

obviously deficient in religion and good morals. Then again it was pointed out that Methodists as such had the secret of the Lord and need not seek felicity in the "Secrets of Masonry." In 1821, the Conference admonished from the chair an elder who had affiliated with the "Freemasons, and particularly, his manner of doing it." A letter (1841) by James Finley condemning a Minister who had joined the Masons indicates the attitude of at least a section of the denomination at a comparatively late period. The Minister is charged in stout terms with bringing disgrace upon himself and injury upon the Church. He is asked how, after he had taken part in "the secret abominations of a Lodge," he can condemn and expel the brethren for participating in the much less wicked balls, theatres, and horse races. He is admonished: "Your curiosity might have been gratified if you had taken the pains to read Morgan's book, *Atlas's Ritual*, John Quincy Adams' Letters, and the testimony of 250 Masons who all announced it as rotten and dangerous to our civil institutions, but I find the secret lies in the desire of Masonic influence and honor that comes from men and not from God." The Baptists, too, originally took a decided attitude against Masonry. In 1736, the first Masonic Lodge was organised in America, and fifty years later, in 1786, the Primitive Baptist Association, convening in Bertie County, N. Carolina, declared it to be "disorderly to hold communion with a Church member who frequents a Masonic Lodge."

### Joseph MacCabe

We remarked in a previous issue of the *Tablet* that when Cecil Chesterton dismissed Mr. MacCabe with the remark that this was the man who told his readers that Germany could put twenty-five per cent. of her total population into the field against the Allies, he put Joseph in his place as an empty-headed sciolist. When the forgeries of Joseph's master, Haeckel, had been exposed MacCabe published a defence which we are sorry to say succeeded in deceiving many of the dupes for whose mentality it was designed. Now if you remember that MacCabe poses as an exact scientist, as an authority on theology and philosophy, and as a historian of unquestionable merit, you will appreciate what follows. In describing Haeckel's struggles for the light Mr. MacCabe says:—

"In France the great Cuvier was crushing the young theory with the weight of his authority. From the pulpit of Notre Dame the brilliant Lacordaire was assuring men that 'its father [Evolution's] was pride, its mother lust, and its offspring revolutions.'"

Here this apologist for materialists asks us to believe in ghosts on his unsupported word. For the fact is that Cuvier had been dead more than thirty years at the time MacCabe is speaking of, and Lacordaire who died in 1861 never stood in the pulpit of Notre Dame after the *coup-d'état* of 1852! A blasphemous reference of Haeckel's to the Mother of God, for which authorities are falsely quoted, is dismissed as a trifle by MacCabe with the "scientific" explanation that Haeckel adopted the story because it afforded him a scientific explanation for

facts! Even MacCabe can make us laugh at times. For an example of MacCabe's own "science" take what follows:—

"Some day science will be able to trace a set of forces working for ages at the construction of a solar system, or at the making of an eye. The theist says the ultimate object must have been foreseen and the forces must have been guided, or they would never have worked steadily in this definite direction. The Monist [like himself] says that these forces *no more need guiding than a tramcar does.*"

Naturally the tramcar that does not need guiding has not yet emerged outside of Mr. MacCabe's imagination and it is about as substantial a reality as the rest of his facts. When Haeckel left pure science and wandered into the by-ways of cosmogony and ontology he endeavored to hide his ignorance behind newly-coined Greek words which too often deceived the ignorant who think with Moliere that where there is Greek there is reason (*L'ree du Grec on a toujours raison*). Thus, when face to face with the hard fact that after Pasteur, Tyndall, and Huxley had pronounced that Abiogenesis was a dream which all known facts proclaimed impossible of realisation, Haeckel retorts that all their experiments prove nothing at all: "The famous experiments of Pasteur," he wrote, "destroyed the myth of Saprobiosis, but not the theory of Archigony"; and MacCabe refers to the extraordinary fallacy which deceived such scientists and above which he and his master rose superior! The truth is that Saprobiosis, or generation of living matter from corruption, was disproved by Pasteur, because it seemed possible that it might be verified experimentally, while Archigony was not similarly treated because no sane man ever dreamed that it could be exemplified. Here is another instance of an imagination of what might have been given forth as a scientific fact; and here is at the same time a full measure of MacCabe's claim to any right at all to speak on such problems. Haeckel's stand is that Archigony, or generation of life from primeval matter, is a sound theory because there is no chance of either proving or disproving it. Of course he does not put it that way, but that exactly is the sort of "science" defended by Joseph MacCabe. Even Huxley strongly condemned the confusion and unscientific mixing of terms of Haeckel. He pointed out the frequent fallacy "of using the word law as if it denoted a thing—as if a 'law of nature,' as science understands it, were a being endowed with certain powers, in virtue of which the phenomena expressed by that law are brought about. . . . All I wish to say is that such a conception of the nature of laws has nothing to do with modern science." Against this exposure at the hands of a man whose claims to scientific knowledge were far above MacCabe's, the latter replies with his usual fatuity: "But the 'law' or mode of operation, of an agency is so closely connected in our mind with the agency that we frequently substitute one for the other." That is the very thing which Huxley condemns as unworthy of science, and Joseph has not even science enough to see it. As a scientist MacCabe goes out; as an impostor he ranks high.

### Savages and Others

Under the above caption the *Catholic Times* deals with the attempt of the Governor of Burma to abolish the existing practice of human sacrifices in the territory under his jurisdiction. The Natives are determined to continue the shocking practices on the ground that the pestilence would visit them if they were discontinued. Our contemporary, of course, does not defend the savage custom, but it rightly thinks that those who would reform the Natives ought first to set their own house in order. If any of the Nagas can read the European papers they might feel somewhat superior when they read of the holocaust of lives and treasure that are consumed in settling an international dispute among Christian Governments. Did not some one say that in savage days one ate one's foe, but in our days we murder them and rob the survivors. Mr. Lloyd George attributed Germany's failure in the war to her poor politicians. A novel reason when one remembers that the truth could not be told during the war. Were the German politicians poorer liars than those of the Allies?

### Appeal to Christian People

The *Morning Post* publishes an appeal to Christian people to start a League of Prayer for the re-coronation of Christ as King. The League is to be non-political, undenominational, and independent of class or caste. The terms in which the appeal is couched show that its authors recognise the urgent necessity of a return to spiritual ideals and the use of spiritual weapons if the world is to be saved from the consequences of its own folly. This is all to the good. The *Catholic Times* says that Catholics are always ready to co-operate in efforts for social betterment with those for whom they pray as "their separated brethren." Close co-operation is, however, sometimes hampered or barred by this or that movement adopting a programme which, explicitly or implicitly, is based on the false universalism that denies any definite certainty of belief, and assumes that all religions can put forward equally valid claims to represent the One True Church of God. "We Catholics," the *Times* goes on, "have therefore, as far as personal action goes, to observe a cautious reserve about any new movement, however well intentioned, which sets forth by declaring itself 'undenominational.' Subject to this reserve, we heartily welcome the appeal for a new 'League of Prayer.' We must, of course, await further developments before discussing the question of how far Catholics can give their membership to such a league, but the general intention which it announces, is one for which Catholics all over the world are already offering their prayers. There is, indeed, a movement in many countries of Europe, which has received the personal support of the Bishops, to petition the Holy See for the creation of a new feast in the Church's calendar, proclaiming Christ the King of Mankind and the Supreme Ruler of the Nations, as part of a new effort to promote the world's peace, the establishment of the "Peace of Christ in the Kingdom of Christ" and the coming of better days."