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The Catholic Record

LONDON, SATURDAY, MAR. 9, 1907.

THE PRICE OF " OBEDIENCE."

The Rev. W. T. Halpenny says :

"There is surely striking significance inth fact that French otestants conform loyally to the new law."

We confess to an inability to see anything significant in the fact save so far as it emphasizes that Protestantism has not abandoned its traditional policy of subserviency in spiritual matters to the State. The Reformation was brought about by the aid of princes, and at the behest of princes it modified and shaped its tenets. It accepted in Germany the absence of liberty. The Reformers' faith was kept in harmony with that of their masters, viz., the Senate in Geneva, the Grand Council of each canton in Switzerland, by kings and parliaments in other countries. So we have Mr. Halpenny commenting, proudly it seems to us, on the loyalty of French Protestants to the law, and on their admission that the State is supreme in spiritual matters. "We have no king but Cæsar " is surely no watchword of a minister of the gospel. The Church, however, will not surrender the sovereignty of Christ to atheists who boast that "they have snatched the human conscience from belief in a beyond and have quenched in heaven the lights that shall never be rekindled." The rev. gentleman seems to forget that Clemenceau and his allies are fighting, not only the Catholics, but all denominations. The Church bears the brunt of the battle in defence of the religious liberty which French Protestants are willing to sacrifice to law, which is based on might. Protestants, however, are a negligible quantity in France, and, according to M. Paul Sabatier, have no real hold there. The editor of The Christian Guardian is determined to be second to none in defence of the French atheists. He tells his readers that M. Viviani's words, "We have quenched in heaven the lights that shall never be rekindled" is "not a very sensible remark." This is censure whittled down to a very fine point. But, should a " remark " implying a denial of Christianity be "very sensible," or sensible at all to a normal minded Christian editor. From the view-point of M. Viviani, an avowed enemy of God and religion, it is a very sensible remark. He does not mask his aim. He does not tannt the Catholic religious of France, as does the Christian Guardian editor, with being unpatriotic, immoral, fomentors of discord. While this editor con tinues to condone blasphemy and con-

> remark" was posted up throughout France by order of the Government. Again the name of God has been erased from French coins and from text-books used in the national schools and colleges. Throughout the country, from end to end, says the Freeman's Journal, the name of God, Jesus Christ,

M. Viviani goes on his way unblush.

French Government. Our reason for

thinking otherwise is that the speech

which contains the " not very sensible

and the Virgin Mary, and even of the saints, have been effaced from all the school books: and a teacher who re cently opened school with the Lord's Prayer lost his position; but a teacher who held the crucifix in his hands, for the children to spit upon as they went out of school, was immediately promoted to a higher place.

VERY TIRESOME.

The editor has another thought to the effect that Rome was not ready to "accept a free church in France." We pass over the assumption that there is a Free Church in France to-day. Suffice it to say that reputable journals believed the Holy Father when he said that he was ready to submit to separation from the State such as obtains in

CURIOUS LOGIC.

The Christian Guardian editor says that the Catholic Church, above everything else, must be blamed for the irreligion in France." Did we say too much when we advised this editor to betake himself to regions where bigotry is, in honor and logic, unknown. He asks us to believe that the Church which reclaimed France from barbarism and paganism is the source whence comes French infidelity. As well trace the apostacy of Judas to the teaching of Christ.

LAUGH NOT, FRIENDS.

We are told very seriously by the press that "Archbishop" Vilatte has proffered his services to the French Catholies. It is very kind of Vilatte, but, while the offer may be of value to Clemenceau and to the other "Christ hunters," it can but provoke the derision of the Catholic. For Vilatte's record is well known. As an adventurer, a sampler of the blends of many sects, an expert in the art of self advertising and an exponent of what our Yankee friends call "nerve," he has few equals. He has hobnobbed with the Methodist and Presbyterian and Congregationalist: he has been with the Christian Brothers: the notorious Chiniquy had him in his train for a time - in a word, he has in many countries imposed himself upon the credulous and extracted the dollar from the general public with graceful dexterity. Of him the non-Catholic Bishop Grafton wrote to the Church Times as

"I was obliged in the year 1892 to degrade him from the priesthood and to excommunicate him from the Church. excommunicate him from the Church.

I have discovered that he was morally rotten.

He has the power of endurance of a Cataline, the audacity of a Jeremy Diddler and the morals of of a Jeremy Pitture and the discrete and of a Jeremy Pitture and of a Jeremy and a Jeremy an governed by inordinate ambition and insatiate greed for money or power. He has no fixed religious principles as is seen from the course of his life."

RANKS UNBROKEN.

The German Catholics have proved once more the value of organization. When days were dark and the temptation to sit inactive, so hopeless was the outlook, almost overwhelming, they, layman and priest, decided to battle for their principles. Instead of trust ing to the good will of others they welded themselves into organizations; into a fighting party that might command respect and be a factor in the development of Germany. They estab lished newspapers and societies representing every social element and devoted to anything and everything that could contribute to the good of their country fiscation, and sees in professions of and the Church. They put their representatives into the Reichstag, atheism a "not very sensible remark," and, in time, formed the "Centre, which a few weeks ago they sent back ingly and without hypocrisy. The with ranks unbroken. It is an object editor, bent on achieving notoriety as lesson of what Catholics, united and the champion of the atheists, declares under fearless and intelligent leaderthat he does not think that M. Viviani ship, can accomplish. exactly represents the sentiment of the

ON THE RUN. That socialism, as advocated by

Bebel, has been beaten back, may well

be regarded as a portent by Socialists the world over. The authorities on Socialism agree in taking the German pantheist, Hegel, as their high-priest, and now Germany has shorn Bebel's forces of much of their power. The Germans are not ready for a programme of blasphemy, and have no desire to give men who quarrel with God and whose remedy for the evils of society is its destruction, a commanding influence in the Reichstag. We can readily understand why Bebel raves against the Centre. He knows that, with the Catholics lined up for battle, his dreams and theories, not in harmony with the facts of human nature, will come to naught. What adds to this dismay, for the non-fulfilment of his pro phecies and to his anguish, is the knowledge that " scientific socialism " has been left shivering in the winds of defeat. The Socialists say that the Church is their only enemy. When Socialism denies the existence of God or relegates Him to the domain of the unknowable : advocates free love and the United States, Great Britain and thinks. The Church, however, has

exhorts them to make their hearts, as is her own great heart, the altar of every sacrifice, and an asylum for the poor and outcast, the sick and the orphan.

THE CATHOLIC CHURCH AND LIBERTY OF THOUGHT.

BY REV. WM. O'BRIEN PARDOW, S. J. We take the following report of a sermon by Father Pardow, on the above subject, from the Philadelphia Catholic Standard and Times:

"If there is any one thing that the age in which we live is justly proud of, it is the power of thought. The men and women of our day are not willing to accept passively the usually received opinions concerning many past events, and even concerning actually vital principles. Each one who thinks wishes to summon these so-called events and these principles severally before his own mental tribunal; he wishes to sift the evidence for himself, and then to

pronounce his own verdict.

"There can indeed be no gainsaying the fact that modern thought has worked wonders by this keen process of personal research. But it is this very advance along so many lines of thought that is the occasion of much bitter opposition to the Catholic Church. 'Personal research,' say these thinkers, 'demands absolute liberty of thought, whereas the Catholic Church fetters free thought.' You Catholics,' they inform us, 'must think according to advance along so many lines of thought orders; with you the human mind is enchained.' In fact, one classical American writer goes so far as to say that 'reason stagnates in Rome.' And although, no doubt, his poetical imagination was caught by the jingling of the alliteration, still he really meant more than half of what he said. It is my intention, in the spirit of our age, to summon 'liberty of thought' to my mental tribunal to-night, and to ask you, as an unbiased jury, to do a little thinking for yourselves concerning this

high sounding shibboleth.
"Liberty of thought must mean, if it means anything, the right to form ideas of things just as we please, without let or hindrance from any one. But a moment's consideration will convince us that from the first day that you and I set foot in a classroom until the day on which we received our college diploma, if we ever received one, every teacher and every professor we had kept on doing his utmost to diminish our liberty of thought. In fact, the one who really possesses the greatest amount of liberty of thought is the untutored savage of the forest. He may, as he looks up to the stars in the firmament, consider these same stars to be but little pin-holes in the blue wall-paper of the

vault of heaven.
"He is certainly free in holding his opinion, but I doubt very much whether even the most strenuous supporter of full liberty of thought would dare to congratulate him on his unshackled freedom of mind. After a while science may brush up against this unpolished child of the trackless forest, and tell him that he must not think that way any longer; that those stars are not tiny pin-holes, but mighty orbs revolving in space. Here the savage is ight up against the fork in the road. He may insist on retaining his full liberty of thought, and thus remain a savage forever, or he may allow his mind to be fettered by the teacher of science and thus stride on towards civilization.

the world of the actual lay of the land in those desolate regions. Will the defenders of the so-called 'free-thought defenders of the so-called 'free-thought movement' call a halt, saying. 'At present we are absolutely free to think of the contour of the land about the North Pole just as we please, for we know nothing definite about it? But Commander Peary is striving to rob us of our liberty of thought by pinning us down to the new geography which here brought us, so we must fight has brought us, so we must fight against him for our freedom.

"Every thinking man must see that all research, all scientific investigation is an effort to get at the real truth of things, and thus take away from the mind the direful liberty of being liable to stray into the bypaths of error. What has, no doubt, brought about the confusion of thought existing in so many minds to day, and prejudicing many persons against the Catholic Church is the fact that we are really very ignorant concerning even the visible world about us. Knowing thus so little that is certain, even about materlittle that is certain, even about material things, we are forced to adopt ever changing theories and then, from habit we bring this changeable frame of mind even into the study of religion. The sunlight that illumines the physical universe deceives us by its very brilliancy. We fondly imagine that it shows us everything, whereas in reality in the very midst of it all, we are like so many creeping creatures in a dark cavern, and are absolutely unaware of countless real existences right around us. It may indeed be a great mercy that our sight has so narrow a range the destruction of the marriage tie, it merits the reprobation of anyone who merits the reprobation of anyone who efficiency, a world of uncanny skeletons efficiency a world of uncanny skeletons and so the same of the same thinks. The Church, however, nas would suddenly appear on all sides of us, in place of the beautiful human the toiler, who is the victim of injustrates, of which alone we are common

men for a brief span, and then resigning its place to another theory, doomed to be equally short-lived. Of course, in all such cases absolute freedom of thought is the inalienable right of the human mind. But the moment theory crystallizes into science—that is, real, legitimate science—all liberty of liberty of The thought must necessarily cease. shortest distance between two points is a straight line, and no one outside of an insane asylum is free to hold any theory about that.

"Twin sister to all this loose talk concerning liberty of thought is the astounding statement recently given to the world by the president of a non-Catholic college. 'No truth,' said the president, 'is now accepted on authority; every truth must be investigated by the person himself to whom it is by the person himself to whom it is presented before it can be admitted into the mind. A somewhat similar pronouncement came to us some time ago from the distinguished United States Commissioner of Elucation. He was endeavoring to give a reason why dogmatic religion could not be taught in the class-room, and the reason he alleged was that in the class-room we invite the children to investigate everything for themselves, whereas religion must be taught by authority. Now, let us just do a little thinking for ourselves and not accept such an amazing statement on any one's authority, even on so great an authority as that of the United States Commissioner of Education. What are the facts? The facts are that if you and I knew to-night only what we have discovered by personal research, we would be hardly distinguishable from driveling idiots !

"Personal research, forsooth! How much history do we teach our children by personal research? How many original manuscripts have they examined for themselves? And although cannot deny that there is a good deal of individuality and of personal re-rearch in the matter of spelling, I am not sure that is to the advantage of our not sure that is to the advantage of our long-suffering mother tongue. If, in the class-room, we are to insist on per sonal research in all branches, then the only thing for Commander Peary to do is to have our fifteen million school children throw aside their books, muffle themselves up well in bearskins, not forgetting their snowshoes, and accom-pany him, in a personally-conducted tour, to the arctic circle and beyond! Is it not astounding that men who in America occupy the forefront of our educational circles can give expression to principles from which what I have just said in a strictle leaf to the control of the control just said is a strictly logical conclusion? "Fortunately for our children, men do not always draw logical conclusions

from their own principles, and so, of one hundred items taught in our Public schools, ninety nine are taught by auth ority. Now, it is not only in the classroom, where we have children to deal with, that this holds true, but in every day life, where we come in contact with full grown men and women, the same principle of authority is continually being invoked. We call in an expert for a murder case, or in a com-plicated lawsuit, or for some railroad investigation. And why this? Only because every one who really thinks must be convinced that life is too short for us to be able to learn many things tor us to be sole to tear many country by our own efforts; and if we really wish to acquire knowledge in certain branches, we must accept it from a specialist who has devoted his whole

science and thus strike science and thus strike another example. That brave American seaman, Commander Peary, has been striving with heroic determination te push his adventurous way nearer and nearer to the North Pole, and thus enable himself to inform Pole, and thus enable himself to inform and all social progress? And so on to the end of the chapter. How many of these same 'fair-minded' progress have you ever heard of who, at these same 'fair-minded' progress have you ever heard of who, at the same that the progress is the same of the same of the chapter. fessors have you ever heard of who, at the conclusion of their lectures, thus addressed their class: 'Young ladies and gentlemen, please remember that what I have said to you must not have the slightest effect in helping you to form your judgments about these Popes. You are all bound to look up for yourselves the original sources b fore coming to any definite conclusion?'
I never heard of a single professor who

so spoke.

"At this stage of my discourse we are better equipped for an investigation of the attitude of the Catholic control Church towards liberty of thought. The Son of God came on earth to teach what He had heard from the Father, and therefore to limit the vagaries of unrestrained thought by vagaries of unrestrained thought by His clear and definite dogmas. After His declarations we are not free to think of God as we please; we must think of Him as Three Persons in God divine nature. The same Son of God twelve men to teach all that He had taught, and to teach it until the end of time. Evidently these individual men could not teach unto the end of time by themselves,

nnto the end of time by themselves, hence the divine mandate was to be handed on to their successors. "Whenever something that contra-dicts the declarations of Christ is taught by any one, the Catholic Church is bound to condemn it, just as Christ condemns it. This is the extent of the limitation imposed on freedom of thought. The Catholic Church has always encouraged the deepest kind of research. Truth, she boldly proclaims,

that great volume, and then they cry out 'Nature says this and Nature says that, whereas hatre says no such thing. Such men are committing the same sacrilege that Martin Luther committed when he deliberately inserted a word of his own into his translation of the Bible. Luther proclaimed that men are saved by faith alone, and added to his false statement these mighty words: 'Thus saith the Lord,' whereas the Lord said no such thing. Let the scientists of our day read from therein, and then there will be no

chain put upon their reading.

"Perhaps in the minds of some among this splendid audience the vision of Galileo and his condemnation rises up as a clear refutation of what I have been saying concerning the re-striction of liberty of thought. I beg, for lack of time, to reserve that subject for discussion two weeks from to-

night.
"But if reason cannot reach out unto all knowledge by itself, and must in many cases abdicate in favor of authority, must it thus doff its crown of im-perial supremacy without a blow? By no means. Reason has not only the chance, but it has also the sacred obligation of examining most carefully the claims of this authority. It is precisely because men do not always scrutin-ize with sufficient rigor the credentials of the claimant that Martin Luther in his day was followed so blindly, and that theosophy and so called Christian Science, which is neither Christian nor science, have so many adherents in our age of boasted freedom of thought."

THE POPE'S JUBILEE.

On 9th February, His Holiness the Pope received in audience the Central Committee for the Papal jubilee which is to begin next September. In replying to an address which was presented to him, the Holy Father spoke for about ten minutes. He was glad, he said, to see the members of the Central Committee gathered around him, and to have an opportunity of thanking them for their initiative in celebrating his jubilee. Were it only a question of his own poor person, he would pre-fer to spend the fiftieth anniversary of his first Mass in the privacy of his own chapel in loving converse with Jesus in the Blessed Sacrament, praying for all, and bewailing the failings of which he had been guilty during the fifty years of his priesthood. But as Vicar of Christ he could not exonerate himself from the obligation of accepting and taking pleasure in those manifestations of his children which showed their faith and their attachment to the his beloved children here in Rome. But he had one recommendation to make to the Central Committee they must not think of undertaking new works to commemorate his jubilee; there are plenty of works already in existence of the greatest utility, and it would be much better to give new life and energy to these than to spend time and money on others. His Holiness mentioned some of them—the religious instruction of the young, and the So ciety of St. Vincent de Paul. He was especially grateful, he said, to the noble ladies who had undertaken to present him with a quantity of altar requisities and vestments, for there were a great many poor churches every-where which needed them very much, specialist who has developed the means to the specialist who has developed the means to many lessors in so-called 'non sectarian'— that is, anti-Catholic—colleges who discourse at great length about this discourse at great length about this paper and that Pope attributing to the same all present to hope and pray for a same all present to hope and pray for the same all present to hope and pray for a same all present to hope and pray for the same all present to hope and pray for a sa the triumph of the Church, but to remember also that here in this world triumph will never be separated from troubles for the Spouse of Jesus Christ —her complete triumph could only be realised in heaven, just as the triumph of Our Lord was complete only after the Crucifixion. His Holiness then gave his blessing to all present, and finally passed along the hall giving his hand to kiss, and addressing a few

CATHOLICS AND RITUALISTS.

At a meeting of the Catholic Truth At a meeting of the Catholic Truth Society held in St. Mary's School, Manchester, on Tuesday night, the Rev. Vincent Naish, of the Holy Name Church, reports The Manchester Guardian, delivered an address on the attitude of Catholics towards the re-cent Rigal Commission, Catholice cent Ritual Commission. Catholics would gather, he said, that a great crisis was approaching, at least for the High branch of the Auglican body. His own opinion was that the findings of the Commission were a great surrender to the Ritualist forces, and implied censure on the principles of the Reformation. The practical concession of Eucharistic vesture, with all that that implied of the doctrine of the Real Presence and the Mass, the tearing up of the Public Worship Act of 1874, the timid and tentative proposition bring in the Bishops as consulting theologians to the secular tribunalsconsulting theologians to the secular tribunals— all these marked the disappearance of the old Protestant landmarks under the rising spring-tide of Ritualist energy and devotion. After all, now as of old, it was the Mass that matter-ed, and all belonging to it. If they used their opportunities wisely for the next fifty years there one to be a can never be opposed to truth. Nature with all her beautiful lessons, is simply a revelation of the attributes of God, and the attributes of God, and the attributes of God, as revealed by Jesus Christ, can never be opposed to the attributes of God as a composed to the composed to the attributes of God as a composed to the three suggestions as a basis of Catho-lic attitude—First, "the need of more expert knowledge for educated Catho-lics of the grave historical and doctrinwisrepresentations of correspondents, viewed the matter at the outset, they approve now the Pope's action as favor able to religious liberty and as against the pagan principle that makes the State the dictator of divine worship.

In the toiler, who is the victim of injustic, who is the victim of injustic which alone we are common tice, she has consolation and hope: for the attributes of God as inversed in the ocean, the sky and the lice of the attributes of God as into the consolation will describe the attribute of God as into the consolation and hope: for the case and the consolation and hope: for the attributes of God as into the consolation and hope: for the attributes of God as into the case and the consolation and hope: for the attributes of God as into the consolation and hope: for the attributes of God as into the consolation and hope: for the attributes of God as into the consolation and hope: for the attributes of God as into the consolation and hope: for the attributes of God as into the consolation and hope: for the attributes of God as into the consolation

quicksands of Anglo-Catholicism"; thirdly, "the need of drawing a sharp distinction between the honest rank and file of the Ritualist forces and the able and crafty leaders who so skilfully shepherd their flock of many colours and much divergence."

CATHOLIC NOTES.

Bishop Edward Fitzgerald, Bishop of the Little Rock diocese, died at St. Joseph's Infirmary in that city, on the 21st of February. He was born in Limerick, Ireland, in 1833.

The late Miss Barbara Daly, died recently at Biarritz, left \$10,000 to the Sisters of Charity, Dublin, and several bequests of \$5,000 to the Irish Jesuit Fathers for charitable purposes.

Rev. Thomas Hughes, S. J., formerly professor at St. Xavier College, Cincin-nati, has been chosen by the Pope to preach the English Lenten sermons in Rome this year.

Very Rev. Lord Archibald Douglas, uncle of Lord Queensbury, has been admitted into the Congregation of the Redemptorists at St. Jopeph's church, Bishop's Stortford, England. Lord Archibald Donelas was formerly a di ocesan priest, and in that capacity did good work at Manchester.

Sister Joseph Caraher, whose death took place recently at Smyllum Orphanage, Lanark, Scotland, was one of Flor-ence Nightengale's staff during the Crimean war. Sister Joseph entered the Order of Charity in 1859, and was seventy-five years of age at the time of

A correspondent of the London Tab-let notes that Captain William Belfield, J. P., whose reception into the Church was announced last week, was born eighty-two years ago, the son of Mr. T. D. Belfield, of Blagdon, Devon, and is a hero of the Crimea, where he served throughout the campaign in the 17th and 88th regiments.

Delphin Michael Delmas, so promi-Deiphin Michael Delmas, so prominent in the public eye at present, as the leading attorney for Harry K. Thaw, is a Frenchmen by birth, but was reared in California. He is a Catholic, and the author of "Speeches and Addresses," published in 1901. He is known as Napoleon Delmas from his recemblance to the great Emperor. resemblance to the great Emperor.

Rev. M. S. Brennan, professor of astronomy and geometry in Kenrick Sem-inary, St. Louis, for the past fifteen years, has ordered one of the largest telescopes ever mounted on a tripod to be used in connection with his studies. Father Brennan intends to make a special study of those great solar upheavals known as sun spots, which he weather.

The highest church in Europe stands 8 000 feet above the tide water. Its name is St. Mary Ziteit, near Salux, in the beautiful mountains of Grison, the largest canton of Switzerland, border-ing on Austria. It is open for Catholic worship from St. John's day until St. Michael's day, namely, June 24th to September 29th. Alpine dairymen and women and huntsmen say their prayers in the little church. The people of Salux in a body attend the first and last

The Rev. John T. Woods, rector of Holy Cross Catholic church, Flatbush, N. Y., started a crusade last week against contributions in accordance with an announcement made the previous Sunday that he would not stand for penny contributions except from chil-dren. The collectors returned coppers to the men and women who had given them. Father Woods holds that adults who contribute only a cent or two need the money more than the church does.

The last time Dr. O'Riordan, Rector of the Irish College, was received by the Holy Father he informed him that he had determined to make him a Protonotary Apostolic ad instar.—Last Monday a messenger from the Vatican brought a biglietto from the Majordomo to the Vice Rector, in which Mgr. Bisleti announced that the Holy Father had been pleased to number Mgr. Cronin among his Private Chamber-lains. It is not often that honours have been better deserved than those that have fallen to Mgr. O'Riordan and

Aids to devotion, Protestants find, are needed in this materialistic age. "The Brothers of the Crucifx" is the name of a new religious society which has been started in New England, by Dr. W. T. Parker, of Northampton, Mass. The object of the society, according to the prospectus, is to keep alive within the souls of men a deep devotion to the Cross and Passion of Our Lord. Its members are required to have a blessed crucifix always in their possession.

A Green Reporter.

"Why, so it does!" is the Catholic Columbian's clever comment on the following words in which the Cieveland Plain Dealer endeavors to enlighten its readers with regard to a recent mission in a Catholic Church of that city:

their confession during the week. The reception of the confessions and the instruction incident to it require a personal conference with

penitent."
Yes, and so necessary is that personal conference that those who do not face the ordeal between now and Trinity Sunday will thereby cease to be living members of the Church, and will close their hearts to that spiritual