

The Catholic Record.

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

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1580

The Omadhaun.

The lads that wastes their days in school,
They nod an' wink an' call me "fool,"
But, oh! 'tis little mind I have to scold
Them.

Wid all their books they've never read
The half of all that's in me head
They couldn't un'erstan' it if I told
Them.

Did y' ever catch a leprechaun?
Ye never did! For why? 'Tis gone
Before ye know the crat'ure's nigh;
For if ye hold him wid yer eye
He'd have to take ye to the spot
Where all his gold is in the pot,
But me they never hold in fear—
Small care have fools for gold an' gear—
So when they meet me on me way
They stop to pass the time o' day.
Did y' ever know the funny things
A thrush can tell ye? When he sings
Close by yer ears wid a "thoo-han"
An' then as quick as e'er ye can
Lave loose, hold tight, lave loose, hold
tight—
But, oh! ye'd never do it right!
Did y' ever know jist how an' when
'Tis easiest to catch a wren?

"The wren, the wren, the king o' birds,
St. Stephen's Day caught in the furze!"
Lash! Stephen's day mayhap ye heard!
Who was it snared the nimble bird,
Upon the bush that through the town
The lads paraded up an' down,
The while they begged from door to door
The jingling coppers by the score,
'Twas me! I snared the wren an' got
No ha'penny of all the lot.
Not wan for me! They were so mean
They spint it all at Kane's shebeen.

Oh, I've them wank an' call me "fool"
Them lads that wastes their days in
school,
An' oulder wank that spiles their brains
wid drinkin'
'Tis they're the fools themself's no
less,
For sorra wan o' them could guess
The knowledgable things I do be
thinkin'.

—T. A. DUFFY in Philadelphia Catholic Standard and Times.

A MAD METROPOLIS.

"A Mad World, My Masters."
Two representative American novels of modern date, "The Tents of Wickedness" by Miriam Coles Harris, author of "Rutledge," and "The Metropolis," by Upton Sinclair, present strong and apparently realistic studies of the social life of New York. Mrs. Harris, as a woman of ideas, and a convert to the Catholic faith, weighs the "smart set" in a balance of fine ethics and illumined spirituality, with which the man-of-the-world's measure compares but crudely. Yet these authors, with a difference, virtually assimilate their forces, in their common terrible arraignment and condemnation of the morals and manners of New York society of the present day. Are they proved right or wrong in their scathing denunciations by the social developments of this New Year's Eve?

To brand as ignominious and morally lawless, a social class undeniably redeemed by many an individual case of noble virtue, moral conscientiousness, Christian service, and self-sacrificing charity, seem a censorious injustice. But when fate strikes an eventful hour of crucial stress and crisis, standing forth in their true colors, without vacillation or compromise, either for the right, or if not for, against it—then it is not by the individual exception, but by the major and general rule, that sentence is passed at the world's bar of judgment. What, then, can be said in defense of fashionable and bohemian New York's shameful spurge of flagrant luxury and riotousness, of wasteful feast and reckless revel, of ostentatious and prodigal sensuous indulgence and excess, on the recent calamitous New Year's Eve, when every man of soul and every woman of heart and sympathy the world over were appalled and agonized in the face of an international human tragedy rife with legion sudden and violent deaths, and with the anguish of bereaved and tortured survivors.

"Look here upon this picture, and on this!"
"Two hundred thousand dead!"
Thousands dying of thirst and hunger-stricken and tortured. Italy awaits the world's succor! Such were the heart-rending headlines of a New York daily, which in incredibly inconsistent and indecent contrast, blazoned the simultaneous notice, "New York's New Year's Eve festivities in hotels and restaurants to cost five hundred thousand dollars!"

A radical root of difference of divergent religious views springs from the way in which man's origin is regarded. Mr. Chesterton accepts with thankfulness, after many wanderings, the traditional Catholic view of the fall of man from a former state of perfection. The naturalistic view springs from the acceptance of the theory of evolution as a proved fact. In such a scheme the baser impulses of human nature are explained by the ascent of man's body from the lower order of the brute creation. A remnant of brutish instincts remains which is gradually eliminated by training and education and the refinements of civilized life. Of course the theory of evolution is not a proved fact. It limps at every step for want of proof, and is not accepted by men who are really scientific. It is not a fact. Against this theory, but an inference also, of the decent man's body militates the fact that in some cases great intellectual ability is found conjoined with great moral depravity. Such a thing should be impossible in the theory of the natural evolution from the lower to the higher.

In fact this whole scheme of explaining man's origin requires constantly

other theories to explain its explanation, and it is held now only by those who make up their minds at the very start to reject what is supernatural, and to accept nothing which goes beyond the natural. Such a process is of course very simple, but it is to say the least very arbitrary and high handed. It is contrary to the records of human life and to the facts of human experience.

The other view at which Mr. Chesterton has arrived finds the solution of the moral evils of life in the primal disobedience of man to his Maker. The harmony between God and the soul once broken by man's own deliberate act, just balance between the soul's aspiration and the lower appetites was overturned, and man in punishment for his rebellion to God finds in himself a rebellion which is continual need to quell. No other explanation other than conjecture can account for the vicissitudes of human life which come under our daily experience. Man himself, with his contradictory instincts, is a problem, and the solution of this perplexing question can be found only in his first progenitor.

The hopeful aspect of this catastrophe which has affected the whole human race lies in the coming of the Saviour and the saving grace of the Redemption. It is unfair to consider the fall of man apart from this most glorious intervention. By its merciful dispensation it more than repairs the damage of man's primal ruin. It is the centre of the whole supernatural system of grace and illumines man's history through the ages that preceded it, and through all the ages that have passed since its accomplishment.

Of course those who deny the divinity of Christ are naturally forced to fall back upon the evolutionary conjecture, but however beautifully they may write about such a scheme it satisfies neither the human mind nor the human heart. The revealed view of man's origin gives him a more noble birth than any naturalistic theory. He comes forth from the hand of His Creator not as an imperfectly evolved species, but as a masterpiece with faculties unimpaired, with instincts, elevated and noble. Such a belief is more in consonance with our idea of God's dignity and excellence, as also of His generosity, to the creature made to His own image and likeness.

This is an old truth, as old as the human race itself, but in this age of jangling beliefs and changing opinions it is a belief and a new setting by a writer of Mr. Chesterton's undoubted versatility and accomplishments.—Boston Pilot.

CHURCH AND STATE IN THE MIDDLE AGES.

BOTH MEDIEVAL THEORIES NOW OBSOLETE.

But this question of the relations of the medieval Church and the medieval State is now merely of academic interest. The best men of that age saw no way out of the anarchy of feudalism, save by means of one or other of the two theories outlined above. Let us suppose that our Lutheran professors were suddenly transported to some region of the eleventh or twelfth century, and had no alternative but to choose between the imperialistic and the papal theory of government, which would they prefer? The theory of irresponsible tyranny, by divine right, which in the Reformation age triumphed all over Europe, or the theory advocated by the Popes of the responsibility of kings to the people over whom they rule?

Before leaving this subject let me say a word on the dire consequences to humanity—according to the view of the faculty of Mount Airy Seminary—of the temporary papal supremacy in the twelfth and thirteenth centuries. Here is a brief summary of what the Gregorian reform achieved, according to one of the ablest living historians of this period, M. Imbart de la Tour, Professor at the University of Bordeaux. The program of Gregory's adversaries, says M. de la Tour, was "the subordination of the Church to the State, a narrow conservatism, which would maintain the subjection of the hierarchy to the political power, of the religious to the feudal world, with all the abuses that feudalism had brought into existence. Gregory's aim was more high, and more far-sighted. The ideal which he left to history was this: To reconstitute the complete, to trace above the petty social groups, the rendered piecemeal by anarchy the plan of a great Christian family; to give to intellectual and moral forces the conduct of ideas, the arbitration of human affairs; to restore to the Church a centre of action and of life as well as the international and oecumenical character it had so nearly lost. He affirmed the superiority of mind * * * he saw the possibility of a reign of justice, and the man was worthy of the work. Glance at the result's obtained, however deeply purchased with thirty years of struggle, after his death: the crusades, the universities, the development of local and popular liberties. The justification of Gregory is to be sought in the moral inferiority of his enemies, and in the general progress that followed the energetic reforms he undertook." (Questions d'histoire Sociale et Religieuse, p. 264, St. Louis, 1907) Even so uncompromising an enemy of the Catholic Church as Lecky awards a measure of praise to Gregory VII. for his efforts in the cause of universal peace. "The recognition," he says, "of some universal principle of political right, powerful enough to form a band of lasting concord, has always been a favorite dream with statesmen and philosophers. His hands sought it in the supremacy of the spiritual power, and in the consequent ascendancy of the

manding liberty of conscience in the most comprehensive sense, liberty of thought and feeling, absolute freedom of opinion and sentiment on all subjects practical or speculative, scientific, moral or theological. The only freedom which deserves the name is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it. Each is the proper guardian of his own health, whether bodily, or mental or spiritual." Newman comments on this conception of liberty thus: "That is, no immoral doctrines, poems, novels, plays, conduct, acts, may be visited by the reprobation of public opinion; nothing must be put down. I do not say by the laws, but even by society, by the press, by religious influence, merely on the ground of shocking the sense of decency and the modesty of a Christian community. Nay, the police must not visit Holywell street, nor a license be necessary for dancing-rooms; but the most revolting atrocities of heathen times and countries must, for conscience sake, be allowed free exercise in our great cities. Averted looks indeed and silent disgust, or rather rational expostulation, is admissible against them, but nothing of a more energetic character." Will any sane person accept a definition of freedom of conscience such as this? Yet it was just such a definition that Gregory XVI. characterized as a delirium. Real freedom of conscience means the liberty to do what is right; no human being is morally free to do what is wrong. And so far is the Catholic Church from condemning the principle that we should worship God in accordance with the dictates of conscience, that her official teaching makes such a course obligatory. Even in the case where conscience is erroneous, it must be followed under pain of sin. Here is what a famous Jesuit Busebaum has to say on this matter, and the example surely strong enough in its terms. "When men," says this writer, "who have been brought up in heresy are persuaded from boyhood that we impugn and attack the word of God, that we are idolaters, pestilent deceivers and therefore are to be shunned as pestilences, they cannot, while this persuasion lasts, with a safe conscience hear us."

In a paragraph of his Encyclical *Libertas Praesentissimum*, Pope Leo XIII. sums up Catholic teaching on this subject. "If by Liberty of Conscience," he states, "is meant that every one may, as he chooses, worship God or not, it is sufficiently refuted by the arguments already adduced. But it may also be taken to mean that every man in the State may follow the will of God and, from a consciousness of duty and free from every obstacle, obey his commands. This indeed, is true liberty, a liberty worthy of the sons of God."
"There is no liberty against public order," said M. Waldeck-Rousseau, some years ago in the French Chamber. A priest-deputy instantly arose and amended this equivocal utterance thus: "There is no liberty as against public order, founded on justice." This statement of the Abbe Gayraud very well defines the attitude of the Catholic Church: no man is free in conscience to disregard just laws, and no man is free morally to deny that he has duties toward his Creator.—Rev. M. M. Hassett, D. D., in the Spectator.

CATHOLIC CHURCH AND MATRIMONY.

REV. WILLIAM O'BRIEN PARDOW, S. J., QUOTES EXCLUSIVELY FROM THE BIBLE IN HIS TALK ON CHRISTIAN MARRIAGE.

In a talk about Christian marriage before the Daughters of Faith at the Catholic Club, Monday afternoon, Father William O'Brien Pardow, S. J., began in the Bible at Genesis, quoted the Apocalypse at the end, and illustrated with the "Mother of the Maccabees" in the middle.
"If men and women would only read carefully the first page of the Bible," he said, "it would answer many questions regarding marriage." He took for his subject the Bible words "it is not good for man to be alone, let us make a helpmeet for him."
"Nothing could be more beautiful than the words of Father Pardow. 'A woman is to be a help to a man; not to drag him down, but to lift him up. In the Catholic Church we take it as literally true that woman was made from man, and to me it seems fundamental, 'bone of my bone, flesh of my flesh, and the two in one.'"
"The Catholic Church puts matrimony on a high plane. Woman owes her existence to man, but the man owes his strength to the woman. She is his slave, not a toy to be thrown aside, not a helve to do his work, but a helpmeet."
"It is not fair to have two systems of morality. What is wrong for the woman is wrong for the man, and vice versa. After describing the Creation the Bible said that man should have dominion, but it did not say that he should have dominion over the woman. She was on a level with him, and if at first the woman owed her existence to the man, so later the man owed his existence to the woman."
Father Pardow quoted the Mother of the Maccabees, who, with her sons dying around her; urged them in the face of death to stand for the right and defy the wrong.
"Joining a man's heart to a woman's thought," he quoted. "And we hear so much about woman's inferiority! There was a wonderful example of strength. Matrimony is God's masterpiece. It is either a sacrament that you cannot touch or it is a mere contract. As a sacrament it is a great stronghold socially, morally and politically, and it should be appreciated by every man,

who hopes to hand down his life to others as he is called to do.
"Do you think the woman helps the man as much as she should? Don't you think many women are selfish? Men are, too. They marry for amusement, or they need social help sometimes. And the woman is untrue to herself and to God Almighty if she does not accept the duties of marriage. If she does not consider herself a co-worker with God in the creation of life she is not worthy of matrimony."
"And let the woman help the man intellectually, and by all means let her have all the intellectual development possible. Does every one know that in the thirteenth century there were women teachers in the Church, women professors in the University of Padua and others?"

CATHOLIC NOTES.

In Sicily, the sparse convents, the monasteries, the churches, the schools, the hospitals, and all kinds of public buildings are full to overflowing with the injured.

Cardinal Gibbons has been invited by President Roosevelt to be one of the speakers at the celebration to take place at the Lincoln Farm in Kentucky on the one hundred anniversary of the birth of Lincoln in February.

In their little chapel on Indian Island, Oldtown, Me., the Penobscot Indians, some four hundred in number, attended midnight Mass Christmas Eve. The Rev. James J. Rice, who was the celebrant, also preached a sermon on the meaning of Christmas.

The famous Spring Hill College, one of the oldest Jesuit Colleges in the South, was destroyed by fire on the 18th. There was no loss of life. The college was about seven miles from Mobile, Ala. The loss is estimated at \$55,000, fully covered by insurance.

Mr. Andrew Lang, the noted critic, reviewing in the Morning Post (London) Mrs. Philip Gibbs' translation of George Bertrac's volume of Lourdes, says: "If we accept the facts of Professor Bertrin (as I do), until they are proved to be incorrect) events occur at Lourdes of the sort, called 'miraculous.'"

On the invitation of the "Popular Deacons Society of Sacred Study," the Rev. Charles Coupe, S. J., delivered recently two lectures on Papal Infallibility. The meetings were held at Christ Church House, London, and the lectures were followed by a discussion between the Jesuit and the Anglican clergymen, who compose the society.

It may come as a sort of a revelation to many readers to learn that at the present day there are almost two hundred colored nuns laboring on behalf of their own people in the United States. And it may surprise them still more to be told that one of these two orders, the Oblate Sisters of Providence, has been in existence as a community since the year 1820.

The Bishop of Bath and Wells has announced that the amount received in payments and direct promises sufficed, if all the promises hold good, to make up the amount required, for the purchase of Glastonbury Abbey, while the guarantees which have been sent in case of need are sufficient to pay the balance required four or five times over.

Recently at the Corpus Christi Monastery, Hunt's Point, New York City, Mrs. George Merriam Hyde took the vows of a Dominican nun after a year's novitiate. She will be known as Sister Mary of the Tabernacle. Mrs. Hyde was formerly Violet Buel, a convert, and a sister of Rev. David Hillhouse Buel, S. J., former rector of Georgetown University.

It has been estimated that by the abstinence from meat on the fifty-two Fridays of the year and the observance of Lent the beef trust suffers annually to the extent of \$150,000,000. It is also believed that the entire bill of the demand to that extent for all kinds of meats has a tendency to lower the price, so that the whole country is benefited by the observance of the regulation of the Catholic Church in this respect.

The beatification of the Venerable Joan of Arc will take place in St. Peter's on April 18, 1909. On the following Sundays the Venerable Eudes, the Venerable Capillas and the martyrs of China will be beatified. Almost immediately afterwards the Holy Father will solemnly canonize in St. Peter's the Blessed Oriol and the Blessed Clement Hofbauer, of the Congregation of the Most Holy Redeemer.

Rev. J. T. Roche has resigned as a parish priest at Nebraska City, Neb., and has gone to Chicago to be directly identified with the work of the Catholic Church Extension Society of America of which he has been vice-president since its organization several years ago. Father Roche is not only known through his work as a parish priest, as one of the prime movers of the Extension Society, but he has won distinction as a writer of a number of books and as a regular contributor to a number of the leading periodicals of the country.

The Bishop of Beauvais, Mgr. Dubois, has published a canonical decree declaring miraculous the cure at Lourdes on the 21st of August, 1890, of Anna Jourdain, in religion Sister Josephine Marie of the Community of St. Aubin-le-Elbeuf, formerly at Goincourt, in his diocese, who, attacked by pulmonary consumption, when in the ultimate and incurable stage of the malady had recourse to Our Lady Immaculate at Lourdes, and was instantly and entirely cured. It has been established by medical testimony and by the use of the X-rays that the affected lungs are at the present day, eighteen years after the miracle, perfectly sound.

True, as a nation, America heads the relief lists with magnificently gener-

ing man's origin requires constantly

in the consequent ascendancy of the

inward domain of consciousness; de-

devotion and self-sacrifice. Sister Mary

The O'Flaherty, but the latter would not

of the English themselves."

in less than an hour a force sufficient for the enterprise had assembled out-

NOTE:—The above is the largest Mail Order Speciale House in the world, and perfectly reliable.

Some after nearly two years of glorious devotion and self-sacrifice. Sister Mary