

REV. T. N. BURKE, O. P. A REMARKABLE LECTURE DELIVERED IN BELFAST.

"Civil or Civilized Society."

HOW THE CATHOLIC CHURCH ESTABLISHED MODERN CIVILIZATION.

(From the Ulster Examiner.)

Father Burke on coming forward was received with deafening applause, the entire audience rising to their feet. The applause having subsided, he said:—My Lord Bishop, ladies and gentlemen, before I commence to speak to you on the subject which I have chosen for this evening's lecture I have first of all to thank you, as I do most sincerely from the depths of my heart, for your presence here this evening. I take it not as a compliment to myself. I believe that every man has, more or less, the elements of vanity in him; yet I am not such a fool as to imagine that on my account only are you come here this evening. I take it, the notice being so short—only one day—I take your presence here this evening as a magnificent act of confidence and love of your bishop and of your local clergy (loud applause). I believe them what you know them to be—deserving of that confidence and that affection. Moreover, I believe that your presence here displays the deep interest in every form of Catholic charity, and amongst this there is none greater or more sublime than that of charity which your presence here this evening intends to support—namely, the institution in the midst of you of an order devoted to the care of the sick and of the dead. And now to my subject, ladies and gentlemen. And at the very outset, when I think of the very title—namely, "Civil or Civilized Society," I am met with a permanent obstacle. I am almost put to silence, for before me, in my mind, I see no less a person than Prince Bismarck. He looms up before me with his brazen spike helmet upon him, and his cuirassier sword drawn, and he seems to say to me,

"I AM THE MOST POWERFUL MAN ON THE WORLD TO-DAY. I shape the destinies of nations, and I may as well tell you at once, my good friar, that there is no such thing left to lecture upon as civil society." For, my dear friends, civilized society means the state of society in which men are at peace with each other, pursuing each in his own duties and avocations.—But the state of the world to-day, thanks to Prince Bismarck and such a statesman, has brought Europe to the condition of one vast camp, where every man seems to be created no longer for any other purpose, either to God or men, except to become a soldier, and therefore civilized society may be said to have almost passed away, and military society to have taken its place. We are brought to such a pass in this our day that in most countries of Europe, laws are made subjecting every man, as soon as he is seventeen or eighteen years of age to become a soldier. Now, I remember a few years ago a Danish sculptor of some renown was speaking to me in Rome, and talking upon these laws, and he said, "Men now-a-days are treated like pigs" (laughter). We used to say that when a pig had come to be eighteen months or two years old he was fat and was fit to be killed (laughter). And now the law says that when a man is eighteen years of age he is fit to be killed, and he must go out to be killed (laughter and applause). But society must still remain governed by certain laws, founded upon certain principles, a powerful institution from which the military despots of this our age are to draw their arms and to hold camp; and with that society I have to deal this evening, and I ask you to consider with me the Catholic Church in its relation to that civil society (loud applause). First of all, my friends, as in all sciences, a man who chooses to lecture upon any subject always lays down a few simple principles called axioms or postulates which he asks to be conceded to him without proof, because they carry their very proof in their simplicity—so I ask you to grant me one or two propositions. And, first of all, I ask you to take for granted that society in the nineteenth century of the Christian era is identical with the ancient Roman Empire that is supposed to have run its days. You know that for many years civilization, progress, and society were formed actually without the knowledge of the true God, and under the grotesque form of ancient paganism. There were false religions laid down in its false maxims—certain principles, inherently forced, governed man; certain virtues they not only were not possessed of, but they did not even pretend to, so we must suppose they had passed away. There was such a man as Jesus Christ, who was the Eternal God, that came down from heaven, not only to save men, but to lift them up and ennoble them; to give them certain principles, certain ideas upon which they were to base their lives, their actions, and their movements as a universal society (loud applause). Now that Christianity has been divided, broken up, whole nations have dissected this old and true form, and the tradition only remains, and society to-day, not only in Catholic, but also in non-Catholic countries, is supposed to be something different to what it was under the ancient pagans. The second principle which I lay down and ask you to take for granted is this: that society at the present day, as we hear it, and as we enjoy it, is the actual work and product of the Catholic Church (loud applause). Now, I am not asking too much. There may be persons here to-night who are not Catholics. Even of those I ask the concession of this principle—granted alike by Protestant and Catholic historians—that the civilization of this century of ours is the out coming of the Catholic Church (cheers). And this seems to be self-evident, for everyone acknowledges that every single element of modern civilization existed in actual force in the sixteenth century, but before the sixteenth century there was no recognized form of Christianity except the Holy Roman Catholic Church (applause). Mark you, my friends, I do not now claim a divine origin for the Catholic Church; I do not now claim for her the exclusive possession of divine authority, and infallible truth, and of sacramental grace. All these things I know she has, and I know she has possessed every one of these things, and for the upholding of them, as a priest and as an Irishman, I should be prepared to lay down my life (loud and continued cheering). But this is not the place to descend on the higher and more divine side of the argument. I simply take

THE CATHOLIC CHURCH AS A HUMAN INSTITUTION that has existed for eighteen hundred and seventy-four years—has acted upon the world during that time, and in the name of history, as I am speaking only of the Church as a human institution, I claim what is universally conceded—that the civilization of our race is the offspring of this Catholic Church (cheers). For 1500 years the Church acted upon the world with undisputed sway—I will admit that for the most of that time the Church was the only power that acted upon this world for the formation or preservation of society. For she was the only institution that was found at the time that the Roman Empire was broken up by the incursions of the barbarians, and when the ancient civilization was entirely swept away, when every vestige of civilization had disappeared, the Church—that is, the congregation preserving the name of Christ, and following Him, and guided by Him—was the only power that then existed that was not crushed and destroyed in the devastation (cheers). The pride of the Roman Empire was crushed all over the earth; the glory of Rome, the mistress of the world, and the strength of the Empire was shattered into pieces.—The States of ancient Greece and Rome were utterly destroyed, scarcely a vestige of them remained; but the Catholic Church not only was able to outlive this ruin, but she was able to gather into the fold of God the very men who destroyed and shattered that

civilization, and out of the ruin to bring forth the glorious edifice of the Catholic Church (loud applause). The paganism that has passed away would never have effected this good work, for the simple reason that the Goths and Visigoths, and Huns and Vandals were infinitely better, purer, and higher than the rough and later demoralized principles of ancient paganism. They were better than the pagans of old, it is true, which existed in the primeval times; but they came face to face with the institution that was maintained because it was Divine, and therefore was able to convert them.—But what principle of the Catholic Church effected this great achievement? What were the fundamental laws, the grand ideas, that she put before these pagan nations—these children of the forest? They are as different from the ancient paganism that passed away—with this civilization, they were as different as day is from night. Now, I will give the philosophy and the principles which the Church lays down, and

THE FOUNDATION AND THE MAIN-SPRING OF MODERN SOCIETY. First of all the Catholic Church considered the elements out of which society was to be formed, and she found the first element was the family—namely, the father, the mother, and their children. Then coming up yet in the family and going out from the circle to blood relationship, she found the laborer and the servant, the man who, either from the misfortunes of his condition making him a slave, or from his own free will, subjecting himself to labor for his daily bread—bowing down and laboring for his fellow-man. (Applause.) Passing from this family circle—the father, mother, children, servants—she went out beyond them, and so found the State—subject as it was to its sovereign—the monarch and the ruler in all their relations to their subjects. Behold the great skeleton or frame-work of society; now, when the Catholic Church girded herself up for this great work, not only of saving men's souls, which was her first work, but to reform society, which was her second work, she laid down fundamental principles out of which all this great work, and out of which society is formed. Let us consider, then, how they acted; let us consider what the world would be without them; and let us consider what the world is driving to to-day; for, having repudiated the action and the spirit of the Catholic Church, we will find that in their action they were most beneficial, and really and truly formed the civilization of our day; we will find, moreover, that without them the world would have gone to wreck and utter ruin—intellectual and moral chaos, and dissolution long since; and we will find that to-day the more we repudiate the principles of the Catholic Church the more are we driving ourselves to utter ruin. That is the first principle of the Church laid down for the formation of society

IT AFFECTED THE FAMILY IN ITS FIRST RELATIONS, namely, the relations that were of wife and husband and husband and wife (loud applause). The barbarians that broke down upon the Roman Empire had no law in relation to each other; every man was the lord of himself, and consequently was full of the most heinous crimes. The very first principles that the Church of Christ laid down was that all civilized society should be formed upon the principles of chastity, and fidelity, and constancy of husband to wife and wife to husband (loud cheers). That was the very foundation of all society—that the principle of fidelity, of life-long constancy, is absolutely necessary or else the whole frame of society would shatter and fall to pieces. Therefore, she taught these wild barbarians of the Northern forests that no matter what principles were recognized before, that when they entered into the glorious dignity of Christian civilization, that the husband and the wife were united together by an indissoluble bond—by a bond over which the Church lifted her sacramental hand, to which she attached her sacramental, real and substantial grace, which brought with it real, sacramental, intermediate holiness, and strength, to chase and subdue the passions of nature, and at the same time to bring down from heaven on the man and woman, the glorious virtues of fidelity and constancy. Once married by contract, that is to say, the married pair once lawfully, legitimately, faithfully wed, the Church of God declares that neither in heaven nor upon earth was there a power that could untie the knot, until the sword of the Angel of Death separated it. She declares to the Christian man, and the Christian woman, that the violation of that great bond of fidelity was a crime as terrible as the violation of the sacerdotal purity that enables the priest to go to God's altar. She declares to man and woman that no matter what misfortune comes upon them, no matter what dissensions arise between them, no matter what difference spring up neither of them can get separated—the husband from his wife, nor the wife from her husband; and if either of them attempt to take to him or herself an other, it is committing a crime irreparable in the eyes of God, and unpardonable even in the Church of God (loud applause and cheers). What a contrast to the

ANCIENT MISERABLE ROTTEN, PAGANISM that had passed away! That paganism which permitted man to follow up his most brutal passions; that paganism which permitted to him the gratification of his own lust; so that we read in the records of Juvenal, who faithfully described the manners and customs of ancient Rome, that when the woman grew old and was no longer beautiful in the eyes of her husband—although she was the mother of his children—that it was the habit for the husband to say to the woman of the house, "Arise, thy eyes have lost their lustre; thy cheeks have lost their freshness and their lustre; depart; go out into the world; go—an outcast, and if you will, a prostitute—from hence, for I have found one who, with a fair face and bright eyes, will please me better." That is paganism. Now, how did the Holy Church work? Listen, my friends. From the fifth to the fourteenth century there was a great deal of confusion and anarchy in the world. There was nothing more violent than the passions of the kings and rulers of that time. We read of them over and over again, when they sought, in spite of all law, to take to them wives, to repudiate and divorce their lawful queens, to drive out virtuous women who honored them with their early love, and to take some other person of easy virtue and fair countenance in their stead. But if the examples were permitted, if the actions were allowed, the whole frame-work of society would have been destroyed. But ever again and again the Catholic Church stepped forth—the Catholic Church elaborating society, manufacturing civilization, stepped forth and said to the most powerful monarchs, "Know whatever you do you must be faithful to your wife" (applause). Philip Augustus of France wanted to divorce his virtuous and lawful wife in order to take to him another woman who pleased his eyes. He was the most powerful monarch of Europe. But the Pope of Rome said to him, "In the name of the Catholic Church I will never permit it; and if you do I will invoke the curse of God and the curses of excommunication of the Church upon your head" (applause). The King threatened to send his army to Rome. The King of France in that day threatened to do what Victor Emmanuel has done—he threatened to pull the crown from off the Pope's brow, and drag him off his throne; and the answer he got was—"You may uncrown me, dethrone me, put me to death, and tear me from limb to limb, but I will never allow you to divorce your lawful wife" (loud applause). There is a gentleman—did you ever hear of a gentleman called Harry the Eighth? He was a nice man.

MR. FRODIPER IN HIS HISTORY OF ENGLAND. Says "he was really a charming sort of a man." He admits that he married six wives; he admits that he cut off the heads of nearly all of them, and

married nearly all of them when his first wife was living; but he says it was really out of an earnest desire for the welfare of the people. God bless the mark! He set them a nice, good example, in order that all the women in England might know that any fine morning or other they might be turned out, and that if their husbands had the power they might be strangled, if only there was a nice young girl in the neighborhood. When Henry the Eighth wanted to put away from him the virtuous and beautiful Katherine of Aragon, his lawful wife and mother of his family, he sent to the Pope and asked his Holiness's leave. That was the most foolish thing Harry the Eighth ever did (Applause). The Pope thought he was mad—(laughter)—and he sent him back word. "Have sense and stick to your wife." But says my bold King Harry the Eighth, "Your Holiness, I have a scruple of conscience about living with her, because one time she was going to be married to my brother that died. The Pope sent him back word. "Put your scruples in your pocket, and stick to your wife like a good man." Then, "Oh," said Harry the Eighth, "I don't want to live with her any longer," but the Pope said, "You must; you swore you would live with her and be faithful to her till the day of your death. You will have to do it; I will not allow you to break your oath." Then Henry the Eighth began to bluster, and said, "I know what I will do; I will banish all your priests, bishops and monks, and nuns, and imprison them. I have learned an apprenticeship to cutting off heads—(laughter)—I know how to do it." And the Pope answered and said, "Let the bishops, and priests, and monks, and nuns go to jail; let them be killed; let their blood be poured out, and when you have done that come and lay hands on me, for I am only a poor old man, and you are able to do it, and drag the heart out of my body; but I swear before the living God you will never give up your faithful wife" (Applause). What was the consequence of this law? Remember the Catholic Church differs from all other bodies that have ever acted on the world in this, that whilst every other body—they may call themselves philosophical bodies, like the universities, or they may call themselves political bodies, like Governments, or they may call themselves religious bodies, like Protestants or others that profess Christianity—the difference between the Catholic Church and all these is, that all these other bodies which influence the world may know what is right, may even say what is right, but they are not prepared to die for what is right (loud applause). A few years ago all in the Church of England, every bishop and parson in it, believed and taught baptismal regeneration, till it appears a man called Gorham denied it point blank, and said, "I won't baptize the children at all; I don't believe it does them any good at all." And the bishops said, "Oh dear, this is heresy; this is a terrible thing to say; we always believed and taught the efficacy of baptismal regeneration. He appealed to the Queen, who decided in her Privy Council that there was no necessity for believing in baptismal regeneration and the Protestant bishops swallowed the pill (laughter). Now, if a Catholic priest started up and said—let us say in this diocese to his bishop—"There is no such thing as baptismal regeneration," the first thing his lordship, the bishop, would do would be to suspend him, and to send an order to all the churches to cry down that he is a heretic, and the people were not to listen to him. If he appealed to the Government, and the Government were to support him,

THE BISHOP WOULD HAVE TO GO OUT WITH THE ROPE about his neck and be hanged rather than accept him. Don't you see, my friends, the difference there is—this little difference, but in reality it is a great one—between the Catholic Church and all other bodies. She alone, for every simple title or iota, for every principle, must be prepared every day in the year to go out and die, just as the martyrs went out and died in the first ages, and as the bishops are at present going into jail in Germany without a penny in their pocket, because they won't sacrifice a single principle of their Catholicism to Bismarck. The next great principle upon which the Church is based, and has laid the foundation of Society, is

THE SECOND ELEMENT OF SOCIETY, NAMELY CHILDREN. We have seen how she fixed the father and mother. The woman is safe till death divides her from her husband; till that event happens her power in heaven, earth, or hell can separate her from her husband and degrade and thrust her out of the house, or deprive her of her glorious position as a Christian wife and a Christian mother. But man, no matter how feeble his heart may be, no matter who else he may deceive, he must remain faithful to his wife as the priest to his altar (Applause). There is the first element of Christian society. No such thing existed among the pagans of old; and if the world had its way to-day and if the Catholic Church did not stand in the gap, no such thing would exist in our age. And now the next thing the Church naturally thought of was the children. What provision was to be made for them? A two-fold provision. Society could not exist without education, and Christian society could not exist without Christian education. They are two principles as plain as two and two make four. Society cannot exist without education. The mind of man must be enlightened or else he never is capable of holding communion with his fellow-man, and it is on that communion of man with man that human society exists. Take a man who is simply uneducated, neglected, living without knowledge of any kind, and you have a being scarce removed from brute creation, and who is as incapable of living in human society as the brute beasts, in forming a society amongst themselves. A man living in society must understand the thoughts of his fellow-men. An ignorant man cannot do this. A man living in society must understand the omnipotence law—of the necessity of obeying it. The ignorant man cannot do this. We have examples of it every day. Whenever society neglects its duty and allows a thoroughly uneducated child to grow up, we will know by bitter experience it is raising a criminal in the midst of its ranks—a man without noble thought, a generous impulse, high motive, or animating hope in the future, who turns in his rage with brutal violence against the society that neglected him and deprived him of the sacred boon of knowledge (Applause). The Church was the great power that existed face to face with the barbarism of the fifth and sixth centuries—the great power of instruction raised up for a divine, great, and human purpose. When she took in hand the formation of modern society she at once turned her attention to this primal want of man, to give to the children the sacred boon of education. The Church took the children in hand, and we find, from the earliest age she began to act upon the world, she commenced to build schools for the education of the young.

ALL THE GREAT UNIVERSITIES OF EUROPE were founded by her—Oxford and Cambridge, Paris, Bologna, Vienna, Rome; in England, in France, in Italy, and Germany all the great universities that produced the greatest men, the greatest scholars were founded by her, and sprung out of the Catholic Church in her zeal for the cause of education. And that is the answer we give to those who have the hardihood, the daring, to assert that the Catholic Church is opposed to the principle of enlightenment, education, and knowledge (applause). Coming nearer home, coming to the very sacred land to which we belong by blood, by birth, by tradition, and by love—was it not Catholic Ireland, eminently Catholic, entirely Catholic, politically, socially, nationally Catholic, that sent forth from her great schools throughout the length and breadth of the land, the greatest apostles, the brightest scholars, the greatest masters and teachers for three hundred years that this world ever saw? (applause). But, my friends, remember that it was no pagan civilization the Catholic Church undertook to found; that

it was no pagan civilization the Church undertook to establish—or she never would have civilized the world. No; she founded Christian civilization; and here I ask you to take for granted, to postulate, that it was Christian civilization, and not pagan civilization that was to be the foundation of modern civilization and the civil society in which we live. Now, I say, if it was Christian civilization it demanded Christian education, a thing so simple that it requires no proof. If I am to be a civilized man I must be an educated man; if I am to be simply a civilized pagan, a pagan education is good enough for me, but if I am to be a civilized Christian you must give me Christian education. Therefore the Church contended, and it is the only power in the world this minute that contends with ability and force for the great vital principle of government—that is to say, Christian education (applause). Now, my friends, God forbid that, even in the heat of debate, or in the fervor of imagery, I should do the slightest injustice to any body of men in or out of the Catholic Church. I know very well that there are many honest conscientious men who are not Catholics, and who are deeply interested in the cause of Christian education; who are apparently as anxious as the bishops and priests of the Catholic Church for the principle that education cannot be separated from religion. And they are right—right philosophically! because, reflect upon it, remember that education without religion only cultivates the mind—the heart it does not touch at all. Religion must touch the heart, religion must touch the will; and mere education does not touch these at all, but simply fills the intellect with knowledge. Is there a man amongst us who simply lives by intelligence? Don't we know that it is affection and will—that these sources of moral power have more influence in the government of a man's life than the dictates of intellect. A man may have an amount of learning and yet be the greatest scoundrel that ever lived. If I want to cheat any of you in business, the smarter would be to your advantage if I were an ignorant man. I am the better I can take advantage of you. If I commit a crime I will do it all the more cleverly with knowledge. There will be no guiding motive, no will, no principle in my life. In illustration of this subject the rev. father here referred to the case of the Lord Chancellor Bacon, who at twenty-one years of age was the most learned man in the world, while he was the greatest scoundrel ever sat on the bench. When sitting in the Court of Chancery, if you brought a case before him, and wanted justice unless you were able to go behind his chair and give him his bribe you might just as well go about your business. The poet says of him truly that "He was the greatest, wisest, meanest, of mankind." (Applause). What did this learning do for him? It was only learning. Don't you see at once that the education which does not deserve the name of education which leaves the heart, the affections, the will, the moral power of man unrestrained, unguided, unrefined—and religion only can do this. Therefore, the Catholic Church has declared from the beginning that

EDUCATION WITHOUT RELIGION IS A GREATER CURSE than a blessing. But here again I fall back upon the great principle of the Catholic Church. Although there are many honest, honourable, high-minded—and in their way religious minded—men, it was the Catholic Church who was anxious for religious education. The Catholic Church is the only power that can create it, the only power that is prepared to die for it, the only power in the world that has instituted orders of men to make their vows before the altar of God that they will dedicate their lives, their bodies, their souls to the one great work of Catholic education (applause). Where is the institution in the world that has produced an order like the Jesuits? Where is there such an institution that produced such men as the Christian Brothers? (applause). Though other men may be individually, conscientiously anxious and zealous in the cause of Christian education, they have no power. Who turned out Gladstone, a great man of talent, of great ability—a man deservedly respected and upheld in many things for the grandest talents; who was, perhaps, the most popular Prime Minister of the last 300 years? It was the Catholics of Ireland, because he wanted to give them education without religion. Education without religion! There was a man, a farmer, who sent his son to one of these Godless schools where they give education without religion, and left him there for some time. After a time the boy came home, and his father was astonished to find him so clever. He knew geography, trigonometry and algebra, and quite confused his father. When Friday came the whole family sat down to their diet of fish; but the son said, "Where is my meat?" "Meat," said the father, "Don't you remember it is Friday?" "Oh," replied the son, "you are an ignorant man—'tis the priest's dog; but my dear old friend, I know a thing or two besides that. I have been educated." The meat was brought, but before the father gave it to him he called to the dog, "Come here, Pinch." The dog came up—he had been taught a thing or two; he had also been educated—(laughter)—and the father laid out the meat on the ground under the dog's mouth. "Pinch," he said; "Friday." The dog never touched it. Then he took up the meat and said to his son, "Take it now; you may eat it if you like." (Applause). My friends, the dog was better educated than the young philosopher (laughter). Just fancy what education is when taken from under the control of the Catholic Church. Just fancy what it is. One of the greatest teachers of the day outside the Catholic Church—one of the greatest men in one of our old universities—wrote a book some time ago, and laid down his principle for the young man—"No young man," he says, "who wishes to be fairly educated, and to attain to any knowledge of the truth, must begin by denying the existence of God." Just fancy what education is outside the Catholic Church. Going to a university where her spirit does not dominate, what will the professor teach his pupils? He would teach them something in this way—"Ladies and gentlemen, you are anxious to know the origin of the human species. There was a man called Moses. For 1500 years he was believed to have been inspired by God, and he tells us that God made us noble, but we have fallen considerably. That is all a mistake. I will tell you all about yourselves. We began as oysters—(laughter)—then in time we came out of our shell, and set up as beasts; then we became men. Now you know what you are." (Laughter.) And the Catholic Church is the enemy of education! and she is the mother of ignorance! Oh, she is not up to our age at all, because she does not teach a child that his father is one step nearer a monkey than he is. And this is the way to teach him the fine Commandment, "Honor thy father and thy mother," that he is one degree higher up the tree than they. Well, we pass from the father and mother children, and

WE COME TO THE SERVANTS AND PERSONS EMPLOYED. The first virtue that society requires of them is common honesty. When a man wishes to employ a workman he does not look for his great genius. If he wishes to employ a man in his shop or warehouse, or at his desk to keep his accounts, he does not ask him, "Do you know Latin or Greek, and are you up in astronomy?" but "Are you an honest man, who would not rob and plunder me; because although I have a good business I cannot afford to have dishonest people about me—are you an honest man?" If a young man is looking for a situation in a bank or counting-house, the first thing he does is to get two friends to go bond that he is an honest man; and the Catholic Church, laying the basis of society, recognizes the necessity of this virtue to society, and says, "We cannot get on without it." Tell me, can we get on without it? If your sons and daughters are constantly pilfering how can you

get on? If your servants, those employed in your offices and places of business, were constantly forging your name to deeds, how could you get on? Trade, commerce itself, would be paralyzed. Now, remember in all these things, I am speaking of the Catholic Church. We Catholics know that she came from heaven, and that she puts forth all these arguments and all these ideas, and not as human but divine; and she cannot help it, because they are divine and came from God. But even speaking humanly, what better security for honesty can any human institution boast than the practice of confession? Send a man to confession make him examine himself, make him take his days and his weeks to pieces, and tell there whatever he has done wrongly; bring it under his nose, bring it from under his own lips, make him put it in shape and form, and above all, tell him that down into hell he will go, as sure as the Lord created trees and put fruit on them, unless he makes restitution, if he took one farthing dishonestly. A certain philosopher, not born inside the Church, once said—"I heard," said he, "a great many things against confession, but I believe that if God Himself had not instituted the sacrament of penance, the Church would find it necessary in civilizing the world to institute it on her own accord" (cheers).

THE CATHOLIC CHURCH HASN'T ROOM. —wide as her domain is, universal as her empire is—she hasn't room within her for a dishonest man. A few days ago I went with a crisp £20 note, new from the bank, and walked with it into a man in Dublin—a man that sells ropes in Sir John Rogerson's Quay—a Protestant he was. "Good morning," says he; "what do you want?" "Good morning, sir," said I. "Perhaps you might be glad that I would pay you this visit." I put my hand in my pocket and reached him the £20 note. "Where did you get this?" he said. "No matter where I got it; you take it and put it in your pocket, and say nothing about it." "O, blessed hour, £20!" (laughter). Do you mean to tell me that this is restitution? Sure, I thought this was all bumbug" (laughter). He calls out his boy and says to him, "Look, this man has brought me this £20 note," and he looked as if he fell from the skies. "Well," said he, "that's the most extraordinary thing I ever heard of; and you won't tell me who gave it to you?" "No; all I know is that it belongs to you." "Well, I'm blessed," says he, "but there's something after all in the Catholic religion" (cheers). "There's this, my friend," I said to him: "There's this. She hasn't room within her fold for a dishonest son. There was one who was dishonest to you. He wished to come back under his mother's hand; but before he could do it he had to become an honest man" (cheers). A gentleman in America, whom I met there, was making a great profession of liberalism—a rather foolish sort of a man—a foolish spoken man. I saw he hadn't much brains in him (laughter) and he was showing what a fine example of a liberal gentleman he was. "Although," he said "I know you Catholics are all damnable idolaters, begging your pardon, sir, I have none but Catholic servants in my house. Indeed, sir, I sometimes feel a kind of conscientious scruple about it, and I am inclined to send them away." "My friend," said I, "take my advice and stick to the Catholic servants, for if you don't there will not be a spoon left in your house but will be stolen." I don't mean to say that Protestants are dishonest—God forbid—but I mean to say this, that there's no guarantee—there's no certain, infallible guarantee—for the virtue of honesty in the world except the confessional (cheers) and mind you, it is a very different thing to steal and say nothing about it. I may go quietly and take £1 or £2, and put them into my pocket and say nothing about it, and perhaps after a while I will feel great sorrow and say, "Lord have mercy on me, a poor sinner"—(laughter)—and there's an end of it. There's a great difference between that and going on your knees and saying to a man, "I went to my master's drawer and I opened it with a false key and I took £2." The very fact of confessing it—the very fact of saying it and putting it out in words—brings the reality of sin before a man's eye far more than any amount of glory or praise or "Lords have mercy on us" (laughter and cheers).—Now, behold the great relation to the Church upon which all society depends to those who are above them, their governors, and to those who are their subjects. What laws did she lay down for these? She laid down, my friends, on the authority of God, the sacred principle that where power is legitimate where authority is lawful, where the laws are just, that

THE LAWS ARE OMNIPOTENT, and that every man in the realm is bound to obey them (cheers). The omnipotence of law is, the first element of civilization; no people are worthy of freedom until they first acknowledge the omnipotence of the law. Why? Because law means supreme reason, a legislating practically for the well being of a society, and legislating through the proper and legitimately constituted authorities—(cheers). Law under this definition is the very expression of the mind, of the power, of the justice, of the benevolence of the Almighty God of His mind, for it is the expression of supreme reason of His power, for He imposes it on the nations; of His justice, for it comes to them through the justly and properly constituted authority; and of His benevolence, because it is for the common good. Therefore, no man is worthy of citizenship, much less of freedom, unless the man who acknowledges the omnipotence of the law (cheers). No man in society has a law to himself. The man who makes a law for himself has neither the wisdom that can dictate, the power that can enforce it, the justice that can establish it, nor the benevolence that can make it conducive to the universal good. No man can take the law into his own hands without forfeiting so far his right of citizenship, and his sacred right of freedom. These are the eternal principles of the Catholic Church, these are the principles of civil society and of civilization (cheers). And, my dear friends, if you want an illustration of that great Catholic spirit, that love for justice, that recognition of authority, that bowing down before omnipotence you need not go out of your own country to look on that example amongst other nations; you have only to read the history of your own land (cheers). One of the greatest enemies that Ireland ever had—a man who was sent over here under the last of the Stuarts as Attorney General to parcel out our country, to confiscate it, to drive the aboriginal inhabitants from house and hom; because of their religion—that man acknowledged and left it in black and white after him, and said, "THERE IS NOT ON THE FACE OF THE EARTH A PEOPLE WHO LOVE JUSTICE AND FAIR LAWS SO MUCH AS THE IRISH." (Cheers). But, on the other hand, the Catholic Church, in forming civil society, recognized as one of its elementary and essential conditions justice on the part of the rulers and law-givers, respect of the sacred rights of Conscience, and freedom in every land (great cheers). The greatest enemy of civil society is the unjust, tyrannical, and despotic ruler. For, my friends, any man who reads the history of the world and of the nations carefully will find that people have risen in insurrection and rebellion over and over again that popular rebellions have shaken and destroyed society; but invariably those terrible rebellions were hatched and brought out by the injustice, and inequality, and tyranny of those who governed the people (cheers).

THE GREATEST REBELLION THAT THE WORLD EVER SAW, the rebellion that drenched the fair land of France with the blood of its noblest, the rebellion that overturned the altar and sanctuary, the rebellion that sought, with impious hands, to wipe out the very name of God in the blood of every one that believed in Him: The French rebellion, every impartial student of history will acknowledge, was but the necessary consequence of the years and years of bad