

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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REDMOND COMING TO THIS COUNTRY.

Mr. John Redmond, reports that he intends collecting funds in this country for the purpose of carrying on political agitation in Ireland.

We predict the gentleman will return home without many dollars. His graceful and impassioned speechifying will not close our eyes to the bickerings and dissensions that have disrupted the Irish party and made it a laughing-stock in the halls of Westminster. When Redmond and his kind step down and out of Irish politics, it will be a red-letter day for the old land.

CARDINAL MORAN ON THE SAMOAN DIFFICULTY.

Cardinal Moran reiterates his statements regarding the injustice done to Samoans by the United States and England. The British Consul and Chief Justice Chambers are Protestant agents and dispensers of the civilization that delights in "burning the houses and plantations of the Catholic catechists and desecrating their churches."

Referring to the election of a native king in Samoa the Cardinal says that the chief wrote to Chambers, asking if they would be within their rights in choosing Mataafa; he replied affirmatively, and Mataafa was placed on the throne. He ruled wisely, and proved during his tenure of office that he possessed no mean measure of ability. But Samoa, of no international importance and without a friend among the great powers, was destined to fall a prey to Anglo Saxon duplicity and rapacity. Mataafa was replaced by the stripling Tanu, and the Samoans who followed the fortunes of the rightful ruler became targets for long-range guns.

A few graves, however, in distant Samoa, a few widows and orphans who can vouch for the civilizing agency of galling and maxime, are not likely to disconcert the diplomats or to cause an international crisis; but that English and American sailors should murder peaceful people who trusted too much to the plighted word of an European—and do it in the name of justice—is one result of civilization: "whereof many a heart is sick."

ARCHBISHOP O'BRIEN'S PASTORAL.

We call the attention of our readers to the pastoral letter of the Archbishop of Halifax, published in another column. It is indeed invigorating reading, with its graceful diction, clear statement of truth and fearless arraignment of error. We read and re-read it with pleasure and with gratitude, that we, in these days of loose speaking and writing can happen upon a production so brimful of solid instruction as the letter from the scholarly prelate of Halifax. It is a timely letter, and, despite its courtly phraseology, it is a hard hitting letter.

The Archbishop has no patience with the half-educated apologist who is ready to father every speculative chattering, and he has but pity for those who are holding up the trophies of commerce and art and scientific guesses as conclusive proofs of an enlightened civilization.

"For Catholic apologists a metaphysical training is essential." His Grace insists upon a man being drilled in the principles of Catholic philosophy before he essays to do battle for the truth.

The rejection of the system of the schoolmen, and the substitution of odds and ends from the philosophic collections of the Germans, has contributed not a little to the spread of infidelity.

The Archbishop has a word of warning for these "defenders of the truth who have sought refuge" from the arguments of opponents "by admissions which, far from strengthening the Catholic position, materially weaken its line of defence." "A proposition may not be opposed to any dogma of Faith, and yet be untenable, either because it is demonstrably false, or because its consequences would be destructive of known truths."

"Catholic apologists should bear in mind that in this conflict it is not their

faith, but the enemy's theory, which is on trial—that science is with, not as the semi-educated proclaim, the burrowers in matter—and by it the value of the enemy's theory is to be tested." The so-called scientific facts are airy creations to frighten the timid; and His Grace advises the defenders of truth to "leave the thought of the age with the principles of sound philosophy; instead of tilting against unscientific theories, by methods equally unscientific."

We hope that the advice will fall on attentive ears, for never was its following more needed than at the present day. One cannot pick up a prospectus now-a-days without finding that all the ologies can be crammed into the heads of youngsters at so much per year. One hears *ad nauseum* dissertations from gentlemen who have been turned out of university workshops on the value of science. What is under the phenomena or the specialized form of energy is not touched upon. What are the causes at work is a question that will not find an answer in many pretentious times. To dig and to classify and to enumerate and wax enthusiastic over some new mechanical device and to wallow in mud, with never a thought to the true development of the intellect is held in honor by many who plume themselves in being apostles of enlightenment.

Tyndall said: "We have explored the entire universe, and have now reached the outer rim, beyond which there looms another universe, one which will forever loom."

Yes, it will forever loom to unintelligent experimenters, but the Catholic student, trained according to and grounded on principles of Catholic philosophy, can look over the rim of that other "universe" and read its secrets.

"A MESSAGE TO GARCIA."

We published in last issue "A Message to Garcia," written by Ebert Hubbard, of the Palladium, which, though "bright and snappy," according to the Syracuse Catholic Sun, is decidedly lacking in the qualities which are indispensable for a magazine to our taste. But this, of course, has nothing to do with the message to Garcia. We read it and wondered why it is going to do all the good predicted by the prominent New York clergyman. We have heard the good advice contained within the pages of the little pamphlet and a good deal more and better from various quarters. It is published now by the New York Central, and will, we suppose, be issued shortly by the Standard Oil Company, to be read and memorized by all those who have been driven out of business and impoverished by the all-grasping syndicate.

When an employee, working for starvation wages, solicits higher pay he will be told that he cannot carry a message to Garcia. The big corporations which look upon a man as a bit of machinery, to be driven at high pressure and to be cast aside is not to blame but rather the workman who did not vouchsafe to listen to the dulcet utterances of Mr. Hubbard.

What about the millions that are heaped up by capitalists without any proportionate amelioration of the condition of the laborer? Are the women employed in the New York retail stores, at a salary that, unless augmented from other sources, cannot keep body and soul together, doing so because they are incapable, dowdy, unable, in a word, to carry a message to Garcia?

Your preaching, Mr. Hubbard, is good so far as it goes—but it goes for a very short distance. Carlyle said that the trouble with the century is that it has forgotten God. If Christian principles were recognized there would be no sweat-shops or syndicates whose wealth is manufactured out of the physical and moral fibre of the employee.

James Russell Lowell has described the Saviour coming again on earth and appearing to the workingman.

"Our Lord sought out an artisan,
A low-browed stunted, haggard man,
And a motherless girl whose fingers thin
Pushed from her faintly, want and sin.
These He sat in the midst of them
And as they drew back their garments' hem
For fear of defilement, 'Lo! here,' said He,
'Are the images which ye have made of Me.'"

If the New York Central intends selling the "Message" by the million Michael Monahan will have to top the Hubbard pile.

We do not think the incapacity and stupidity, etc., of the laborers are

the only things that put socialism so far into the future.

Says a writer quoted by Rev. Muegan Sheedy: "The high-handed outrages that have been perpetrated by some of the men who find shelter in the entrenched camp of corporate monopoly are more detrimental to the public peace and welfare than all the threats of the extreme socialists and all the crazy performances in the name of anarchy."

LEAGUE OF THE SACRED HEART.

Protection From Evil Societies.

GENERAL INTENTION FOR SEPTEMBER 1899.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart.

Evil societies of men or women are so necessarily secret that it is one and the same thing to speak of an evil association and one that is secret in the strict sense. "For every one that doth evil hateth the light, and cometh not to the light, that his works may not be reproved." Indeed, "secret society" is a mere euphemism for "evil society," and it is adroitly used by the officers of evil associations to allure others into membership, under the pretext that their society has so many advantages to offer they must be kept secret, whereas the truth is their society is so evil that they dare not make known its true character or purposes.

It is against the natural law, and therefore an evil thing to ask a man to bind himself to a secrecy so absolute that, if he considers himself bound by an oath so unlawful, he can no longer exercise the inalienable right to seek advice or counsel from men whom he believes competent to give them, and when necessary for his own or for another's welfare, to disclose to a prudent person the knowledge which he has acquired as secret. It is no extenuation of this evil to refer him to officers of the secret association itself for necessary advice or counsel when its secrets are concerned, for this is at least to limit his right if not to deprive him of it entirely, since it makes him depend upon men who are sworn to advocate the very thing which he will have strong reasons to consider questionable. It is criminal to put fetters on the human mind: the society which asks, and strives to compel a man, to give up the chief legitimate source of knowledge—the advice or counsel of a prudent, competent, and disinterested man, is guilty of the crime of darkening and enslaving a human intellect, and every member of it shares the guilt.

It is not necessary to dwell upon the nature of evil societies, or what is the same thing, those which are strictly secret, nor is it necessary to point out in such parts of their constitutions or other declarations that are sometimes permitted to become public, passages which distinctly declare their evil aims. We may even omit the exposures which must necessarily be made whether by members who are intelligent and brave enough to turn to better things, or who have reason to be disappointed because the promises of benevolence and worldly advancement held out to them have not been fulfilled. It is good, but it is not strictly necessary, to appeal to the authority of the Church, whose pastors, from the chief one who occupies the throne of Peter to the simplest priest, have ample reason for denouncing secret societies and considering them so clearly and unquestionably evil as to cut off from communion with the Church those of her children who have joined them. "By their fruits ye shall know them." Already suspicious, the many evils they seek to perpetrate on the Church and human society cannot escape detection. "The evil tree bringeth forth evil fruit."

It is all very well to plead that individually their members are good men; that they possess the civic and natural virtues sometimes in a high degree; that their ostensible purpose is benevolence, that their secrecy is merely to protect their own interests; that evil men may make use of an association to commit crimes for which the members are not responsible; that, if evil in one place or country, a society is not necessarily evil everywhere.

In the first place, individually the members of an association which is secret in the strict sense of the word, are not good men, for the mere reason that they have freely yielded the gift of their reason, and what is more serious, their wills, gifts which even the Supreme Giver respects as their own, to other men who are neither divinely nor humanly appointed to control these gifts, and who give no guarantee that this control will not be abused. Properly speaking, in abandoning what is best in human nature, members of secret societies cease to be men, i. e., moral agents or individuals at all, since they are no longer the masters of their own actions.

The civic virtues no member of an evil or secret association can possess; he cannot be loyal to his country since he has sworn absolute allegiance to a society whose interests may conflict with the country's welfare; nor can he, as a citizen, work for the good of his fellows, since, as a member of a

secret society, he is sworn to work exclusively for the benefit of a few. The natural virtues, as they are understood nowadays, he can and must practise, for they are inculcated in the rules which govern him, and in the instructions written or spoken, which are liberally given him. He must keep his character legally and socially unblemished; or, if he fail, no effort must be spared to keep it for him by using influence in the court-rooms, or in the public press. He must affect an outward respect for religion, at least, in countries where religion is still revered by a majority of the people, and he must not only cultivate a ritual which has every semblance of a religious ceremony, but even impose it on others at every opportunity, particularly in national functions or by parading it in public, even though he may be ashamed to be seen at a service which is truly religious. He must show his benevolence by giving his time, labor and means for objects directly or indirectly connected with the advancement of his society, and externally at least he must conform his habits to the public criterion of honesty and the domestic virtues. In fact, the cardinal sin of the chief secret societies, particularly of free masonry in all its forms, is that they strive to supplant true religion which is supernatural, by one which in their conception is purely natural in its origin and principles as well as in its practices and the motives which inspire them. It is a leading principle of this religion to speak very often of the Duty under various terms, but to dwell very little upon its attributes and title to our service; whereas it is never done excluding humanity, which is really supreme in its worship. Acknowledging no revelation from God, it accepts only such truths as its votaries declare to be in accord with human reason. In its view the powers of our nature are quite adequate to do all that is required of them, so that there is no need of grace, nor of the sacraments and other means by which it may be obtained. This is why it looks upon the Church, which is the divinely established guardian and administrator both of revelation and of the Sacraments, as its own arch enemy, or rather as the enemy of the human race, with which it pretentiously identifies itself.

In the vain endeavor to substitute their humanitarianism for religion, the secret societies extol the natural virtues, bent on proving as they are that humanity owes nothing to religion but obstacles to its natural and proper progress. Hence it is that they value no appreciation more highly, and use no bait more adroitly in recruiting members than the esteem in which some of their body is held for the external observance of the natural virtues.

How shallow is the pretense of secret societies to the acquisition of the natural virtues may be judged from their constant boast that they are a benevolent organization, as if real benevolence could be compatible with the selfish motives they hold out as an inducement to membership, with the exclusiveness with which they dole out the benefits in their possession, and with the rule of self-interest they follow in making and publishing their benefactions. No man seeks to enter them without the motive of self-advancement, or at least to save himself from their hostility; no person derives any benefit from them except the members or some of their families; and the chief motive in helping either their members or those belonging to them is to inspire those who have not yet joined them with a respect and even a fascination for their power and influence.

Granted that their secrecy is intended merely to protect their own interests: this does not prove that the interests are not in themselves evil. The very nature of the secrecy required proves that their object and whole character must be evil. There are societies without number, whose members are pledged to secrecy to be observed according to the natural law, and therefore they are permitted to take advice and counsel from persons whom they deem prudent and discreet, usually their spiritual adviser, not only as to the propriety of pledging themselves to secrecy, but also as to the manner of fulfilling their obligations when doubts or questions shall arise. Of these societies, it is true to say, that they require secrecy as a protection of their lawful interests; but societies which require an unlawful secrecy, can have nothing lawful to protect by it.

Accordingly no member of a secret society in the strict sense can plead responsibility for the evil uses which men may make of the society, since, though he may not approve of their evil doing, he has sworn his freedom, and bound himself to be a party to their crime at least by silence. It is moreover criminal to enter into an agreement with any body of men, which by the very nature of its secrecy favors the perpetration of crime and encourages men to act as if immune from all human retribution.

Finally, a thing that is evil in one place is evil everywhere. The secret society is the same in principle no matter where it exists. It is an attempt to substitute humanitarianism for the true religion; to abolish the Church and coerce all men into its own fold; to favor the material and hinder the

spiritual progress of the world; to establish new ideals of perfection and new criteria of morality; to substitute a pagan for a Christian civilization; to eliminate from the world all that is supernatural, divine revelation, the Church established by Christ, and the doctrine and sacraments by which it sustains the faith and charity of its members, and the priests who are chosen to administer them. As a political organization it has ever consistently striven to crush religion as a factor in public affairs; to admit none but its own extravagant ritual in civil functions; to control the influence and the salaries that go with public offices or employment; to secularize the instruction given in schools and universities; to degrade the sacrament of marriage to the level of a legal contract, and to ignore the privileges of the priesthood; to put insufferable burdens upon religious associations, and to exclude them as much as possible from the school room, the reformatory, and the hospital, where they might keep alive the spark of Christian faith.

It is not enough to plead that the secret societies of our country or in England are not apparently so hostile to the Church, or so prominent in managing for their own purposes the affairs of the State. Neither here nor in England have they failed to give public manifestation of their sympathy with their fellow members in other countries, and when occasion demanded it, practical and substantial testimony of their union with them. This sympathy and union is one of the repeated arguments they use to show the world-wide nature of the craft. As for their prominence in public affairs, it is surely not easy to enter public life or advance therein without sometime or other reckoning with the lodge. But, even were a secret society strictly isolated, should it fail to acquire influence in civil life, or make no attempt to injure religion, or the commonwealth, still its very secrecy, unlawful as it is, makes it an evil thing and a menace to religion, to the State and to the family.

Hence it is we are to pray for protection from evil societies, as we would against the powers of darkness with which their secrecy identifies them. We need not attribute to them the diabolical purposes and practices with which they are often charged; we need not investigate all the exposures which are made of their secret machinations from time to time, nor need we believe them all. Indeed, it is wrong to let our imaginations be imposed upon by their much-vaunted numbers, organization and achievements in philanthropic and political enterprises. Our reason is quite enough to make us understand that they are wrong in their principle, that humanity is in all things self-sufficient; wrong in their method, viz.: a secrecy which is opposed to the natural law; and wrong in the means they take of propagating their principles and of coercing men to join their ranks, by advancing or retarding their pursuit of wealth or influence. Meanwhile, even allowing for the exaggerations of those who occasionally expose their nefarious purposes and enterprises, and for the excessive power too often attributed to them by weak or deluded imaginations, there is still by their own admission evidence enough of the part they play, directly or indirectly, by co-operation or sympathy, in anti-religious movements, to verify the Scripture's words: "A bad tree cannot bring forth good fruits."

To pray for protection against evil or secret societies means that we must ask of Almighty God every divine and human aid in opposing these powers of darkness. First of all we must ask Him to enlighten our minds and make us realize and deplore the evils of a secrecy which is so plainly against the natural law; and next we must beg the same light for the poor dupes who have already submitted, or who may be tempted to submit their intelligence and their will to the slavery of membership in any secret society, and with the light, we must beg for them the courage to withdraw from them or to resist the temptation of joining them, much as they may be led by the fear, often more imaginary than real, of being socially or commercially ostracized by them. Finally we must humbly beg of God, who knows the secrets of hearts, to bring to light their secret machinations against religion, the public welfare, the family and the individual, and removing from our hearts all foolish dread of their impostures, inspire us to show at least as much wisdom in our generation as the children of this world, and as much energy in felling their evil designs and safeguarding for ourselves and others the benefits of His divine revelation, of membership in His Church, and of all its saving ministrations.

ALL THE OTHERS LEFT.—On a recent Sunday the Catholic church was the only one at Sparrows Point, Md., holding services, all the Protestant places of worship being closed on account of the epidemic of diphtheria, which prevailed in the town.

It is only by our own fault that we are not better than we are; it is only by God's mercy that we are not worse than we are.—Anon.

ARCHBISHOP IRELAND AT ABSTAINER'S CONVENTION.

Archbishop Ireland of St. Paul was the lion of the twenty-ninth annual convention of the C. T. A. U., held recently in Chicago. He made a spirited address in which he said:

"I have always been proud to say that the total abstinence pledge is mine. It is a most honorable thing to possess. That nation whose progress is most marked will be found to be that nation in whose ranks are the greatest number of total abstaining men and women. It is just twenty years since Monsignor Besnonis, who sits beside me on the platform, took with me this temperance pledge. I have kept it ever since, and one look at the ruddy face and rugged figure of the Monsignor's sufficient proof that he, too, has kept faith with the promise he gave."

Continuing, the Archbishop urged the delegates to take steps in the preparation of a history of the Catholic Total Abstinence Union of America, so that the crusade against the saloon might be renewed at the beginning of the twentieth century with a full knowledge of what has been accomplished. A committee of five was subsequently appointed to consider the matter further.

A CATHOLIC WILL.

The following are extracts from the will of the late Recorder De Montigny of Montreal:

"I give my soul to God, who I hope will order that it come to Him as I have asked daily, on a day consecrated to the Holy Virgin, to whom, many years since, I confided all my merits."

"I leave to the discretion of my children to pray and have others pray for me, relying upon their goodness of heart which will understand all that I suffered for them."

"I order implicitly that my funeral be most humble, placing my body in my gown of Franciscan Order, in a pall bearing the crucifix and my kepi of Zouave."

"The hearse will be drawn by two horses to the church or one of the chapels of the parish where I die and that a Mass of the lower class be said or chanted at 8:30 o'clock, my friends being requested not to send any flowers."

"I recommend to my children, as the secret of their happiness, to govern themselves according to the rules of the Catholic religion."

"God submitted me to sufferings in body and soul; I ask pardon of all whom I may have offended or hurt, as I forgive with all my heart all who may have contributed to make me suffer, because they were but the instruments of God, who, of the mercies He granted me, the signal privilege of never having been wanting in my duties, without having been severely punished."

"I will die comparatively poor and my heirs will have to submit necessarily to the laws of labor, justly light and agreeable, when it is religiously accepted as all burdens when properly borne."

"Let them remember the lesson given by the Master of Calvary that with the same cross one may lose or save himself according to the spirit, in which it is accepted."

"To assist them as best I can to support life, I ask those who are charged with the execution of my last will to give to those of my children who have not yet received it at the time of my death the best possible Christian education in keeping with the means which I leave."

"If it pleases some one to write anything upon my humble existence they may mention that I am of the Tiers Ordre of St. Francois D'Assise and of the Nocturnal Adoration and of some other societies, and my children and my friends who love me sincerely will have more consolation in learning that I belonged to those Palaces of Prayer, rather than to clubs of amusement which I blamed for all."

"I desire that from the pulpits and through the press I be recommended to the prayers of the faithful and that they ask for me pardon for offences towards my fellows."

"I pray to God that the little I may leave my children shall not be for them an occasion of discord; let them be united in the future and may they be led against all dangers to Heaven, where I hope to meet them with their alliance."

Mr. de Montigny's wish, expressed in the opening sentence of this will, was realized. He died on the day set apart for the Feast of the Assumption.

A SAD INSTANCE.—An actress, who, in her prime, had an assured salary of \$1000 a week, and who often received more than that, died a miserable death near New York last week, and the closing years of her life were ones of humiliation and poverty. The cause? Her inordinate indulgence in liquor, something that wrecks more lives, destroys more promising careers and brings its victims down to deeper misery and degradation than possibly any other vice in the whole calendar of crime and human frailties.—Catholic Columbian.

We often do more good by our sympathy than by our labor.