ; but those of the meddlesome type who when not picking reputations to pieces are boasting of the offers they rejected in the distant past and whose gabbling propensities wax stronger with each recurring year are every bit as objectionable as the proverbial, crusty and selfish bachelor.

FLIPPANT CRITICISM.

It is so nice to hear some of our brethren talk. They want, for example, sermons on abstruse points of theology when they scarcely know its record before us we confess our what one believes, or too tolerant and rudiments. They expect a discourse to be adorned with all kinds of verbal millinery, or otherwise it will be branded as mediocre and unsatisfactory. There are, we know, the faithful men and women who are content to allow their pastors to do their duty | Crispi have builded wisely. in their own way, but there are those of the fold who have caught the mocking, censorious spirit of the world. Criticism is all very well in its way, but when it falls dogmatically from good or bad points of a sermon, it is stricken with elephantiasis; a withernot to be commended nor encouraged. | ing of all the civil military organisms, than orators ; they are Christ's Ambassadors, and their pulpit utterances, therefore, should not be subjected to flippant and irreverent criticism.

TALK CIRCUMSPECTLY.

Another very simple art of advice is to speak circumspectly of anything tolerated or approved by the Church. Do not be misled by the fact that an individual who wears a cross or medal may have the heart of a buccaneer into believing that the wearing of crosses and medals may be the subject of jest and ridicule. Just find out what the Church has to say on the subject, and, no matter how your tastes may run, Catholic spirit, be quick to accord them the tribute of your respect.

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eye. In in qual-Canada: k of the inion we have had Descript-

Toronto-

are of the ne follow-to obtain ged seven ged three months;

chiefly for etter that me habits fter years bestowed. these chil-ness, num-spector of Buildings, 1191-3

ON.

E.

LOOK AT ONTARIO.

The last census of the Dominion of Canada has brought out the fact that child murder must be prevalent to some extent in the Province of Oatario. Let the figures speak. There are at present 37,841 more families in

Now contrast with this the returns from the Catholic province of Quebec. While there is an increase of only 31,-310 in the number of families, the total population has increased 132,439 more people. That is at the rate of nearly four and a quarter children per family.

It is news to nobody that Ontario plumes itself in being ultra Protestant and progressive. That it is Protestant we admit; but that it is progressive we would distinguish and say that if its Protestantism has so little hold on the conscience of its people that it cannot prevent the slaughter of the innocents and enforce observance of the natural law, it is progressive and will progress after the manner of

the cows tail, as the census has shown. That the Catholic Church handles this matter differently the figures equally have shown. No monkeying with the theory of Malthus if you wish to have any standing with her. The Population of France is only behind its natural increase in so far as certain of its people have ceased to be practical

'look at" argument from the orators and uill drivers of the other : but it seems titudes of people, who profess to be Christians, listen contentedly day by quill drivers of the other: but it seems day to contradictory propositions about to us that the time is come when we the doctrines which their Church promay safely stake the danger signal and pounds and apparently use little or no cry " Look at Ontario." But in this exertion to reach a safe solution of the

SOME SCRIBES AND ITALY. tralia."

cant on the growing prosperity of papers and magazines thattell the his-United Italy. Crispi, too, comes in for eulogy. We are not going to waste speak freely about agnosticism, theosphy words on the late Prime Minister. any words on the late Prime Minister tunately their curiosity and interest of Italy. He was indeed a good poli are not serious or deep enough to make tician, shrewd and far-seeing and them inquire about the true nature of never at a loss for an expedient; but to say more in his favour to learn enough about Him or His Son demands more information than we Jesus Christ to be able to answer the have at our disposal. In his private utterances of a Blavatsky or an Eddy. life he was similar to a good many of the individuals who have only to say lieves and teaches without making any that two and two make five and be ac- effort to know and give reasons for all hands and heart were foul. He had take pains to acquire this knowledge little respect for man and less sentations of its teaching, too indifferent to think that it matters much inability to understand how any sane liberal, as they delude themselves, but inability to understand how any sane in minded person can accord to a man who had quarrelled with his God, a place among great men. As to the condition of Italy there is nothing to

into a fine artinall the departments, and of natural religion, she ish : a colonial policy disastrous and is the voice of God. She become the slave of the executive her. turned into political instruments, and Hedley. be guided by her. And if you find heartily for the national institutions world. A Revelation mies and enemies of our friends.

> LEAGUE OF THE SACRED HEART. A Knowledge of Religion.

GENERAL INTENTION FOR 1901.

about it to determine in what their Creed consists, if, indeed, they have any Creed.

For lack of this knowledge in the world, the impostor and the fanatic find men and women an easy prey to their schemes and excesses. Their assertions and writings seem plausible, and to some unanswerable, not because true or even possible, but because the hearer or reader is too ignorant of the first religious truths to detect their falsehood; not only too ignorant but too indolent and indifferent to seek the truth. "It is strange, is it not," writes the Rev. John McLaughlin, "that many who detest inconsistency in every other department of life, reconcile themselves to it so easily in the location of the truthintness of God; excelling them in the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the things of God; excelling them in the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the things of God; excelling them in the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the blackfill of color of the beatific vision; excelling others likewise in the subject such and the things of God; excelling them in the object to which it tends, union the object to which it tends, union with God in the beatific vision; excelling others likewise in the subject such and the beatific vision; excelling others likewise in the subject which it trends, union the object to which it tends, union in the object to which it tends, union the object to which it tends, union the object to which it tends, union in the object to which it tends, union it with God in the tends, union in the object to which it tends, u

case we will let the figures do our case. In fact, they seem as little concerned about the matter as if the concerned about the matter as if the conshouting. There is nothing so elo tradiction had merely reference to the making of a canal or the cutting down of a forest away in the wilds of Aus-

Yet, in spite of their unconcern, men The death of Crispi has afforded some scribes an opportunity to des

They follow with interest the newsclaimed by the world as thinkers. His it believes and teaches. Rather than

convince us that Mazzini, Cavour, and Catholics, because we of all men have no excuse for our ignorance. Almighty God has done His share by in-Dr. Siliprandi, an Italianex-deputy, fusing into our souls the light of divine tells us that Italy is going to the faith by which our intellects are disdevil and cannot help itself, posed to accept the truths He has reand that anarchy, when the degradation becomes general, is to be the end of the live and of th the lips of striplings, from damsels the end of it all. Meantime there is depository of His teaching, treasures who may know a great deal about nothing but plethoric centralization every one of these truths, and imparts bonnets and nothing at all about the in government circles, bureaucracy them with a mother's generosity and preachers, apologists, all labor to simplify and adapt the expression of Our preachers are something more pulbic works colossally and stupidly her dogmas to the peculiar need of undertaken in such a way that in every age and country, to the clergy undertaken in such a way that in every age and said, educated and illiterate, the every town a dezen millionaries old as well as young. Without the suddenly sprout up; plunder elevated slightest oversight of any truth everything costing twice as much as it before us the supernatural revel ought. On top of it all a foreign pol. ation so plainly and so persistently ought. On top of it all a loreign policy, shifty, nervous, incoherent, now own extreme need of it and its imperablunged in business, now frightened tive claim on our attention. She does to death, and always crazily outland this with divine authority ; her voice ish: a colonial policy disastrous and bloody; venality everywhere; toleration of social propagandism; the courts

department and seconding its views "God has spoken, and chiefly by and its violences; the banks our Lord Jesus Christ," writes Bishop turned into political instruments, and Hedley. "That Divine Teacher politics establishing banks; on every side disaffection, with no one fighting beautiful for the particular instruments, and provide that beautiful for the political instruments, and provide that beautiful for the political instruments, and provide that beautiful for the politics establishing banks; on every before. But He did more than that beautiful for the politics are provided in the politics of the politics and provided in the politics of the pol that such devotional practices are approved, you will, if not destitute of proved, you will, if not destitute of strength; ineffectual in administering strength; ineffectual in administering less and dumb would be of little use strength; ineffectual in administering less and dumb would be of little use less and beloless in protecting rejustice and helpless in protecting religion; in a word the rule of action seems to be to make friends of our enemies and enemies of our friends.

In the millions of men. Above an, a well as all writers of repute, declare this to be a conventional fiction. Nor is any more value to be attached to the which was not only to make God always attempts that are occasionally made to clear, and the world to come, but was find a link between the pagan mystervelation—must never be doubtful or observe. Therefore was the Spirit

well as belief, is surely needed when men are so ready to accept a sheer delusion, like Christian Science, for a faith, and when so few care enough on the truthfulness of God Himself; about it to determine in what their excelling others likewise in the sub

in every other department of life, reconcile themselves to it so easily in the
field of Divine revelation? In the
Courts of Law, in the Houses of Parliament, in the ordinary transactions
of everyday life, when two contradictory statements are put forward, men
easy at once—if one is true the other

in a symbolical way in the ceremonies
of initiation and promotion—that is to
of initiation and promotion—that is to
of initiation and promotion—that is to
say, in entering an apprentice and at
the end of his time declaring him a
worthy fellow journeyman or crafts—
without Him there is nothing that is
adequately comprehended. Hence,
tory statements are put forward, men
each science halts and falls short of its
say at once—if one is true the other tory statements are put forward, men say at once—if one is true the other must be false. Nor are they content with merely allowing this; as a rule, they take trouble to find out which statement contains the truth, which statement contains the truth, which statement contains the truth, which is feffort they make in that direction varies according to the importance they attach to the matter which is the sud and the meaning of all created to the matter which is the sud and the meaning of all created to the part of the sud and the meaning of all created to they attach to the matter which is the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the meaning of all created to the sud and the sum of the sum ings remember, were their take, in organized bodies through the sum organized bodies through the sum organized bodies through the sum of the sum of the sum organized bodies through the sum organized bodies throug

the intelligence. For wisdom, and beauty, and perfect truth, and enlightened brotherly love -- these are only names of the One Almighty God. And names of the One Almighty God. And
if a man knows little, provided he
knows God, it is enough. That
knowledge makes up for science,
art and reading; for it explains life and sets man in the right path and is the pledge of eternity: it fills his spirit with humility, draws his heart to every human soul in the unity of a common Father and a common destiny, and makes the sunshine of a world where warmth and light of other kinds

too often fail." It is needless to say that a knowledge of the catechism is not enough to say we have mastered or even begun the study of this science. It is well, but not enough, to attend advanced classes in Christian doctrine-perseverance classes they are sometimes called—as if a mighty effort were needed to attend them faithfully; nor is it enough to listen with decility to the five minute instructions which should be given in every Church at every low Mass on Sunday. Hearing is not enough ; we need to apply our minds diligently; to read, to enquire, to discuss religious truths, to think them over medita-tively and to apply them in practice in our daily life. Nor will it do to study religion indirectly by way of questions in history, science, philoso-phy, as so many do; what is most needed is the simple and direct study of religion itself, of God, and His power in creation ; of Christ and His Incarnation, Redemption, and the grace merited thereby ; of the Church, and its divinely constituted Head ; of the Sacraments, the Commandments, and the maxims of asceticism derived

and the holy lives of the Saints.

We have said above that this knowl. edge is difficult to acquire. It is so, rot so much because of its inherent difficulty, but because of our own sloth and aversion to spiritual things. It is to overcome this sloth and aversion that we need to seek this knowledge by prayer as well as study.

from the principles of moral theology

FREEMASONRY.

Why it is Condemned by the Catholic

The raising by Presbyterian societies of the question of the opposition of secret societies to Christianity leads me to explain the reasons of Catholic opposition to the order of Freemasonry, writes a Catholic priest to the New

Freemasonry professes by means of symbolical language and certain cere-monies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemason proper, but also to all secret organizations which seek to undermine Christianity and the political and social in-

stitutions that have Christianity for their basis. The origin of Freemasoury is disclear, and the world to come, but was to keep God in the Flesh before men's hearts by infallible teaching, sacramental ministration and the perpetual Presence and Sacrifice—a Revelation such as this which is the Christian Revelation—must never be doubtful or velation—must never be doubtful or the sacrament of Europe, such as those of the Gnostics, Manicheans and Albigenses, some of whose tenets are, no doubt sent and given; therefore is the testi-apparent in the sect. The suppressed mony of the Spirit always with us in order of the Knights Templars, too, Untario than in 1891, nevertheless the total increase in the population of that province in these ten years shows only 58,657 more people. This is at the rate of less than one child and a half

Definite religious knowledge, as well as belief, is surely needed when the sacred Heart.

American Messenger of the Sacred Heart.

A knowledge of religion is very much the teaching of chosen men. Thus is fulfilled the need of man and his some countenance in the fact that a number of the knights in Scotland in Scotland.

The knowledge of this Revelation is well as belief, is surely needed when the calcium of the spirit always with us in the teaching of chosen men. Thus is fulfilled the need of man and his some countenance in the fact that a number of the knights in Scotland in Scotland.

The knowledge of this Revelation is illicitly maintained their organization. from Scotland that Freemasonry was brought into France at the beginning

of the last century.
But it seems more in consonance with many known historical facts to trace the order to the mediaeval guild of stonemasons, wno were popularly called by the very name of Freemasons. During the Middle Ages the various trades were formed with the approbation of the Church, into guilds or close protective societies. In general, no one was permitted to follow a trade for wages or profit as apprentice, journeyman or master until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using as its own tools and technical language in a symbolical way in the ceremonies

novice.

The south of France, where a large

Jewish and Sarecenic element remained, was also a favorite one with the guild of masons. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed intended to bring about the complete the special protection of the Knights secularization of the primary Public Templars. It is easy in this way to understand how the symbolical allu-sions to Solomon and his Temple might It is easy in this way to have passed from the knights into the Masonic formulary. In this way, too, might be explained how, after the suppression of the order of the Temple, ome of the recalcitrant knights, maintaining their influence over the Free-masons, would be able to transform their old ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document purporting to be a charter granted to a lodge of Freemasons in England, and in the time of Henry VII. seems to bear a likeness to Free masonry now. In Germany the guild was numerous, and was formally recog-nized by a diploma granted in 1480 by the Emperor Maximilian. But the sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Freemasons were really working stonemasons; but the so called Cologne Charter — the genuineness of which seems obvious drawn up in 1535 at a reunion of Freemasons gathered at Cologne to celebrate the opening of the Cathedral edifice, is signed by Melanchton, Coligny and other like names. Nothing certain is known of the Freemasons - now evidently become a sect-during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians or Hermetic Freemasons -- a society which was said to have mingled al chemy and other occult sciences with pantheism. The order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the Reformation there was a constant founding of societies, secret or open, which undertook to formulate a philos ophy or a religion of their own. As we know it now, however, Free

masonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France on the strength of asserted authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Free masonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new decree of "Cohens," or priests which was afterward developed into a system by Saint Martin and is usually referred to as " French Illuminism. But it remained for Adam Weishaupt, professor of canon law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry, as Catholies regard them. In 1776, two years after the expulsion of the Jesuits from puted. The Freemasons themselves in the language of their rituals as number of his public and friends and organized the order of the Illuminati, which he established on the already existing decrees of Freemssonry.

The avowed object of the Illuminati the Baptist pulpit indulges in when the Catholic Church is the theme of decrees of the Illumination o that in sume the order to have begun its ex-come voice istence at the building of Solomon's which he established on the already was to bring back mankind-beginning with the Illuminated — to their primitive liberty by destroying religion, by substituting for religion this newest philosophical invention, and by reshaping ideas of property, society, marriage, etc. One of the Illuminati, a Sicilian, Joseph Baisamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim He it was who in 1783 predicted the overthrow of the French monarchy.

Indeed, Freemasonry was very active in the French Revolution. In 1781 a great assembly of all the Masonic rites, held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, refused to recognize Weishaupt's system, but at the same time permitted the most un-Catholictenets of Illuminism to be engrafted on the higher degrees of Freemase especially of the so-called Scotch Rite.

About this time the Scotch Rite was established at Charleston, in South Carolina, by some officers of the French auxiliary army. The York Rite had been introduced into the United States by English colonists.

In France the sect was officially recognized by the government of Napoleon III., but advanced Freemasons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Mace, of the university, was finally abolished in the convention of Free masons held at Paris, September 14,

A recent French writer maintains that Freemasonry is — unknown to most of the craft—managed by five or six Jews, who bend its influence in

We have heard a good deal of the brought under their notice. Yet multhings lifts up the heart and purifies ritual for the reception of a Benedictine than Freemasonry. If the Kultural kampf was not directed from the lodges, at least nearly all its leaders were Freemasons. In France and Belgium the lodges have officially commended their members to assist the Ligue de l'Ensegnement — a league

> In the English-speaking countries, however, Freemasonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as an rectly to use its influence for the advancement of its members over others. English-speaking Freemasons have usually been accustomed to regard the pantheism of the rituals as an amusing mummery rather than as a reality. These Freemasons usually disown for their order any aims but those of a convivial and mutual benefit society, but Catholics see that indifferentism in religion is at least one of the necessary results of English speaking Freemas oury at its best, and the constant influx into the English-speaking countries of Jews and Continental Freemasons must necessarily impregnate the order with all the poison of the Continentalisect.

The Catholic Church denounces Freemasonry as essentially opposed to the belief in the personality of God, whose name in the Masonic ritual veils the doctrine of blind force only governing the universe, as also essentially subversive of legitimate authority by professing to furnish man an all sufficient guide and thus helping to make bim independent of the Church, and because by its everywhere ridiculing rank in authority it tends, in spite of its protests of loyalty, to bring all gov-

ernment into contempt.
Freemasonry has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five Bulls have been directed against it by name—viz. "1 inentt," Clement XII., 1738: vidas," Benedict XIV., 1751; " sian Jesu Christi, "Pius VII., 1821;
"Quy graviora," Leo XII., 1826;
"Quanta cura," Pius IX., 1864. and
the latest and strongest from Leo XIII.,
entitled "Humanum Genus."

A PROTESTANT TRIBUTE TO THE CHURCH.

A light occasionally breaks over the mind of our Baptist brethren and causes them to modify the point of view of Foxe's "Book of Martyrs." This has been the case with Dr. Lemuel Call Barnes, who delivered an address at the Baptist appiversary meetings in Springfield. It has been reprinted in the Baptist organ, The Watchman. It deserved some attention, for an evident desire to arrive at the truth, and to accord praise where merit is discerned. The reverend doctor occasionally shows a lamentable ignorance of Catholic practice and doctrine, but his earnestness serves to carry him over the hard places in the clamation. His tribute to the Church, which we subjoin, is as frank and fearless as any that has issued from a Pro-

testant source in a long while:
"Besides, we owe a great debt to
the Church of Rome. We owe not a little to Martin Luther, but also much to Gregory, the great Pope who sent Christianity into England. The Roman Church propagated Christianity far and wide among our pagan ancestors. It was she who preserved for usithroughout the Middle Ages, not only letters and learning, but also piety. Augustine of Africa, Francis of Assisi, and a thousand more are the spiritual friends of us all. To Roman Catholics we are indebted in connection with the missionary enterprise. The universally admired seal of our Missionary Union and its inspiring motto were copied from a publication of the Jesuits! Why be startled at that? The despised Jesuits were daring, dauntless, heroic missionaries before Judson, before Carey, before the Moravians, before even that Baptist who was at once the pioneer home missionary in the United States and the pioneer missionary to the heathen.

"I hold in my hand a priceless copy of the first great missionary document of our denomination and of our country, Roger Williams' 'Key into the Language of America, or an Help to the Language of the Natives. In unfolding what he calls the 'Great Point of their conversion so much to be longed for,' he appeals to the example of the Jesuits in Canada, in Maryland, in the West Indies. Later on Cotton Mather and other Puritans, as you brethren in New England who are quainted with their missionary writings remember, were conscientiously fired to some sort of missionary attempt by the zeal of Roman Catholic missionaries in various parts of the world."-

When we see the mantle of our guilt on someone else, how quickly we