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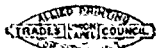
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ST. PATRICK'S DAY.

Sunday next brings round the feast of Ireland's glorious apostle, the great St. Patrick. Few are the children of Erin—and few they should be—in whose veins the blood will not thrill with quickened speed and loving heart upon that day. Many of them may never have seen the green vales and fields of their ancestral island; but they draw the love for it from their mothers' breasts, and were taught the lessons of patriotism at the family hearth in their young days. All of them turn to rekindle the affection which absence has not quenched, or distance alienated. And it is right and proper that our people should do this. To neglect it is to be ungrateful. To allege that we are in a new land and should therefore think about it alone and give it our undivided heart, is hardly the fair way of putting it. The thought of St. Patrick's Day is no wedge to cleave the heart in twain. It is a sacred thought hallowed by a thousand thousand memories. It is a treasure of wisdom's hoards hoarded for fourteen hundred years—handed down through the most patient generations of earth, and now distributed over the vast civilized world as a nation's dearest legacy to her scattered children. St. Patrick's Day is the meeting of the waters of faith and patriotism, which in their course down Ireland's history have so wonderfully blended, and flooded the plains with sorrow, suffering and glory. Nay more! The faith and patriotism of Erin's sons have watered the fields of other lands and brought forth a rich harvest of prosperity and advancement. No people are so fond of their fatherland as the Irish; and no people have become so identified with the institutions and spirit of their adopted country. But it is not so much the land as the religion of the land that is in remembrance upon Ireland's Feast. Its reception, its conservation and its spread throughout the world will ever form the lasting glory of our race. There was something in the Celtic characters which gave promise of being a beautiful soil for the Christian. There was a purity of soul, a nobleness, a spirituality, a freedom from the coarseness and brutality of other nations. And therefore when the zealous St. Patrick brought them God's truth he found most apt scholars. Up and down the island he passed, planting everywhere the Cross, until before his life closed he heard the holy Mass chanted in three hundred religious houses. How religion prospered and learning grew in Irish monasteries is the theme of history. It is not enough to receive the faith: it must be preserved and handed down to other generations. Sad is the story and touching too, how a brave generous people were first conquered, then bribed to part with their faith; and when bribery failed martyrdom and exile were the alternatives. God came out of evil. Wisdom was justified in her children. They went forth in all directions to seek the home their native land denied them. With courage they faced a new world. By their strength and industry they drew from its treasures comfort and wealth to replace their poverty and hardship. With generosity they poured forth their earnings to help religion, education and charity. Their lot at first was hard, and many fell by the wayside. But hope was there to cheer them, and they who had sown in tears reaped in joy, and came bearing their

handful. To remember all this, to thank God for our noble ancestry in the faith, to imitate them in their constancy, to hand down the trust unimpaired to our children—this is to remember St. Patrick and Ireland too. Are we equal to our fathers? Is our religion as practical and our faith as simple as theirs? We wish it was the case. To make it so, to be proud of both Ireland and its historical struggles, and its devotion to Catholic truth, to remember the blood that flows in our veins, and walk worthy of our sires—this is to celebrate the feast of the illustrious St. Patrick.

FREE MASONS IN GERMANY.

The Dominion Presbyterian is responsible for the following:

"It is said that the Kaiser has directed that no known Free Mason shall be promoted to the higher grades in the public services, or to the superior grades in the army."

It is a peculiar thing that the leading Protestant State in Europe; the most learned and enlightened people in the world; the power that is everywhere acknowledged as being at once the most progressive and aggressive in any and every line to-day; the nation that is admittedly one of the greatest powers at the present moment, and whose future is more than bright—it is peculiar, we say, that such a land should be the first to see that Free Masonry is not conducive to the prosperity of the country. It is peculiar that Germany, a land that has not felt the blighting influence of Masonry to the same extent as some others, should be the first to safeguard itself against the possibility of ruin. France, Italy, Spain, and Portugal are hurrying headlong to destruction, are rushing madly to the utter extinction of religion, and consequently of true advancement, under the blasting hand of Free Mason governments. The South American Republics have felt, and are to-day feeling, the terrible consequences of Free Mason control. And all these countries where Masonry has had the upper hand and has used its power to extinguish every spark of religious feeling in the bosoms of the people, have been overwhelmingly Catholic. It is a peculiar state of affairs, but it is none the less true. The Germans have been striving forward, and this last step will do more toward their advancement than any other that we know of. Profiting by the examples given him in France and other Catholic countries of Europe, Emperor William has shown himself a true and energetic statesman. He chooses rather to stifle the rank growth of Masonry before he and his people should find themselves choked by that poisonous weed. It is a sign of the times, a sign of the true and healthy state of Germany's growth. Germany is going ahead fast, and this blow to Free Masonry cannot but advance her in her aims. Austria is doomed to disintegration, and it is almost a certainty that the German portion of that Empire shall join itself to the great federation of states known as the German Empire. This act of wisdom—the checking of the growth of Masonry—will have a tendency to make the Catholic Austrians the more willing to join themselves with a nation that is giving such evidences not only of present greatness, but of future prosperity. Will the French people be wise enough to see their mistake and profit by this grand example? That alone will save her from almost inevitable civil war.

VOCATIONS.

Some of our Catholic people have peculiar ideas of what a vocation to a religious calling means. Vocation, in its derivation, means a calling, and in its religious connection, it is simply a call from God to a religious life. The main point is, that it is God who gives the call. No parent, no relative, can mark out such a child for religion; no aspirant to religion can enter that state of his own accord and with his own feelings as a guide. God alone gives the call, and He does so through his ministers. A young man desiring to enter the priesthood submits himself to the decision of his director. He lays himself bare before his ghostly father; he submits himself to his judgment. Nothing is reserved, nothing hidden, of all his thoughts and inclinations; nothing kept back. He pours out his soul to his director who is a specialist in affairs of the soul, and upon whose judgment the young man must rely. A young man may be told to seek other fields and yet be a good living pious soul. If a direc-

tor sends a young man or a young woman back into the world, that is no indication that such a one's morals are not good; that such a one has any flaw or blemish in his character; that such a one lacks ambition or has made a failure of life. It simply indicates that his place is in the world, it may be for reasons that are not only not at all indicative of any lack of ambition, strength of character or ability, but it may be for reasons that may even assist him toward unqualified success in the world. Our Catholic people, particularly the Irish people, are only too often guilty of rash judgment on this question of vocations. A young man enters a novitiate or a seminary not simply to study religious life or theology, but also, and especially, to have his case adjudicated. It is there that specially trained priests are found, and they are placed there for the express purpose of assisting young men in deciding whether they are called to religious life by God or not. Thus it is no disgrace for a young man to find that he is not called to religion, and if he is not, his place is in the world. A young man who insists upon entering the priesthood after his director has decided that he has no vocation, is placing himself in a dangerous position, and his chances of salvation are very small. He is, indeed, flying in the face of God; forcing his way into the holy priesthood against the will of God. Such an action must be terrible in its results. Once in a while we find a bad priest. In almost every case such a one will be found to be one who has mistaken his vocation; one who has entered Holy Orders out of deference to the wishes of his parents, or one who has gone on through want of character enough to face the world as an ex-student for the priesthood. Such cases are rare, thank God, but terrible scandal has arisen in the Church owing to their existence. We must repeat that it is no disgrace to a young man or a young woman, if after years of study, he or she is found unfitted for a life of religion. To enter upon religious work without a call from God must inevitably result in damnation. It is God who calls, man who obeys; it is God who rejects, and it is still man's place to give blind obedience.

MODERN PROTESTANTISM.

We clip the following announcement of a Methodist "Revival" meeting from a Chicago paper of last week:

"Articles of agreement for the final fight between Duke M. Farson and the Devil have been signed. Mr. Farson signed in person. The Devil was busy in New York and Washington, but he could not keep the appointment, but the Rev. Richard A. Morley, who delights in these contests, signed for the Lucifer party."

"The articles call for a limited number of rounds each night for fifteen nights, beginning Monday March 11. Mr. Farson bets \$1,000 against fifteen souls owned by the Devil. Should Mr. Farson win—decision to be left to a referee who was also selected—the Devil will lose fifteen souls. Should Mr. Farson lose he will subscribe \$1,000 to Mr. Morley's church. In the articles it is agreed that during the period of their meetings there shall be no church entertainments, socials, concerts, bazaars, fairs, or other form of ungodly amusements held in connection with the church. It is agreed that there shall be one meeting a night for fifteen nights, and that during this period at least fifteen souls shall be saved."

"Mr. Farson began hard training Tuesday for his contest. He has selected the auditorium of the first Methodist Church as his training quarters. And is assisted by five experts. The sessions are billed as 'Love and Holiness' meetings. Tuesday Mr. Farson had to call on the police for protection. Persons not connected with Mr. Farson's party attempted to spread doctrines bordering on heresy."

It is difficult to find language sufficiently strong, and yet conventional, to characterize such methods of advertising religious meetings. It seems to us that such vulgarity and such appeals to the very lowest passions, cannot but indicate an extremely low ebb of Christian influence, and must mark a retrograde movement even in Methodism. If things have come to such a pass in Chicago that religious meetings must needs have advertisements couched in language indicative of prize-fights then must we deplore the state of religion in Chicago. When the sublime doctrines of our Lord must depend upon appeals to the baser passions of men for a hearing; when the grandest and most beautiful teachings that the world has ever known must needs have recourse to the sporting world to secure a hearing, then must we admit either one of two things—"Revival" meetings tend to lower Christianity in the eyes of the world, to make it ridiculous, and thus to weaken its power for good, or the people in Chicago have fallen so low that nothing but the language of the

prize-ring is any longer intelligible to it. We prefer to believe the latter alternative. It is interesting to note that the Police protection spoken of was necessary to silence an opposition speaker whose doctrine was that of submission. He wore a black eye as a sign of his teaching. Some one who declined to believe in the fellow's religion punched him in the eye. This preacher was a follower of Jeffries, the father of the champion prize-fighter.

SOMETHING FOR NOTHING.

We quote the following from The Toronto Saturday Night:

"Always when a settlement is arrived at the Roman Catholics gain the advantage, because they obtain something and give nothing. The Church itself is hard and fast, and the cloister politicians of the Roman Catholics somehow find an opportunity to obtain an advantage and give none. In the coronation oath the Dominion Parliament, both sides agreeing, give the Roman Catholics something which is theirs for all time, and obtain nothing in return. If we are to have a fair deal all round let it be fair, but by no means should the Roman Catholics be given an apparent advantage. It appears to me that the minority, and a discredited minority at that, are obtaining the advantage while they give nothing in return. We may think that we are a perfectly organized country, but we should ask something in return for what we give. It is quite true that while King Edward VII. has many Catholic subjects, the Roman Catholic Church has a vast number of Protestant supporters. By supporters I mean those who subscribe for the building of churches and the maintenance of priests and hospitals. The Protestant subscribers to Roman Catholic funds have a right, which henceforth shall be insisted upon, of demanding that the oaths taken by the hierarchy shall be more liberal. They cannot organize themselves as the Roman Catholics have in Parliament, but with a certainty that they shall have influence, they must demand that the priesthood, small and great, shall take a different vow from that which at present they submit themselves to. It is quite impossible for an agitation of this sort to be entirely one-sided. The Roman Catholics demand, with a fair show of justice, that the Sovereign shall not heretofore take the same vow. The Protestants have a very good right to enquire into the vows which the hierarchy take."

The editorial writer on The Saturday Night is usually clear and to the point, but in this particular instance it is not all at necessary to tell our readers that his information has evidently been received not second hand but fourth, and from a source that is anything but reliable at that. As far as getting something for nothing is concerned, we have nothing to say. In our issue of last week we had sufficient matter on the question of the resolution that was passed in the House of Commons at Ottawa. We asked for bread and were not given a stone, and we thank our Protestant friends for the assistance they gave us in our demand for simple justice. If the positions were reversed we are confident we should act as they have done. We do not consider ourselves to have been cringing beggars. It is but an act of justice that we are demanding, and our Protestant friends, in Canada, we are pleased to say, look upon the question as we ourselves do. We may be a "discredited minority" here in Canada, but we are a minority that number 48 per cent. of the total population of this fair land; we are a minority that will demand our rights with no uncertain voice. Catholics in this country are fully alive to what is due them. The time has passed when Catholicism was a "discredited" religion in Canada; the time has passed when it was dangerous to proclaim one's self a Catholic; the time has passed when Catholics submitted without a murmur to petty persecutions arising from prejudice begotten of ignorance and bigotry. The argument in the above article for this "fair exchange" that is worrying the writer, is certainly very peculiar. Because Protestants give alms to the Church—and let us add that the support we receive from Protestants is decidedly small—we must scrooth, change our doctrines to suit them. It does not say so in so many words, but that is the logical conclusion of the article. Saturday Night is, as usual, very decided in its tone—"which henceforth shall be insisted upon," is pretty strong. Probably the writer means that this insisting will take place in The Saturday Night Building. We were not aware that Protestantism had concentrated itself within the manly bosom of the editorial writer of The Saturday Night. And now comes the inevitable display of gross ignorance with regard to Catholic doctrines and practices—we refer to Saturday Night's handling of the question of the "vows." "The Protestants have a very good right to enquire into the vows which the hierarchy take." We positively deny any such "right" upon any grounds whatever, but we do invite our contem-

porary to "enquire into" them. That is precisely what Catholicism is asking for here in America—a careful and unprejudiced enquiry into her doctrines and practices. We have no secrets to divulge. Any honest enquirer will find all the information he is seeking. What we do object to is the submissive and final acceptance by Protestants of any and every statement made about us by Protestant preachers and writers whose business it seems to have been, and to be, to bring "discredit" upon Catholicism. We ask in all fairness that we be allowed to interpret our doctrines, to explain our own forms of religion. The whole article breathes unfairness. Even though the vows of our priests were all that The Telegram and Saturday Night say they are, we deny that the King's oath would bear any parallel to them. In the one case our priests are ruling people of their own faith alone, and make no attempt to force it upon any others; in the other the King is ruler of Protestants and Catholics alike. The true parallel would be drawn between our vows and the Westminster Confession, for instance. We have nothing to say with regard to that Confession. We think that we should be justly regarded as impertinent meddlers if we were to raise any objection to them. We hope that Saturday Night will begin that enquiry at once, and that the next time the writer wishes to touch upon anything pertaining to Catholicism he will be sure of his ground before he launches his bolt.

POSITIVISM.

The Maron number of the North American Review ranks positivism amongst the great religions of the world, and contains a lengthy article under this head by Frederic Harrison one of its leading English apostles. Few adherents of Comte's philosophy would be bold enough to claim it on any level with Christianity or Judaism. No magazine with a reputation to make or a name to save should admit the claim even upon its title page. Many well informed people may be quite indifferent as to what Positivism means. At first thought they may say that it is not negative. And that is all they care to know about it. For practical purposes that would be enough, were it not for two things: viz. that it is well for us to understand the modern errors in order to be better armed, and secondly on account of the aggressive stand which Positivists have taken against Christianity. It is a form of Materialism. As a school it was founded by Auguste Comte, a French philosopher (1798-1867). Its name is devised from the sciences which are known as positive. Such as Mathematics, Sociology, Natural Philosophy and others. Metaphysics as a science for first causes has, for Comte and his school, no existence. It is only a dream. The absolute is beyond the human mind, inaccessible to it. True philosophy therefore rejects all theological Being, all metaphysical reality. To rank Positivism amongst the religions, true or false, is thus to set it up against itself. All theological doctrine, all metaphysical theory have according to Positivist philosophy no objective reality. The only truths, the only realities are those certified to by positive science. Besides, according to Comte, the human mind in the course of its development through the ages has passed through three stages, of which the theological was the earliest. "During this stage man sought the origin of things in supernatural beings. This was succeeded by the metaphysical when man explained the world and its phenomena by abstract ideas and a priori concepts. Positive science came next, the period in which things are analysed and explained by their immediate causes. Thus according to Positivism religion was a fiction, a shadow which has long ago made way for the light of science. But error is never consistent with itself. It frequently changes its ground. Nor is Positivism an exception. So far from excluding religion from his system Comte speaks of the religion of humanity. And Frederic Harrison in the opening sentence of the article to which we refer tells us: "Positivism is at once a philosophy, a polity, and a religion—all three harmonized by the idea of a supreme humanity, all three concentrated on the good and progress of humanity." Has then the pendulum of human mind swung back to its old starting point? To talk about "a supreme

humanity," and mean thereby the aggregate of the human race—is nonsense. Worse still, it is idolatry. There is a supreme Humanity—but it is the human nature of Him who is above all names that are named in the heavens above and the earth below. He it was who founded a religion—not directly a philosophy, nevertheless. His religion has been the only school of true philosophy, and the noblest policy and society for the good and progress of humanity. In proportion as people have received His truth and lived by His principles, in the same proportion have they exalted the human mind and elevated the human race. To call Positivism a religion is to misname it. To rank it among the true religions of the world is to insult a Christian people.

EDITORIAL NOTES.

Mr. Goldwin Smith calls the denunciation of Catholic doctrine in the Coronation Oath an "historical fossil."

The Associated Press despatches praise the anti-Catholic preacher, Riordan alias Ruthven, for his forbearance in not shooting sooner when attacked by a mob recently in the Isle of Wight. We think that it was the insulted people who showed the forbearance in letting such a scoundrel escape alive.

The Alumni of Toronto University are forming themselves into organized bodies all over Ontario with a view to assisting their Alma Mater in any possible way. Up to date the prevalent method of bringing aid to the State University has been to pass resolutions and to memorialize the Government. This is all very nice, and we heartily approve of the efforts that are being put forth to band the Alumni together, but we would suggest that as a kind of supplementary aid, the graduates go down individually into their own pockets and assist in financing the University.

The Irish members of the British House of Commons have decided that it is inconsistent and improper for any of them to use influence of any kind to obtain Government appointments for any person. They seem determined to remain independent of party and to fight their battles without prejudice and without favor. They have also decided to grant \$25 a week to such as cannot afford to attend the sessions on their own means. Those who do not present themselves at the meetings of the House will be fined \$8.50 a day. The Irish seem to be very much in earnest. This will be welcome news to the supporters of Home Rule in this country.

The recent disgraceful scene in the British House of Commons, in which certain Irish members were expelled bodily for resisting an attempt at gagging, cannot, in justice, be laid at the door of the Irish. The attempt of Mr. Balfour to rush through an bloc a £17,000,000 item, £2,000,000 of which had to do with Ireland, must be regarded as an outrage to justice. The members were not permitted to even discuss an expenditure that concerned them and their constituents. No wonder the Irish members refused to submit to such treatment quietly. Mr. I. N. Ford, the well-known newspaper correspondent in London, admits that the Irish members were right in their protestations. It is customary to saddle the Irish in the House with anything favoring of rowdiness without entering into the causes of the uproar. In this case, at any rate, the Irish were right, and did nothing more than their duty.

The Telegram, in commenting upon Father Ryan's letter on the "Jesus' Oath" question, says that no newspaper can be expected to verify every item that appears in its columns. Probably not, but no newspaper should admit an item into its columns that is as insulting as the article in question without verifying it. It was not difficult to find out the truth in this matter, but no attempt was made to do so. The Telegram's article was a mass of fabrications, and was evidently printed with a view to offsetting the agitation against the anti-Catholic sentiments in the Coronation Oath. No reputable newspaper would print such an offensive article without investigating the truth of the matter. The frequent appearance of anti-Catholic items in our daily papers is becoming intolerant. If every libelous