not believe in it at all.

"'Would you sleep in the room'? The peace of Christendom was queried my friend of the clerk.
"'I certainly would not,' he at Anagni, and the keystone of answered, 'Not that I believe in medieval civilization having been ghosts at all, but I might imagine loosened, the whole arch began to that I saw things.'
"'You might,' we both cordially

agreed—and left the hotel shortly after for the train."

The skeptical curate was visibly impressed.

"You are a regular doubting Thomas," answered the Irish priest smiling. "I always carry holy water with me now when I travel."-Joseph Carey, in the Boston Pilot.

### BREAK IN CHRISTIAN CIVILIZATION

Moorhouse I. X. Millar, S. J., in America If we consider the Middle Ages and modern times as parts of one Christian civilization, we shall notice that the chief point of difference between the two is to be sought not in the principles underlying each, but lukewarmness and the heresies of in the degree and manner in which the selfsame underlying principles train. The question of the schism understood and accepted. Medieval civilization was built up on principles which were clearly understood and generally acknowledged as certain, and, as a result, were gradu- ary reform of the Church. ally embodied in definite institutions. The civilization of modern times, on the contrary, has inherited almost all its important institutions from the Middle Ages, but if an acceptance of the principles which these institutions embody has been only partially refused as yet, it is perfectly evident they are for the most part anything but clearly understood. consequence is that modern civilization has been reduced to the closely bound together, every effort precarious necessity of existing on its institutions without being able to demand a reasonable acceptance of them. For their maintenance it has had to rely instead almost exclusively on force or on the natural tendency in human nature to conservatism.

Now all this implies a break somewhere between the Middle Ages and modern times. It is wrong, however, to think that the break began with Luther and the Reformation. Luther, together with two other men, as we shall see Italian and an Englishman, did play important part in settling the breach, but Luther would never have succeeded in his self-appointed task of perverting the teachings of Christianity not Europe already been thrown into a state of intellectual, political and religious chaos. Another misconception that must away is that medieval civilization died of old age or was worn out. As Archdeacon Cunningham well says, when contrasting the end of the Middle Ages with that of the Roman Empire: "In Christendom there was disruption rather than decay.' The event, moreover, which proved the real beginning of that disruption took place at the very time when the Middle Ages were displaying as never before their marvelous powers of assimilation, and were showing signs of the greatest promise for the future. Some twenty-five or thirty years after St. Thomas finished the "Summa," in which the best thought of Greece and of Christianity was alone" widowed religion of all logical whole, six years after Archin his hand had wrung from Edward -and almost at the very time when | could write in perfect truth : what was most sublime in Christian which, in the light of its consequences, cannot be appreciated in est ignorance is displayed by the its full historical bearing except by non Catholic world, it is due to those who have retained something Luther and the blind prejudice

In 1303 Philip the Fair, through Papacy, and from that time on, all was Bacon. To speak of him, how-consistent progress during the ever as the originator of the principle be interesting to note, moremodern history the quarrel between Boniface and the King of France, arose, more or less directly, over the should be alleged. Public opinion, means he used in its prosecution cercarried on principally by money asticism there can be no unity or obtained from the arbitrary taxation agreement among the different of the Church. And if Boniface sciences themselves or between exerted himself, as far as possible, to science and religion. prevent both the one and the other, he was but following the example of he was but following the example of his predecessors, who for many centuries had been acknowledged that the great civilization of the Middle Ages "is much more lost to Middle Ages "is much more lost to Shado". centuries had been acknowledged umpires between the different countries. Philip won, however, and henceforth wars became more lasting and disastrous in Europe, as the last the great civilization of the great civilization of the different countries. Philip won, however, and henceforth wars became more lasting and disastrous in Europe, as the last the great civilization of the disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America has stained the imagination of our vincing businessmen that Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture on Latin America is a disgraceful suppressio veri. They present a picture full of shadows and with no lights. The people latin suppression veri.

faith in Divine retribution.

imagination. As for himself he did Hundred Years War and the War of principles; with all religious faith, the Roses will testify

crumble. Owing to the prolonged residence of the Popes at Avignon, the political metacenter of Europe was disturbed. In Petrarch we see the beginnings of an unassimilated paganism in literature and of a "This was a real experience? You are not romancing?" he queried character. At Milan, for the first time, we find an Italian commune transformed, through tyranny, into a modern pagan State, and in the person of Gian Galeazzo Visconti we are presented with the first example of the absolute rulers of the fifteenth and sixteenth centuries. versities, which had been a thorough medieval creation, began to wane and scholasticism to decay, not through any defect in the organization of the first or because of any refutation of the latter, but simply for the reason that owing to the disturbances of the times there was a dearth of philosophers and a relaxa-tion of studies. On top of most of this came the Great Schism of the West, with all the confusion and Wyclif and Huss that followed in its once definitely settled, however, there was indeed the wish and on the part of several of the Popes a strenuous effort, to effect a real disciplinserious obstacles nevertheless stood in the way. In the first place, because of the wide diffusion of the writings of such men as William of Occam and Marsiglio of Padua whose ideas were entirely subversive of the Divine constitution of the Church. the convocation of the General Council became a dangerous matter. Secondly, since civil and ecclesiastical life were still at that time most to reform the Church seemed bound to awaken national and political opposition. Princes were only too anxious to see the Church reformed so long as they were not called upon to reform themselves or to give up any source of revenue which might happen to be detrimental to the dis-

ciplinary welfare of the Church. Such, then, was the condition of when the three men peared who definitely turned the back of modern times on a once united, wholly Christian, clear-thinking age. However much Machiavelli may have been a child of the times. the fact is that his writings became the special study of the rulers and princes who came after him, and who for the most part approved of and applied the principles they con"I understand, Dr. H tained. Hence by his definite and utter divorce of all morality from political life he made it impossible for any union to exist among the nations: by his advocacy of the principle that the end justifies the means he merely approved himself a perfect Mephistopheles to such, among many other characters, as Catherine de Medici, Frederick the Great, Bismarck and Cavour; and if nothing sounder has yet been found as a basis for international relations the fact that Machiavelli more than missionary life. That was thirty-any one else has confirmed modern five years ago. I got to love that times in their ignorance of the moral

the Middle Ages. Luther, on the other hand, by his blended into one harmonious and reason. Having reduced faith to a mere matter of individual sentiment, bishop Winchelsey with a Papal Bull the religion of Christendom was soon broken up into sharply conflict-I. of England the concession that ing sects; and it was with the conhenceforth there was to be "no tax- sequences of this in mind and of the objected quietly, "ever since Februation without representation" — a effort to bridge all differences on the Christian development of what has skeptical ground that "one religion been called "a Teutonic invention" is as good as another," that Carlyle Dante was fusing into the one hungry young . . . looked up to organic whole of the "Divina their spiritual nurses, and for food Comedia" all that was noblest in the conceptions of antiquity with If, moreover, at this date the real teachings of the Catholic Church of thought, a deed was perpetrated medieval and of modern times still remain a subject on which the crass-

old Hebrew and medieval which he created. The last and only one of these three men to give anything like his agents, laid violent hands on the positive direction to modern progress Middle Ages was brought to an end. of induction is wrong. This principle was known to Albertus Magnus and over, that at this particular time in others in the Middle Ages and was applied by them before medieval civilization began to break up. What Bacon did was to insist anew question of war between Philip of on the method of induction to the France and Edward of England. As exclusion of all knowledge of the Mr. H. W. C. Davis has expressed it: principles and method of deduction "For an attack upon a Christian power" during the Middle Ages "it medieval schoolmen. With metawas necessary that some just cause physics thus thrown out, we can indeed boast of a tremendous scieneducated by the Church to regard tific development in our times. But Western Christendom as a single science without a basis in sound commonwealth, demanded that some general principles is of little conrespect should be shown to the moral code even in international relations." sequence except for such materially practical purposes as cooking a din-Now if the war which Philip was ner or waging a war on the scale of waging was not unjust in itself, the the one now being waged in Europe. Until a return is made to the meta tainly were, inasmuch as it was physical principle of medieval schol-

Thus, then, was it that the breach

outside of that of the Catholic Church bereft of a rational content, and therefore at odds and ends science, and with science robbed of its sound foundation in metaphysics. and hence all but professedly antireligious, we have truly much to learn of the so-called "Dark Ages."

### MY INTERVIEW WITH A MINISTER

Japheth S. Jollain, S. J., in America When I first telephoned to the ev. D. M. Hazlett, D. D., I was Rev. D. answered by a voice so melodiously liquid that with all my willingness to credit Dr. Hazlett with many accomplishments I could hardly it was the minister's voice In fact, Dr. Hazlett was not at home; but Dr. Hazlett, continued the voice,

would be delighted to meet me. I called on him a few days later together with one of my friends, a Frenchman, who was curious to meet the minister. Not even this was he at home. The uncertain glory of an April day had ended in a rainy, wintry afternoon. The elderly pastor of the Richmond Presby terian Church, of St. Louis, Mo. was out, challenging the weather in order to attend to some needy parishioner. And in an endeavor to make us forget our waiting, the same young voice that first answered me, overlooked the cold and the storm, and sang of "Spring's Awakening" ever so liquidly.

Come along, come along! Life is so sweet, Gather the flowers that bloom at

your feet. Blossoms will fade away ere the year's gone, Winter's before us, so dreary and long.

After a while the minister came in. A kindly, oldish face peeping out of a heavy overcoat was all I could discern in the dusk, for it was towards I protested in vain we should not keep Dr. Hazlett from his supper. Sit down we must, and let supper wait. Supper can be taken any day of the week and any hour of the evening. But callers must be attended to immediately. In a St. Louis daily paper I had read this notice: "Rev. D. M. Hazlett will address the Women's Foreign Mission Society of the Third Baptist Church this afternoon at 2 o'clock, Work in Latin on 'Missionary America.' Dr. Hazlett passed several of the best years of his life in South America, and has made many trips to

"I understand, Dr. Hazlett, that you have been many years in Latin America," I began. "What are the wrought in Latin America by anti-America," I began. "What are the specific evils which, in your opinion, should be remedied there? I am rather interested in the peoples south of Panama myself. And my French friend here, who is also a Catholic, has a personal interest in the question, for he intends to be a missionary in Brazil."

"You are going to Brazil?" Dr. Hazlett asked with animation. "Why. Brazil is my first love. I than mere expediency it is due to spent there the first five years of my gentle, yet manly people. You have and Christian political principles of splendid opportunities there. Priests of your Church have better chances charges. A Minneapolis minister, of success than the ministers of any the Rev. J. I. Morrill, went so far as of success than the ministers of any other denomination. In Brazil the to assert that the southern countries Roman Catholic Church is tenderly are a Land of dirt, despots, disease,

I could but give him a quick, puzzled the men are thieves, and 100% are glance. Did ever Presbyterian liars.' Would you endorse these minister speak thus? "However," I statements? ary of last year we have been told that Latin Americans are a rascally set of infidels, wantons, drunkards and liars.

"That charge of drunkenness is a protested the minister. 'A drunken Latin American is a rare to the waytarer, hospitality to the guest, or refuge to the and exotic bird. When once in a orphaned or abandoned. There are while a Brazilian is seen tottering on his feet, people will say 'El esta muito bem inglés' which being translated freely from the Portuguese, means: 'The fellow is very English today.' No, drunkenis not a native vice. As to lying, in so far as it is a specific Latin-American habit, I must say that the white people in Brazil and the Argentines, whom I know best, are as manly as my own countrymen. People of other Latin-American countries are great liars in their own way; that is, it is hard to know when they are simply talking and when they are really telling what they mean. But if they say, or if you coax them to say, 'verdad pura,' it is the pure truth,' you can take their word for it and trust them. "But your lecture at the Third Baptist Church," I interposed timid-

'Did you hear it?" queried the minister; and when I averred that I had not, Dr. Hazlett gave me a searching look and continued: "I fancy you think I gave the 'Women's Foreign Mission Society' the usual one sided view of South American problems. The fact is that I have devoted the best years of my life to Latin America, and as a result, have conceived love and admiration for the Brazilians and the Argentines; and I can say the same, though in a lesser degree, of the people of other Spanish-American countries. No, I am not one sided. I told the ladies at the Baptist Church that many a book and lecture on Latin America That ugly story about South America

ness of those people are passed over, nessman myself I should prefer to play is not mentioned. Some of my find in my own country." est friends in Latin America are should not like to see my people rose nervously and apologized pro desert my parish for Roman Catho-lic churches. But there was no bitterness in them. They were this interview?"

friends to me and gentlemen. "But." I interrupted Dr. Hazlett. Latin Americans are immoral, are

they not?"

Yes, they are immoral," conceded Dr. Hazlett. "Prostitution is shamefully open. And still, when I pause to think of it, I wonder who is to The Church should fight prostitution. But if the State does not cooperate, one may doubt shall be once whether the blame should be laid at my own land." the door of the Church or of the Legislature. The charge of illegitinacy has perhaps been exaggerated But there is a considerable amount of it, especially in the smaller countries. Yet even here, to understand everything is to pardon a great many things. You may find, an empty school here and there in South America, but you never find an did. The descendant of Huguenots, empty cradle. A sin of human he became a Catholic, and incurred frailty is not crowned with the crime race-suicide. Children swarm in the to remain at home. streets, in the parks, and everywhere. Then a wedlock not sanc-tioned by the State and not sanctified by the Church, is not necessarily marriage against the natural law. If the wife is faithful to her husband and the husband to the wife, and this is very often the case, you will have what we call a common-law marriage and what I believe you Catholics call a clandestine marriage, but not necessarily an immoral marriage from the standpoint of the natural law. What I say does not mean that I approve in the least of this regrettable state of affairs. There are faults in the legislative assemblies and faults in the sanctuary. And worst of all, priests allow the people to worship the Virgin and the Saints—ugly, old saints, of wood many of them, with hands, feet and heads of clay or cardboard, decked in tawdry clothes.

While I confess that I detest image.

worship, it is not proselytizing among practical Catholics that I

would work for, but I would willing-

y give my life to regain to Christian

of so-called free-thinkers, who have

a growing class of demi-savants

drifted very far away from your Church. Here I submitted a short explanation of what Catholics mean by the veneration of holy images and a wrought in Latin America by anticlerical laws and godless schools. Then I continued: "You understand, Dr. Hazlett, that I did not come here to argue, but only to get your viewpoint. What do you think of the campaign of calumny which has beengoing on ever since February of last year? The Panama Congress made its own the assertion of Miss Florence E. Smith, a missionary in Chile, that 'Sixty out of every hundred women in the whole con-

EASILY DUICKLY CHEAPLY tinent have lost honor, self-respect and hope.' A prominent member of your denomination, Dr. R. E. Speer has been as bold as any in his loved by the common people."

The Frenchman looked at me, and of the women are immoral; 95% of

> "Of course I wouldn't," protested Dr. Hazlett. "My own observation and experience among those peoples causes me to affirm that no home is too poor, no board too narrow, no family too numerous, to refuse shelter to the wayfarer, hospitality no words in which I can express my appreciation of the sweetness of Latin-American womanhood, too often wronged and exploited, but always patient, gentle, affectionate and womanly. Had I been at the Panama Congress, such assertions as you have quoted would not have gone unchallenged. Had I not protested as a Christian and a gentle man, I should have been a coward, I should have dishonored my calling. I will tell you what the trouble is with some people. I used this illustration at the Third

Baptist Church the other day, and will use it again, for it sums up what I have to say. Suppose that an Englishman or a Frenchman should come to St. Louis and should be shown only that part of our beautiful city which lies east of Fourth street down to the Mississippi River. Suppose, further that the Englishman or the Frenchman, upon his return to his native land, should take a fancy to write a book on St. Louis judging only from what he has seen east of Fourth Street: just imagine what sort of a story he would tell

about St. Louis.' "It would make awful reading,

I answered meekly. "Well," continued Dr. Hazlett. 'that's the sort of stuff that some writers and lecturers serve to our people. They have either never known better, or have chosen not to know better. Why, I find myself a

the fact that we Protestants have deal with them rather than with any not been persecuted, that we have other people, that I found more busibeen given an open field and fair ness honesty in South America than I

The rattling of cups and dishes in priests of the Roman Church. Of a neighboring room told us that course, they did not like their people supper was over for the Hazlett to come to my church, just as I family. The Frenchman and myself 'would you allow me to publish "You certainly may; I haven't the

least objection," assented Dr. Haz-

"But it may displease some people," I murmured.

"They ought to know by this time that I am neither prejudiced nor bigoted," laughed Dr. Hazlett. "Publish my words, if you wish. I shall be once more a missionary in

### A DISTINCT TRIUMPH

The Catholic man who achieves something in the face of great odds not only succeeds but scores a distinct triumph. That is what Francis Burnand, who recently died. he became a Catholic, and incurred the displeasure of his father to the of child murder, otherwise called extent that he was no longer allowed

After making some vain attempts to convince Cardinal Manning and others that he had a vocation to the priesthood, he took to writing for the stage and for the press and he finished his career as the editor of Punch. the great national organ for dispensing the humor of the English people And that was no mean achievement, for Punch had at one time been violently Protestant and anti-Catholic periodical. Those who knew Sir Francis Burnand understood the secret of his success. From the moment he became a Catholic until the day of his death, he was a loyal member who was not ashamed of the Gospel. His grasp of his religion must have been complete, for he read Newman's famous book, "Doctrine of Development" as a sitting, and his piety was in keeping with his intellectuality. He went to Mass daily and to confession and Holy Communion weekly for twenty six years. And with that sort of record it is reasonable to hope that his triumph here was a forerunner of his triumph hereafter; for he surely complied with the terms to which the apostle insinuates a crown is attached, he fought the good fight and kept the faith.' T., in The Guardian.

A broad mind is inclined to that mercy which feels the pains and trials of others as if they were its own, and relieves them as far as it can.-Ven. Father Champagnet.



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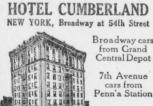
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### A PROPHECY FULFILLED

The Ave Maria remarks: "A cen tury and more ago, De Maistre, seeing the demolition of religious houses France, prophesied: 'If destroy houses of prayer, you will be forced to erect barracks and prisons on their ruins.' His prophecy has been fulfilled. The prisons were multiplied before the present War one of them costing 11,000,000 francs; and, though there are now barracks and hospitals for wounded soldiers in many large cities, the number of them is inadequate. If the mills of God grind slowly, they grind exceed

#### WHO IS SAFE?

We have had a surfeit of sex hygiene. If new proof were needed that knowledge does not restrain from vice, volumes could be furnished by the New York grand jury. Let us teach our girls modesty: the modesty that is the guardian of all womanly virtue; the modesty that is learned in the sanctuary home and preserved in the sanctuary of God. Our children may then be called "old-fashioned," but they will be safe, for with modesty destroyed, the horrors of the pit are at hand.-America

To curse grief is easier than to bless it, but to do so is to fall back on the point of view of the earthly. carnal, the natural man. what has Christianity subdued the world if not by the apotheosis of grief, by its marvelous transmutation of suffering into triumph, of the crown of thorns, crown of glory, and of a gibbet into a symbol of salvation? What does the apotheosis of the Cross mean, if not the death of death, the defeat of sin, the beatification of martyrdom, the raising to the skies of voluntary sacrifice, the deflance of pain -Death, where is thy sting? O Grave where is thy victory?'—By long brooding over this theme—the agony of the just, peace in the midst of agony, and the heavenly beauty of such peace — humanity came to understand that a new religion was born,—a new mode, that is to say, of explaining life and of understanding suffering.—Henri Frederic Amiel.

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