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SATURDAY, JUNE 22, 1901.
WORK OF FREEMASONRY.

The agitation against the Jesuits, the religious associations and the Church in general, that is going on in France, Spain, Portugal, and Mexico is the work of Freemasonry. Scarcely a month has elapsed since Nathan, the head of Masonism, sitting in state at Rome solemnly declared, "The enemy is the Church; its generals are the Jesuits; they must be met and put to confusion." And yet, notwithstanding this declaration there are Catholics in America who affect to believe Masonry harmless.

The chiefs of the lodge make no secret of their opposition to the Church. With cynical frankness they print the following two documents which the Berlin Germania copies from the Rivista della Massoneria Italiana, 1901, p. 88 and p. 40.

I. By unanimous vote of the Italian Grand Orient passed on February 15, 1901, the Italian Grand Master, Ernest Nathan, sent the following despatch to the French Grand Lodge: "Will you express to your august president (of the French Freemasons) the lively satisfaction with which the Italian Grand Orient watches the vigorous and faithful struggle which aims at lifting up and enlightening the conscience of the French people by consecrating in the name of the true religion of humanity the possessions of the congregations which they have usurped in the name of religion and have been using for the promotion of rebellion and reaction."

II. The Italian Grand Orient to the two regular Grand Orientals of Spain: "It is with pleasure that I communicate to you the resolution unanimously passed by the Italian Grand Orient on February 17, 1901. Our resolution shall bear witness to the fraternal solidarity between men, who, though of different nations, nevertheless represent the same ideas and aims of liberty, justice and progress. In the name of Italian Freemasonry, the Grand Orient of Italy applauds the policy of the Spanish liberal party which has arisen in its manhood to fight for liberty and progress; and refuses to blind the fate of its leaders to effete dynasties that are enslaving the conscience of the people; and will not tolerate that the Jesuit sect shall compel the national genius to bow to the demands of a dogma void of all religion.—Ernest Nathan."

Father Phelan hits off capitally the gaudy faith of the Presbyterians. "It was," he says, "a comforting faith as far as it went, conveying the two-fold assurance that all Papists went to hell, and, while election for themselves was in doubt, their chances of bliss were as good as the best. While the rest of Christendom believed that God was everywhere, but especially in heaven where he manifests himself to the blessed; the Presbyterians believed that He was everywhere in general, but particularly in hell, where His justice delighted in torturing Papists. Practical religion with Calvinists always meant to be sulky six days in the week and rabid on Sunday. The Presbyterians have always glorified in one thing: their forefathers were honest, if they were fierce. But that can be said of madmen in all ages; but it does not justify making of lunacy a religion. Now comes forward the General Assembly of the Presbyterian Church and declares that its Confession of Faith was the work of madmen; and that truth, decency and a just concern for their good names demand a thorough revision; that the Pope is not Antichrist, the Man of Sin; that God is not the author of damnation, and that babies are not called out of life to start fresh fires in hell."

One of the results of Clay M. Ryan's work on the Passion Play,

which was produced twice last week at the jubilee commencement of Santa Clara College, is that he has become a Catholic. The New York playwright was formerly an Episcopalian, but the example and precept of the Fathers at this Jesuit college led him to a change of faith. The play was presented before large audiences, and the reverential spirit of the priests and students who took the various parts made it very impressive. Mr. Green was presented with a fine loving cup by the alumni of the college.

A news item from Lima, Oregon, announces the arrival in that place of James D. Gardner, a Catholic colored man of Ottumwa, Iowa. He is distributing Catechisms, copies of "Faith of Our Fathers," "Plain Facts," "Catholic Belief," and other books of that character among the people of his race, for their enlightenment and spiritual advancement. Mr. Gardner is highly recommended by various Bishops and priests where he has done good work. He is a devout Catholic and is very much in earnest.

THE SOCIAL REMEDY.

Can Come Only Through a Wider Diffusion of the Spirit of Religion. There is a masterly analysis of the latest encyclical of the Holy Father on "Christian Democracy," in the Catholic World Magazine for June. The hollowness of the many schemes that have been submitted for social betterment is becoming evident, and the thinking people are settling down to the fact that there is but one great remedy, and that is the remedy that can come only through a wider diffusion of the spirit of religion.

"All reform is four square. Society cannot be lifted up by a one-corner fulcrum." It must be a basic reform. In words more apt, the Holy Father declares they must apply themselves with undiminished ardor to the perfection of the spirit. The priest's field is the whole social world. By example and precept he must induce the people to cultivate peace, to avoid rables and riotings, to do justice willingly, to love domestic life, and above all to practice religion. In emulation of the perfect model, the Holy Family of Nazareth. The priest must urge the business man to do business in true, high and incorruptible principles, from the stockholder he must demand his vote, voice and influence for the inviolable rights of his humblest employe, he must insist that the public officer stand unflinchingly for public righteousness and against all commerce with the devil in approving or licensing iniquity for public or private revenue; he must convince judge, lawyer, teacher and legislator that he is under vows to savor with Christian grace every secular function he may be called upon to discharge. In a word, the priest by his very position is fitted and should reach the remotest muscle and nerve of the body politic and the body social. This vast body should be a united power for God and the Church. The priest as a skilled pilot, should guide them safely through the Charybdis of false hatred, by the Scylla of forbidden and heretical organization, into the safe and peaceful harbor of Mother Church."

CATHOLIC ALWAYS LOYAL.

Fifty-Two Per Cent. of the Men Enlisted in the American Army Were Irishmen.

We clip the following from the United Canada: Henry Austin Adams, the former Episcopalian minister who sacrificed so much when he decided to become a Catholic, gave a remarkably able and interesting lecture in Worcester, Mass., recently on "The Debt America Owes to the Catholic Church." Here is a quotation which is interesting in view of the recent A. P. A. movement in the United States:

"When the Revolution was started what a great opportunity it was for the wires and the Jesuits, who had only to say, 'Knife it.' What a splendid chance for the Catholic Church to stop this young republic. Go back, Protestant and Catholic to those days, and you will find the Catholic will not have to blush. Fifty-two per cent. of the men enlisted in the American army of the Revolution were Irishmen. Father Carroll, of Baltimore, later Bishop, begged his people in the name of God to take up arms for the cause of freedom. He was a cousin of that Charles Carroll, the richest man in the colonies, who said he wished his estates were worth ten times as much so that he might make ten times as great a sacrifice for his beloved America. He was also a Catholic. When Washington was looking for a navy, who was its founder? Jack Barry, who would not let his sailors draw up the Stars and Stripes by the halyards because they might pull them down in the same way, but who made his men ship up and nail the flag to the mast. In those trying days the Roman Catholics were sold for the States.

"Where were my Episcopalian friends? They, too, had a Bishop, but he went in and out between the American lines and got their secrets, which he sold to the English, and who had his choice, when discovered by Washington, of being hung or going to England. He went to England."

CATHOLIC NOTES

Realizing that the pro-Cathedral in Jay street is too small, Bishop McDonnell, of Brooklyn, will soon call a meeting of the clergy to plan for completing the Cathedral at Lafayette, Vanderbilt and Clermont avenues. The Cathedral was begun by Bishop Loughlin more than 35 years ago. It is estimated that about \$1,000,000 will be needed.



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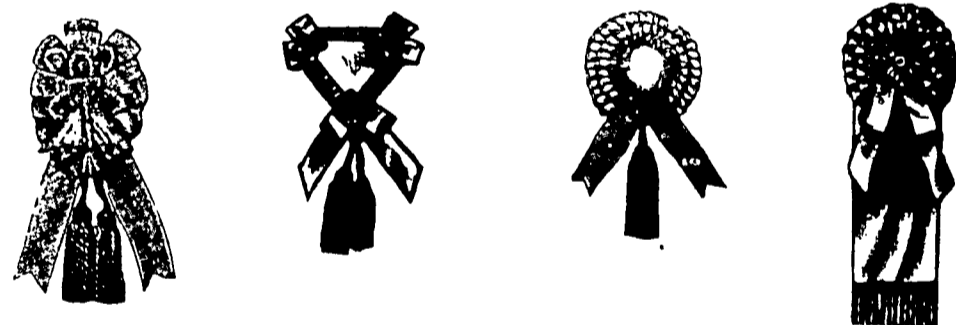
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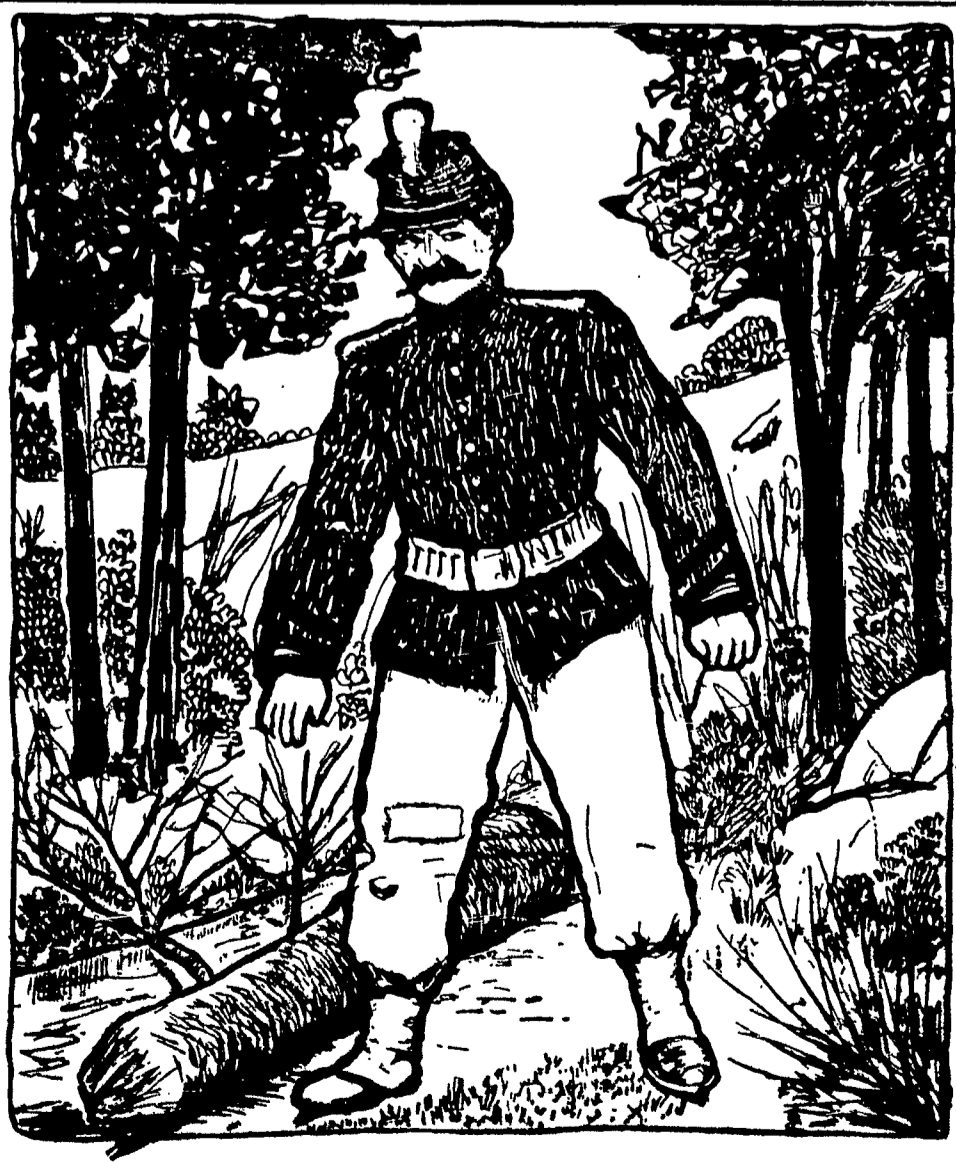
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