

# 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' theer 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, lave them wink an' call me "fool!"  
Them lads that wastes their days in  
school,  
An' older wans 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'.

—A. D. DAY in Philadelphia Catholic Standard and Times.

## A MAD METROPOLIS.

"A Mad World, My Masters."  
Two representative American novels of modern date, "The Tenth 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 res-  
taurants 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 to eat, drink and be merry "at public functions of festal sumptuousness, while hundreds of thousands of human brothers across the sea languish and die even though this be but the social brutality of a minor and unrepresentative class, yet convicted American society as a whole, of soullessness, of heartlessness, of limited intelligence and lacking fraternal spirit, and likewise, in the more superficial sense, of unappealing and vulgar taste. Even setting aside the just reproach of the moralists, "bad form" is the world's social verdict.

The goodly editorial of an esteemed contemporary on this subject, remarks that the public festivities of New Year's Eve represent New York's sole surviving adherence to the social traditions of paganism. Perhaps many will be tempted to dispute this indulgent statement, the trail of the serpent of paganism seeming undeniably conspicuous in modern society throughout the entire year. But even confining ourselves to the single occasion—is it not enough to blush for, before God, and the world, and our own disgraced selves? What can "out" this "damned spot" of our social dishonor?

The feasts of Belshazzar were sweet in the froth, but the bitterness of the lees is recorded in Scripture. The feasts of Lucullus paradoxically stand as historic warnings against unlawful indulgence in the pride and luxury of life. The orgies of Nero and his time paid their death-penalty "even so as by fire." Wherever social license and sensuous excess are, sooner or later unto all peoples and down all ages, the handwriting on the wall reappears, and the message, "Memento Mori," fulfills its dread prophecy, by way of individual if not always of collective disaster. Why, then, should we not tremble for our own New York—the young yet great city which God has so exceptionally blessed and prospered, "increased and multiplied?" Are its wealth, its fashion, its genius, its society, true to the trust of Christian precept and practice, of noble example and faithful service, that is their moral obligation and immortal responsibility? According to Mrs. Harris and Mr. Sinclair, who know whereof they write, No! According to the testimony of the sin and shame, the dishonor and idiocy of last New Year's Eve, a thousand times, No! "Theeet, Thou art weighed in the balance, and art found wanting!" Let us be warned while yet there is time, and beware of the judgment of the divinely patient, yet inexorable, and avenging God!—N. Y. Freeman's Journal.

## AN ORIGINAL THINKER.

A new apologist for Christianity has appeared in the person of Gilbert Chesterton. A convert to the Catholic Church, he has been using his varied gifts as a literary writer in putting forth in a fresh and original way the old truths of traditional Catholicity. The conclusions at which he arrives are not new, but they are wonderfully reinforced by the attractive and unusual way in which he gets to them.

Mr. Chesterton had tried for many years to convince himself of the soundness of the purely natural view of the universe and its problems, but has found all these purely scientific views unsatisfying. He has come into the fulness of truth and has experienced the complete satisfaction which the possession of the whole Catholic truth gives to the human soul.

It is not to be wondered at that the positions which Mr. Chesterton advances in his book entitled "Orthodoxy" should be challenged by those who see in the world only nature and nature's forces. That of course was to be expected, but even they are forced to acknowledge that Mr. Chesterton has written an instructive and illuminating volume on the great problem of man's existence.

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## 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 unity of nations, 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 dearly 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, s. n., Paris, 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 Bunsenhaus 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 helmsman 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.

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.

100 different subjects, 1.50. Cards retail at 5 cents. Star News Co., London.

in less than an hour a force sufficient for the enterprise had assembled outside.

The O'Flaherty, but the latter would not of the English themselves."

Some after nearly two years of rigorous devotion and self-sacrifice, Sister Mary

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