

of matter and spirit, each with its own nature and its own powers, wonderfully united, and acting on each other in the one being. The soul has its own affections and desires, its own rational appetite, which is the will, guided and influenced by reason. But as this soul is joined to a material body, and depends for its impressions upon sense, there is also a sensual appetite; and depraved desire and passion in excess assail the soul. These sensitive appetites manifest themselves in two great master passions in man, viz., concupiscence and anger; concupiscence, which prompts us to seek that which is or which we conceive to be desirable, anger, which disturbs and excites the soul, when that which is desirable is removed, or when we are impeded in its pursuit. Here then is man, as far as we have to deal with him, made up of intellect, will, passion of concupiscence and anger; and, besides the theological virtues, which entirely regard the supernatural perfection of man, we have the cardinal virtues, which may be said to regard his natural perfection, and they affect these four powers or passions: for prudence is in the intellect, justice in the will, temperance regards the passion of concupiscence, and fortitude that of anger. The more these virtues govern and influence their respective powers, the more perfect is man, in the order of nature.

"It belongs to human virtue," says St. Thomas, "to make a man perfect by reducing his every act to the dominion of reason, which is done in three ways. (1) The reason itself is rightly ordered, and this is done by the intellectual virtues or powers. (2) Reason thus ordered or perfected becomes the guide and ruler of all human affairs, through the medium of the virtues of justice; and (3) all impediments to such guidance or government of reason are removed, (1) by the virtue of temperance, which restrains the will when it is drawn aside in pursuit of that which right reason forbids, and, (2) by fortitude, which overcomes, by strength of mind and will, the difficulties that arise in the way of virtue, just as a man by strength and energy of body conquers and repels all bodily difficulties." Thus we behold how all natural perfection in man consists in the perfect and absolute dominion of a well-ordered reason or mind. Perfection means order, for, observes the Angelic Master, the perfection and beauty of all creation consists in order. Now, our idea of order is that inferior things should be subject to things superior, and that what is supreme should govern all; but as the intellect or reason is supreme power in man, it follows that man's natural perfection must consist in the dominion of this reason over all the inferior powers of the soul and all the passions and inclinations of the man.

Thus it was with the first man as he came from the hands of God—a perfect being. "God made man right," says the preacher; and elsewhere, "He filled him with the knowledge of understanding, and He created in him the science of the spirit, and filled his heart with wisdom." In that happy time, before sin found its entrance into the newly-created world, all was perfection, because all was order. The inferior animals and beings were perfectly subject to man. "Let us make man," says the Lord, "to our image and likeness, and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth." The senses, and all the inferior appetites in man himself, were under complete control of the will, which, in its turn was ruled by a reason that was in perfect subjection to God. But when this order was disturbed by sin, when man's reason and will refused their obedience to God, then the inferior appetites and passions, in their turn, refused to be subject to the reason, and the creation of God, and the stubborn earth itself, rebelled against man. In losing the supernatural gifts of grace and innocence, man lost also the very natural integrity and perfection of his being. Such was the connection between nature and grace, that when grace departed the integrity of nature was also lost, and humanity remained not only robbed and stripped of its divine clothing, but also mutilated and powerless. From all this it follows, first, the passion which most directly and powerfully assails the dominion of reason, blinds it, overpowers it, casts it from its throne, is the greatest impediment to man's natural perfection. And, secondly, that the virtue or power which masters this passion, binds it down under the dominion of the mind, directs its energy, whilst it destroys its inordinate tendency, is the greatest safeguard of reason, and consequently most directly conducive to man's natural perfection. Now, gentlemen, that passion is anger, and that virtue is meekness. Well then may we conclude that Christ our Lord, in restoring to us the supernatural, and enabling us to acquire this virtue, has also given us back the integrity and natural perfection which Adam had lost. What is anger? Anger is defined: An inordinate desire of revenge. The sensitive appetite, excited, inflamed by injury, real or imaginary, acts upon the will, inclining and inducing it to desire of revenge. It is no longer reason guiding and directing the will, but the sensitive appetite, i. e., an inferior power of the soul, directing a superior, consequently, an inversion of order. The very nature of anger is to act and desire without right reflection. Hence, nothing is

more common than to plead anger as an excuse for irrational acts. We say, a man did such a thing under the great excitement of anger, consequently he cannot be held accountable, we must excuse him. Yes, excuse him; but the very plea put forward in his defence shows how completely reason is destroyed, for the time being, by this passion, for, as the poet says, "ira furor brevis est" it is a temporary madness. We sometimes hear the phrase, "maddened by anger," and the very language of the murderer committed in anger, as manslaughter, one animal slaughtering another. We never speak of a man as maddened by pride, maddened by lust, but maddened by anger. A man in anger is recognized as an unreasoning animal. He no longer answers to the definition of man, "animal rationale." In fact, if right reason were supposed to rule him, we should cease to look upon him as angry, for it is not the excitement, but the inordinate, unreasoning excess of it, amounting to perturbation of mind and subversion of reason, which constitutes the sin of anger. There is an excitement which has all the appearance of anger, and which even leads to terrible results, and yet is sinless, because under the control of a well-ordered mind. St. Chrysostom says: "He that is angry without cause, sins; but he who has sufficient cause, sins not. *Nam si ira non fuerit nec doctrina proficit nec iudicia stant nec crimina conspiciuntur.*"

Such was the indignation of Moses, "the meekest of men." He saw an Egyptian strike one of the Hebrews, his brethren. . . . he slew the Egyptian and hid him in the sand. And again, "When he came nigh to the camp he saw the calf and the dances, and being very angry, he threw the tables out of his hand and broke them at the foot of the mount . . . and standing in the gate of the camp he said: If any man be on the Lord's side let him join with me; and all the sons of Levi gathered themselves together unto him, and he said to them, Thus saith the Lord, the God of Israel; put every man his sword upon his thigh; go and return from gate to gate through the midst of the camp, and let every man kill his brother and friend and neighbor. And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men." And yet what says the Holy Ghost? "Moses was a man exceeding meek above all men that dwelt upon earth." Such again was the noble indignation of Mathathias . . . "a priest of the sons of Joarib;" for when "there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. And Mathathias saw and was grieved, and his veins trembled, and his wrath was kindled according to the judgment of the law and running upon him he slew him upon the altar." We can read far higher for an illustration of the word of the Psalmist, "Be ye angry and sin not." And Jesus went up to Jerusalem; and He found in the temple that sold oxen and sheep and doves, and the changers of money sitting. And when He had made as it were a scourge of little cords, He drove them all out of the temple. . . . and the money of the changers He poured out, and the tables He overthrew." But in all these and the like examples, a high and perfect motive of reason governed and directed the acts; as in Moses, the inspiration of God; in Mathathias, the "judgment of the law;" and in our Blessed Lord, a devouring zeal for the glory and honor of His Father's house. There is then, as you perceive, a good and a bad anger; an anger justifiable and unjustifiable. Hence Aristotle says, "He is worthy of praise or of blame, who is sometimes angry." When is anger sinful when is it not? It is sinful, first, when we desire vindication or revenge for its own sake, and not for the lawful end of correction of our neighbor; or when we wish to see the innocent punished or to have excessive punishment inflicted on the guilty; or when we wish to subvert the legitimate order and course of justice; in a word, when the desire is contrary to right reason. Secondly, anger is sinful when the emotion or excitement is allowed to become too vehement, so as to be rage, either internal or external, for thus it takes the place of reason; and St. Gregory the Great says, "All care must be taken lest anger, which should be the handmaid of virtue, be allowed to predominate in the mind; lest she should become mistress, who, like an obedient servant, should stand behind reason." But no passion more completely destroys reason, as we have seen, than inordinate and sinful anger; nay, more, it deforms even the exterior man, making him like to a demon; hence St. John Chrysostom says, "Nothing is more frightful than the face of an infuriated man;" for, says St. Gregory, quoting indeed from Seneca, "The excited heart throbs, the body trembles, the senseless tongue pours forth incoherent words, the inflamed countenance fires with rage, the furious eyes sparkle again!" and, concludes the mild philosopher, "What must the angry soul be whose external image is so foul and deformed!"

GLORIES OF MECKNESS

If such be anger, how high and glorious must that virtue be which conquers, moderates, and restrains it—which represses it altogether, so as to preserve perfect peace of soul and body, or permits it to rise only as far as reason permits or demands and thus makes a virtue of what may seem so hideous a vice—and such is meekness. Many persons

particularly the young, look upon meekness as something unnecessary and superfluous, a virtue of the cloister, or of females, and of the old. And thus blinded and misled, they allow an evil, impetuous temper and passion to enslave them. And yet, surely there is no virtue more manly or ennobling than that which enables a man to govern himself and his own passions. How can a man rule others who is unable to rule himself? how can a man associate with others who is powerless and unable to live with his own soul in peace? He truly is fitted to be an Anax Aedon—a king of men—who has learned by meekness to keep the little kingdom of his own soul and body in the proper order of subjection to reason. Every virtue is a power, the very word virtue means power; and what is more terrible in its power than meekness? We admire the strength of Samson, quietly turning aside into the vineyard and tearing aside the lion as we would have torn a kid in pieces; far more wonderful is the strength of him who can seize the demon of anger, and chain him down as the archangel chained Lucifer. St. Thomas asks the question whether meekness be the greatest of moral virtues? After some distinction he answers: "In one sense, meekness has a peculiar excellence amongst the virtues; for, as anger, on account of its impetuosity and suddenness, deprives the soul (more than any other passion, of freedom and of the power of judgment, so meekness, which governs anger, preserves unto man (beyond all other virtues) the possession of himself;" hence Ecclesiasticus saith, "My son, keep thy soul in meekness and give it honor according to its deserts. Who will justify him that sinneth against his own soul? Who will honor him that dishonoreth his own soul?" How powerless is the angry man when he is confronted by one who holds his soul and his temper in meekness! How futile was the rage of the Pharisees and priests in presence of the meekness of Jesus Christ! We have seen how far this virtue contributes to our natural perfection; let us now consider its supernatural perfection of man in the supernatural excellence. The perfection of man in the supernatural order of grace is to be made like to the Lord Jesus Christ, by grace here—by glory hereafter.



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Common intelligence should teach you to regard with suspicion men, who for the sake of a crowd and the money they get for it, advertise themselves and their talk as ex-sinners of a particularly abominable sort, and who relate with relish and great gusto in public the disgusting details of their private misdeeds.

In the name of morality and the religion you profess, if you profess any at all; and in the name of common sense and a just righteousness, you should protest against any man being allowed to pour out moral filth in the presence of a public audience in any town in Iowa county. The fact that the lectures of the past few weeks have been attended by large crowds of men does not give a shameful tongue the right to utter obscene things. The fact that no one was compelled to attend does not make it any more of an excuse.

Every lecture that has been delivered in Iowa county, and every one that will be delivered in the future, obscene, and leaves a stain upon every mind that is not already fouled and vile.

Obscene plays are prohibited. Obscene books are forbidden publication. Why not carry the same moral law to the public platform? Is the obscenity legal simply because it is directed against a religious organization? If there is no law prohibiting such outpouring of filth, then let every self-respecting citizen remain away from such. And you can safely gamble that as soon as the money begins to dwindle at the box office, just that soon will these purveyors of blasphemy cease to inflict themselves on any community.

You who are so loudly and earnestly iterating the Catholic Church, what are you doing to better yourself or your community in a religious

way? Do you attend your chosen church, or ever listen to the sermons of your pastor? In other words, do you belong to any Church whatever?

You are not a Christian, if your Christianity expends itself in violent attacks and epithets against other religious denominations or creeds. All this you do in hate and ignorance. You who are so rabid against the Catholic Church have no religious faith of your own, and if you have any at all, you are a disgrace to the Church to which you claim membership.

If you are a Christian, you will allow no man to make your mind the dumping ground for the moral garbage and filth of his own immoral life that he is so proud to tell of in public. Allow no man to come into your community who boasts of his depravity, and feeds on the dollars you put up to hear of his own immoral past—the product of a diseased brain, a condition that spells degeneracy, both mental and physical.

If you countenance such depravity, your own faith will become so contaminated with a festering mental wound that time will accentuate, rather than diminish.

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EDITOR RESENTS FILTH

EXPRESSES VIEWS IN MASTERFUL STYLE

Editor W. H. Van Doran of the Ladora Ledger has been lambasting the A. P. A.'s in a masterful style. Mr. Van Doran is not a Catholic, nor has he any relationship with any Catholic, says the Catholic Union and Times. He is a man who says what he thinks, and thinks about right. The following editorial appeared in a recent issue of his paper:

It is possible that one of the "big fellows" of the anti-Catholic movement will be brought to Iowa county in the near future, possibly ex-priest Seguin. This conigrabber is considered one of the best the anti have in their army of foul mouthers, and the anti's are banking on the great "awakening" that is to result when this prince of whangdoedlers gets into the community. Of course, the chunk of the dollars, as they drop into the pockets of the organizer, Seguin, will not be heard by the poor, misguided dupes who experience the "awakening."

The brand of talk handed out by these ex-priests is both disgusting and nauseating, and it is deplorable that a human being can get so low as to deliver the filth that comprises the stock in trade of these "lecturers."

Over at What Cheer the pedigree of Seguin is pretty well known and should be returned to that city he would not be accorded a very cordial welcome.

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Every fraternal order in the United States is proud of its membership and points with pride to the names of the good men and women who are affiliated therewith. Is your membership so foul and contemplated deeds so vile that you are ashamed to let the community know who and what you are?

Your "demands" for information; your threats as to what will happen to those who oppose you; your threatened boycott of merchants, newspapers and other business men who are not in sympathy with you, savors very much of brigandage. And yet, you declare for free speech, free press, and the enactment of a law making it a penal offense for boycotting another's business.

Common intelligence should teach you to regard with suspicion men, who for the sake of a crowd and the money they get for it, advertise themselves and their talk as ex-sinners of a particularly abominable sort, and who relate with relish and great gusto in public the disgusting details of their private misdeeds.

In the name of morality and the religion you profess, if you profess any at all; and in the name of common sense and a just righteousness, you should protest against any man being allowed to pour out moral filth in the presence of a public audience in any town in Iowa county. The fact that the lectures of the past few weeks have been attended by large crowds of men does not give a shameful tongue the right to utter obscene things. The fact that no one was compelled to attend does not make it any more of an excuse.

Every lecture that has been delivered in Iowa county, and every one that will be delivered in the future, obscene, and leaves a stain upon every mind that is not already fouled and vile.

Obscene plays are prohibited. Obscene books are forbidden publication. Why not carry the same moral law to the public platform? Is the obscenity legal simply because it is directed against a religious organization? If there is no law prohibiting such outpouring of filth, then let every self-respecting citizen remain away from such. And you can safely gamble that as soon as the money begins to dwindle at the box office, just that soon will these purveyors of blasphemy cease to inflict themselves on any community.

You who are so loudly and earnestly iterating the Catholic Church, what are you doing to better yourself or your community in a religious

way? Do you attend your chosen church, or ever listen to the sermons of your pastor? In other words, do you belong to any Church whatever?

You are not a Christian, if your Christianity expends itself in violent attacks and epithets against other religious denominations or creeds. All this you do in hate and ignorance. You who are so rabid against the Catholic Church have no religious faith of your own, and if you have any at all, you are a disgrace to the Church to which you claim membership.

If you are a Christian, you will allow no man to make your mind the dumping ground for the moral garbage and filth of his own immoral life that he is so proud to tell of in public. Allow no man to come into your community who boasts of his depravity, and feeds on the dollars you put up to hear of his own immoral past—the product of a diseased brain, a condition that spells degeneracy, both mental and physical.

If you countenance such depravity, your own faith will become so contaminated with a festering mental wound that time will accentuate, rather than diminish.

What can be worse than being untrue to oneself? Of sinking below the possibilities of our nature, becoming something lower than we were meant to be?—Dorothea Gerard.

In all ages man has been stimulated to sowing by the certainty of reaping. To-morrow's sheaves and shoutings support to-day's fearful sowing. Certainty of victory wins battles before they are fought.—Newell Dwight Hillis.

Scrupulous adherence to promises is the best asset of a business man. Honesty is not merely the best policy; it is the only safe procedure in the long run. The conditions of large business are such that agreements must be made quickly and often without formality. There is no time for the execution of elaborate legal documents. The basic rule is that an honorable business man will keep his word at all hazards.—A Looker On, in the Pilot.

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