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Secret Societies.

Nothing could show forth the evils of secret societies more clearly than modern events. It takes a long time for a social tree to produce its fruit. But when it does ripen there is no mistaking it. Our Divine Lord's word is clearly exemplified: "A good tree cannot bring forth evil fruit, nor can an evil tree bring forth good fruit." Let any thoughtful unprejudiced man go over the great events of the last few years, and he will see the evil, worm-eaten fruit of war and assassination upon the evil tree of secret societies. Whether the Boxers in China, the Mafias in Italy, or the A.P.A.'s in America, the principles, the methods and the results are the same. In China the aim is the extermination of foreigners; in Italy it is the destruction of all law and order; and in America it was "Down with the Catholics." We might apologize for associating the A.P.A.'s or the P.P.A.'s with such bloodthirsty crews as the Boxers and Mafias, but their purpose condemns them. And they have not the courage of the Boxers or the boldness of the Mafias. They are too stealthily to imitate the former, and too cowardly to follow the latter. They never made war upon a kingdom. Servant girls and clerks were the forte they attacked. "Be careful not to employ the girl; she is a Catholic." That was their motto. They did not even make war upon Spain. But by pulpit oratory and cowardly innuendo they brought such pressure on President McKinley that war followed. In Canada the P.P.A.'s brought contempt upon their cause by the social injury with which they threatened a united community. The results were not so serious as in the case of the Boxers and the Mafias; but the aims and methods were proportionately identical.

Look also at the history of Orangemen. Born of hatred, nourished in bigotry, cradled in secrecy, it has lived an object of detestation, contempt and protest in the eyes of every lover of Ireland. In an evil hour it was brought to this country; and wherever it grew there fell the pestilence of division and hatred. It poisoned the very atmosphere like a plague-stricken district. Hatred, revenge, secrecy have been its methods—and "A curse on the Pope" its watchword. What difference whether Catholics are ostracized by Orangemen, or whether they are done to the death by the heathen Okies? It will be said that Orangemen do not do such things now-a-days. We reply that their principles are over the same; and what they have done before they may do again. Either Orangemen are true to their principles as Orangemen, or they are not; if they are true they will hate us; and if they are not we cannot trust them. We do not, however, keep up enmity. We merely point out the general characteristics of secret societies. Their capital fault is secrecy. Herein also is the objection to the Free Masons. Even if it could be maintained that the Masons are in America only a benevolent organization it would not remove all objection. This absolute secrecy stands against the society. But it is well known that the principles of Masonry are the same all over the world; and the members in America are ruled by the council in Europe. With the Masons the right hand does a number of things which the left hand knows not. Condemned by the Church long ago, Masonry has not been slow to show hostility, not only to Catholicism but also to all revealed religion. Here then is a twofold error and wrong: secrecy and irreligion.

No body of men have a right to band themselves together in absolute secret. They are violating the primary laws of justice and charity. If all men are equal before the law, a secret society ipso facto disturbs that equality. Furthermore, such societies are against religion. The end and aim of society is to bring man to his eternal salvation. For this purpose was the first and highest Society, the Church, established by our Blessed Lord. Civil society serves also its object, and enables man to live in peace, and so the more easily to attain his salvation. Any association promoted against either the Church or State, or which may prove an obstacle to man's salvation, is to be condemned. It is an error and a crime to belong to such societies under whatever specious name they may go. It is an error and a crime to mistake the false for the true under the pretext of patriotism. This is the patriotism of Themistocles who proposed to the Athenians to burn the vessels of the allies notwithstanding the solemn of his fellow-countryman Aristides surnamed the Just. It is the false patriotism of modern Italians who imagine that unity alone can make this country prosper, and who for this end use assassination, revolution and civil war. It is the criminal fanaticism of the barbarian who seeks not so much to aggrandize his own country, and to abuse other countries without any regard to the principles, sentiments and demands of universal society.

Irish Loyalty.

The question of loyalty has been made part and parcel of political pamphlets and harangues for years back in Ontario. The Conservatives were wont to lay claim to all superfluous love of the Empire and the flag, but we think it pretty well established that nowadays almost every Canadian is as loyal to his country and to England as the most rabid of Englishmen could wish for. Without entering into Canadian loyalty, which we hope to handle in the near future, we purpose saying a few words on the loyalty of Ireland to the British Crown. Apart from an Irishman's proneness to being "agin the government" there are hundreds of reasons for his not having a too great love for England and the English. The Irish, and by the "Irish" is meant the Irish in Ireland, are not only not loyal, but they are more than that, they are disloyal and spare no pains to let the English nation become acquainted with the fact. By loyalty is meant love of country and a readiness to serve her under any and every circumstance. Irishmen assuredly love their country, and that with a love that yields to none in the world in intensity and longevity, but their country is Ireland, not England; their love is for the land not for English institutions. It might be well for Englishmen who are bubbling over with loyalty to the British Empire to examine into Ireland's case and then say whether, under the circumstances, they would wear out their lungs—for that is what the great bulk of loyalty consists of in these latter days—in shouting plaudits of England's name and England's fame. Why should Ireland be loyal? What reasons have the Irish to go mad over England's greatness and the Saxons' success? Defeated but never conquered by the Normans, which, by the way, is a better record than the Anglo Saxons can show, they continued and still continue in their opposition to London's authority. Persecuted for religion's sake under Elizabeth and Cromwell; harrowed by William and his Dutch mercenaries; hounded by penal laws that were a disgrace to civilization; driven by necessity to emigrate from as wealthy a soil as the world can produce; bankrupted, the land that was robbed from them because of their religion, passed out of their hands as tenants because of the impossibility of paying the enormous rent asked. Their industries killed by legislation enacted in England's interests alone; immense deposits of rich iron and coal lying neglected for the sake of Lancashire and other English manufacturing centers. Irish commerce more than discouraged; exports and imports forbidden or restricted to suit England's wants and growth of power. With all this staring one in the face; with Ireland almost depopulated; with the Irish, poor and without ambition, as much as English oppression can make them so, the wonder is, not that the Irish are not loyal, but that they

consent to do anything in England's behalf, the wonder is that the race was not exterminated. The Irish were loyal once; they shed their blood for their lawful sovereign against Cromwell and his fanatics; they fought for James and rightful authority against William and they did it without hesitation. Theirs was no lip-loyalty, but a deep-rooted and practical fealty to constituted authority. They suffered for it, and their trials arising from it are but now passing away. Ireland every year furnishes England with thousands of soldiers for her little wars and her big ones too, they are loyal, no one ever dared to impeach their honesty of purpose and determination. They have yielded to none in bravery. The fact remains, nevertheless, that Ireland is not loyal to England. Irish soldiers continue to enlist, but it is not through love of England; Irish soldiers go to every quarter of the British possessions, fighting England's battles and building up England's Empire, but they do so because they like the work not because they love London's sovereignty. In years gone by famine drove the Irish into the army; hard times forced many a thousand to swell the ranks of the red-coats. Times in Ireland are improving; the people are now becoming better off, and this fact will soon become apparent to the recruiting officers throughout that land. The Green Isle is not loyal, but it is England and the English policy that has made her what she is.

The Negro Problem.

One of the gravest social questions with which the United States has to deal is that of the negro in the South. Every now and again one is shocked at the terrible blows which in the name of justice are dealt out to culprits of the colored race. But last month the anti-negro riots which took place at New Orleans sealed for another generation the already bitter hatred existing between the two races. Negroes were stabbed, beaten and shot, and negro houses and one fine negro school burned. This is a way a mob has of settling disputes; the anarchist method of solving problems. Thoughtful patriots are turning their attention to the matter—and some of them see in education an elevation of the negro and, therefore, a cure of the increasing evil. It seems to us that the causes of the hatred are partly political and partly social. The political phase of the question turns upon the right of the negro to vote. Shall the negro have a vote or not? "That there is a movement on foot," writes a member of Congress in the Forum, "fully developed and already largely executed, having for its aim and object the disfranchisement at the polls of a body of men in the South, will not be denied by any candid writer or thinker. It is not alone the hope of those who are thus moving to exclude ignorance and voice and incompetency, but it is their hope to make it impossible by law that the rights of citizenship shall any longer be exercised by the colored man of a majority of the Southern States. Already in the States of Louisiana, Mississippi and South Carolina constitutional provisions have been adopted which by their operation will exclude from the privilege of voting a very large minority, if not indeed a majority, of the people of those States." It is intended: "That offices of every kind shall be held by white men alone, and that the colored man shall have no voice in choosing who of the white men shall hold the offices." This would reduce the negroes to serfdom. Such treatment is fraught with fearful danger, for when once a people have tasted of the cup of liberty they will smite with might and main the hand that forcibly strives to snatch it from their lips. Not only will they show their resentment, but they will bring neither material help nor moral welfare to the society in which they have a mere existence. What has the colored man to look forward to? Why should he educate his children? He knows that, if this scheme is adopted, his children and his children's children will be Ishmaelites in the land. One reason advanced for the disfranchisement of the negro is that the white men fear colored domination. "We will not live," they say, "under negro government." Such a fear seems chimerical. In no single State since the negroes have exercised the franchise, now over thirty years, has there been any sign of them claiming dom-

ination. Through all this time things have improved in the South. The government, education and civilization of the Southern States have satisfactorily increased. But the shadow of the dark problem fell—ever growing and never charitably solved—until now the whites are trying disfranchisement. Universal suffrage is a doubtful boon.

There is another element in this grave problem. It is the labor portion. For some time a number of the Northern cotton manufacturers have been moving South for the alleged purpose at least of saving freight on raw material. The manufactured articles can with the increasing railroad facilities be shipped from a southern port as easily and almost as cheaply as from Boston or New York. Then comes the question of labor—the difference between white and colored labor. Even making allowance for the innate sloth of the negro his labor is much cheaper than that of the white man. There are two reasons, therefore, why the negro should be kept down. If he is granted a continuance of the franchise he may rise and rule his former masters. If he is educated in the arts his skilled labor may expel the dexter work of his white brother. Slavery was bad—a blot upon civilization. Society turns its face away from it in horror, and will never return to it. But if the events of New Orleans be repeated thoughtful men may well question whether slavery was not better. Then the poor slave could generally look for one protector in his master; now society seems to be his torturer. At some other time we shall take up this subject from its religious aspect, for the two causes of the evil have occupied our time and space for this issue.

Charges Against the Church.

War is a peculiar animal. When in the course of a business transaction he is warned to be aware of his neighbor, he keeps a little sharper lookout for such a one, until he investigates the truth or falsehood of his informant's statement. Meanwhile, however, he makes enquiry into that person's character and antecedents. If after close personal scrutiny and investigation, he finds that the person has been maligning, he is careful in future to pay but little attention to his former informant's statements; he strives to make good anything he may have done to injure his neighbor's character. This, however, is not the case, when the church is in question. For four hundred years, maligners men who have made their living by such work, have trafficked in false statements about the Church and her teachings; for four hundred years, lying statements have been made. Men have listened to them; have believed them without taking the least trouble to verify them; have gone on day after day, and year after year taking for granted that the Church is a monster, but have never spent a single moment in investigating the falsehoods of these impostors. No man is condemned without a hearing, no—does any one in his right senses, go to a man's enemy for an appraisal of his character. Yet we find men every day taking for granted that the Church is a child of Hell, a menace to christianity and civilization. They take the word of an enemy for it, the word of one to whose interests it is to place the Church in as evil a light as possible. No investigation is made, it is all taken for granted; no personal study of the question is gone through, and, as a result, the Church continues to be the "Devil incarnate" for hundreds of Protestants, to be idolatrous for thousands of others, and a false interpretation of Christ's teaching by hosts of our esteemed and honorable fellow-christians. Catholics ask no one to take anything for granted; they invite the closest scrutiny, and the minutest investigation, but they do insist upon declaring what they themselves believe. There is a kind of dread, an awe, among Protestants when they come in contact with Catholics, a something that builds up a barrier between them and their Catholic friends. It is an undefinable feeling that cannot be gotten at. It is the result of generations of villainous and viperous training; of a training that does discredit to Protestantism and its methods. It lives by covering over with the blind of falsehood the truths of Catholicism; it has thriven by keeping its adherents in the dark as to its beliefs.

It cannot do so much longer, the truth will out and when it does Protestantism will be a thing of the past, a fit companion of Aramium and one that has done as much damage to religion and morals.

Faith and Science

A good deal is heard in these days of research that faith and science do not agree. It is rather a peculiar state of affairs that in the dawn of the Nineteenth century, we should be obliged to fall back upon an old cast-off idea of the times gone by. We are not wont to go back a hundred years to borrow ideas in this age of progress and enlightenment, and it speaks but ill of the subject to say that this alone of all branches must depend upon old and worn out fads of the days that are no more. It is difficult to understand the state of mind in which those find themselves, who have made or are making it a life-long study to prove by means of Science that Faith, Catholic Faith, is something that will not bear the light; that it is something conjured up for the sake of bolstering up a castle of nothingness. Faith in a few words is the belief in a truth on the word of God. Our Lord could not lie if he wished to, which is of itself an impossibility; He cannot reveal to us anything that is not true—in a word, He cannot deceive us. Science is a product of man; a resultant of experience and experiment; it is fallible since no man is above and beyond making errors. When, then, these two come into conflict, or seeming conflict, there is nothing for it but to place Science down as erroneous in this particular instance. It conflicts with the teaching of Christ, when man in his weakness of intellect has made a mistake somewhere or other. Faith cannot be wrong, then Science must. The trouble is that Scientists make it a point to seize upon every seeming divergence of Faith from some well-known law, whereas there is no conflict at all in reality, but one of imagination only. The wish being father to the thought, Faith is impugned as being in direct contradiction with Science, when there is no such state of affairs existing at all.

Faith is a trust in the Word of God that something above and beyond the weak intellect of man is true; it does not depend upon experience, it is too sublime for that; it cannot be attained to by experiment, it is the product of an Infinite Intellect, and as such must needs require an Infinite Intellect to unravel it. God has revealed our Faith to us, which, if man could attain to it of himself, he would not require any revelation, nor is it at all likely that he would receive it. In revealing our mysteries of Faith to us, God gave us information that He knew we could never attain to of ourselves. If, then, science is in conflict with Faith, so much the worse for Science. It is a war between the Divine, unerring Intellect of God, and the puny, restricted mind of man. There can be no manner of doubt in anyone's mind which side to take in such a conflict—Science must be wrong. Moreover, as the Church is the divinely constituted interpreter of Faith, when she condemns any scientific teaching as false, that doctrine cannot but be so. She cannot make any mistake in faith and morals, and if Science goes against her teaching on any such points, Science has made an error.

Infidelity and Doubt.

We are made painfully aware from time to time that doubt and infidelity are making great strides in our Christian countries. As a rule, to this state of affairs is the direct result of gross ignorance. A man doubts because he is not cognizant of facts which, were he in possession of, he could entertain no such foolish contentions as we read of, and meet with, now-a-days. A man doubts because he thinks it the correct thing to follow the lead of some dreamer, and to place himself in opposition to the great majority of his fellows, and thus become a kind of hero in that he is different from his neighbors. Notoriety and love of that sort of thing is apt to turn the heads of many poor fools, and does so. One is surprised at the number of this class of man he meets with in the wanderings of a year. They are legion. Anything for notoriety, no matter how foolish, no matter how trivial, no matter how

disgraceful the action so long as it brings in its wake a little notoriety, a little notice from their fellows. This is one class that is going to swell the army of the Devil's recruits. They are not so because of any thinking; quite on the contrary; they are not so because they have made any investigations, for they are utterly incapable of anything so intellectual. They are so because so-and-so made a noise in the world by his radical departure from truth, and because they think it clever to follow his lead. We have, too, another class similar to the first in so far as it rests on ignorance. They make such statements as, "It is quite impossible that a God could be born into the flesh," and the like. They do not put the question in the right light, for although it is impossible for man to know how such a thing is to be done, it is not, for that reason, impossible of execution. They think that what man cannot understand is something incapable of being done, but they do not seem to have brains enough to catch the difference between the puny intellect of man and the infinity of God.

Another class, and one that will always form a puzzle to us, is the thinking man, who, as a result of his thought, ceases to believe in the Divine Truths. Such men have existed, or at any rate, they have announced to the world that such is their state of mind. It must be the result of one of two things—either these men are striving to deceive themselves and begin by deceiving the public, or their brains are tired out, diseased. When in a state of physical or mental exhaustion man is prone to run to the greatest lengths of nonsense. One dreams, and the dreams are as fantastic as a nightmare; one becomes disgusted with everything, and is inclined to attach himself to anything that is likely to give him satisfaction because of opposition. Most of us have undergone this ordeal, but most of us have, on recovering our mental equilibrium, laughed at our past foolishness. Some, however, seem to have a chronic attack of this out-of-order feeling, of this tiredness of brain, and carry into effect what they dream of in their worst moments. This seems to be the state of those who become leaders in the Infidelity movement. They are dreamers and never wake up.

EDITORIAL NOTES.

A Hamilton paper recently published an item which one of its new gatherers happened against in the park. One small boy asked another "If you don't believe the Bible, how do you know how to do right?" While, on the one hand, the question was a very good way to put the truth, on the other, there must be a spreading of doubt extending down from the older and in most cases, ignorant Protestants' critic to the younger, a doubt that argues will for the prevalence of Infidelity in the next generation. Where children begin to doubt the Bible and to discuss its claims as to credibility it is high time that the education of youth should assume a non-Christian tinge. There is something radically wrong, and it is not going to diminish with time.

We regret that our page of local views does not appear this week. For unavoidable reasons it was impossible to obtain the doings of the week among the city churches. Illness of a member of the staff which was announced too late, prevented us from securing the usual amount of what our Churches are doing. Next week, however, we shall endeavor to make up in quality and quantity for this week's omission. We crave the indulgence of our subscribers.

There seems to be an impression abroad, particularly among such Catholics as are Catholics in name only, that Masses for the dead may be purchased at so much a Mass. While, we dare say, there is not a child going to our separate schools who does not know that a Mass cannot be bought for any sum of money however great, yet for the information of those whom we have mentioned above it may be as well to state the teaching of the Church on the subject. To receive money for a mass as a mass, that is to sell a mass, is Simony, and Simony means excommunication. No Mass can be sold under any circumstances whatever. A priest, it is true, receives a fixed stipend for saying Mass but he does not receive it for the Mass. There is an amount of labor attached