AUGUST 24. 1912

passions, and above all, breaks up the means, and does not allow the habits of sin to become a second nature in the life of man, what is the consequence? The Catholic man, if he only observes his religion, if he only goes to confes-sion, if he only partakes in its sacra-ments and uses them; the Catholic man is free in his will by Divine grace as he is free in his intelligence by love. Kuowledge of the truth is freedom of the intellect — freedom from every agency, from every power that might control the freedom of the will—and that is effected by Divine grace. So far, we have seen that Almighty God has reproduced in the Church the ele-ments of true freedom. I do not say that the Oatholic Church was the "mother" of human freedom. I said ahe was " the foster-mother;" for, to use a familiar phrase, we are literally she was "the foster-mother;" for, to use a familiar phrase, we are literally and truly put out, as it were, by the Church. The freedom which we possess came to us, not from the Church, but from God. He came down from heaven, after man had been four thousand years in also after man had been four thousand years after man had been four thousand years in sin-after man had lost his noble in-heritance of knowledge, of light, of free-dom, and power and self-restraint. He came in the darkness; and he gave the light. He came in slavery; and he gave freedom. Having thus restored in man what he lost in Adam, He then, as He Himself tells us, in the parable of the grave free us to the He Himself tells us, in the parable of the good Samaritan, gave us to the Church, and asid: "Take care of this race; preserve them in this light of knowledge and freedom of truth. Preserve them till I come back again, and I will pay thee well for thy care!" Now my irlends, if there were one here to-night who is not a Catholic, he might smile in his own soul and say: "This smile in his own soul and say: "This friar is a very cunning fellow. He dresses up things plausibly enough so long as he is arguing in the clouds about dresses up things plausibly enough so long as he is arguing in the clouds about freedom, and the elements of freedom, and the soil of freedom. Oh, he is quite at home there ! Ah, but when he comes down from the clouds to find how this Church, this terrible Church, this enslaving Church, has dealt with society, shen let him look out! Then let us hear what he has to say for himself!"

Again, what are those charges that are laid against the Catholic Church ? are laid against the Oatholic Church ' The first charge alleged against her is that she does not allow people to read everything that is published. It is quite true. If the Church had her will, there true. If the Church had her will, there are a great many books, that are con-sidered now by many people very nice reading, that would all be put in the fire. I acknowledge that; I admit it. Tell me, my friends—and are there not a great many fathers of families among any fathers of families among a great you ?--- if one of you found with his little boy some blackguard book, some filthy, vile, immoral book, would you let your child read it? Would you consider that you were enslaving his mind by taking you were enslaving his mind by taking that book from him and putting it in the fire before his face? If you found one fire before his face? If you found one of your sons reading some very beauti-ful passage of Voltaire, in which he makes a laughing-stock of faith, and tries to raise a laugh against Christ on the cross, would you consider you were doing badly for your child—would you consider yourself enslaving him — by taking that book from him and putting it in the fire? it in the fire ?

Now, this is what the Catholic Church does. She declares that people have no right to read that which is against faith right to read that which is against faith and morals; that which is against the truth of Christ—that which is against the divinity of Christ—that in which the pride of the unregenerated mind of man rises up and says: "I will not be-lieve!" And, not content with this, he writes a book, and tries to make every-body believe and say the same thing. writes a book, and tries to make every-body believe and say the same thing. The Church says: "Don't read it." There are some whom she allows to read it. She lets me read it. She lets my fellow-priests read it. Sometimes she even obliges us to read it. Why? Be-cause she knows we have knowledge enough to see the falsity of it, and she allows us to read it that we may refute it. She does not allow you to read it. And why? I do not care to flatter you. cause she knows we have knowledge enough to see the falsity of it, and she allows us to read it that we may refute it. She does not allow you to read it, And why? I do not care to flatter you, my friends. Nothing is more commonly used to lead people astray than a plausi-ble lie. I declare to you that although I think "the truth is great and must I think "the truth is great and must prevail," that if I had my choice given to me, and I could do it without sin—if it were given to me to come out and try to enforce the truth, or to make you be-lieve a lie-I really believe I would be able sconer to do the second; it is so much easier for us to flatter-especially with a lie to flatter your pride-to tell you you are the finest fellows in the world-to tell you you must not be governed by a certain class-that you must not be paying taxes-that you have no right to support an army and navy-that you have no right to pay a class of men to govern you-and thus they go on, playing into your hands, your love of money and your love of yourself. There is no lie among the whole estalogue of lies that, if I were like them, I would not tell you-and I could make you believe it. The Church says there is, in a cer-tain book, an immoral lesson or a lie, and I will not allow my children to read it. There are books published, and I have seen them in the hands of Protestant boys and girls, and the very Pope of Rome has not leave to read them. They are books that contain direct appeals to immorality, direct appeals to the passions-books against both faith and morals, that the Church does not allow to be read by any one. But is this slavery? But the argument against Catholicity is that the men who make scientific discoveries-the men who make around, when it was generally believed to to enforce the truth, or to make you be-lieve a lie--I really believe I would be of the Church! Are they give for the interfy selves, these Freemasons? I will give you one answer-and one is as good as a thousand. Last December twelvemonth, when I was in the city of Dublin, a man came to me. He had attended a series came to me. He had attended a series of sermons I was preaching in our church there. He was intellectual, a well-educated man. He came to me, and said, "I ought to be a Catholic; but the fact of it is, I have been so long away from the scoraments and everything re-ligious, that I can scarcely say I am, even in name, a Catholic. But now," he says, "I feel and I know that I must do something to save my soul." Well, I took him, and instructed him in the sacraments and gave him Aoly -men who said that the world was round, when it was generally believed to round, when it was generally believed to be a great flat plain, were put in prison. There is one answer to that : there is not a single instance in history of the Church joining issue with any minister on any purely scientific subject, and persecuting him for it. If there was not persecuting him for it. If there was not any question of faith or morals involved, she bid him "God speed !" and told him to go on with his discoveries if there was anything useful in them, and noth-ing hostile to religion in them. I will give you an instance : In the sixth cen-tury there was an Irish saint who may sacraments and gave him Aoly Communion, and sent him away. He said that he had never, for years to go on with his discoveries if there was anything useful in them, and nothing ing hostile to religion in them. I will give you an instance : In the sixth cen-tury there was an Irish saint who was a called Virgilins—(in his own country his name was Feargil)—and this man was a great Culdee monk, and a great scholer. The result of his speculations was that he became satisfied in his own mind that this world was a globe—round— therefore, be antipodes — one on that this world was a globe-round--as it is-and that there must, therefore, be antipodes - one on



this side and one on the other side, and that there must be seas between one land and another. He announced this and it came among the scientific men of the day, and fell amongst them, really and truly, as if a bomb-shell had burst at their feet. The scholars of the day, the universities of the day, appealed to Rome against him for having pro-nounced so fearful a theory: they said it was heresy. What did the Pope do? Remember, you can consult the author-ities for yourselves. I can give you chapter and verse if you want them. What did that Pope do? He summoned this man to Rome. He said, "You are charged with a strange dostrine—with saying that the world is a sphere—a globe. Tell us all about it! He did so. What answer did Feargil get? The Pope took him by the hand: "My dear friend," he said, "go on with astronom-ical discoveries,"—and he made him Archbishop of Salsburg, and sent him home with a mitre on his head. This is how the Catholic Church dealt with intellectual liberty when that intellec-tual liberty did not claim for itself a ny. this side and one on the other side, and intellectual liberty when that intellec-tual liberty did not claim for itself any-thing bad, and was void of anything that thing bad, and was void of anything unac-interfered with or was op-posed to Christian faith or morals. Do you wish to make us out slaves because we ought not to get a knowledge of evil? One of the theories of the day is that it is better to lot little hors and give read every. theories of the day is that is read every-thing, good and bad; to know everything. Is it better? Do you think you know better than Almighty God? There was one tree in the garden of Eden, and one tree in the garden of Eden, and Almighty God gave a commandment to Adam and Eve, that they should neither taste of it nor touch it. What tree was it? It was the "tree of knowledge of good and evil." Did Almighty God in-tend to exclude from Adam the knowlhdge of good? No; but He intended to exclude from him the fatal knowindge of good root but he intended to exclude from him the fatal knowledge of evil. A prohibition against reading a very bad book was the first and only prohibition that A lmighty God gave to the first man. "Don't touch that tree," said He, "because if you do you will come to the knowledge of that which is evil." "When ignorance is bliss 'tis folly to be wise." So says Pope. Now, my friends, who are they that

to the people that they were the lords and rulers of the consciences, as well as of the civil obedience of men. We also make this charge against the Catholic Church, that she enslaves her children? Who are they that tell us that the his-torical mother of all the great universi-ties in the old world is afraid of knowlknow that Gustavus, the Protestant King of Sweden, assumed absolute power. We also know that that power grew into iron fetters under Charles V., grew into iron letters under Charles V., who, though not a Protestant himself, but a good Catholic, yet governed a people who were divided in their prin-ciples of allegiance, and he forsook the world for

bring home history to prove that the weakening of the Catholic Church in her temporal power over society has been the cause of the assumption of more power, more absolute dominion students experimentalizing in their cloisters in the Middle Ages, until most of what are called the modern discov-eries were made or anticipated by them and more tyrannical exercise of that dominion on the part of every ruler in eries were made or anticipated by them —who are they who tells us that the Church is the enemy of light and knowledge and of freedom? Who are they? They are the Freemasons of the day! Freemasons. Now, you will allow me, if you please, to retort the assortion on my friends Europe—and, therefore I say that, his-torically, as well as in principle, the Catholic Church is the foster-mother of human liberty. And now, my friends you will be able, by word of mouth, to answer all those who call you slaves be-cause you are Catholics. You may as well call a man a slave because he obeys his father. You may as well say the child is a slave because there are cer-tain laws and rules to govern him. You may as well say that the citizen is a slave, because he acknowledges the Europe-and, therefore I say that, his-Now, you will allow me, if you please, to retort the assertion on my friends, the Masons—Mazzini and Garibaldi and Bismarck—for all these are Free-masons. They all say, "Oh, let us wash our hands clean of this old institution— the Catholic Church. She would make slaves of us all. We must give the people freedom; we mest give them liberty." And then they lay on taxa-tion. Then they tell every citizen in the land that he must lay aside his spade and become a soldier. They tell every man, eighteen years of age, that he is to fight for freedom, and they thrust him into the army. Call you this freedom? Yet this is what they give for the liberty of the Church! Are they free themslave, because he acknowledges the power of the State to legislate for him, and he bows to the power of that legis-

him Aoly

THE CATHOLIC RECORD



3

Daily Wisdom

A priest, recommending a young girl to St. Theresa, as a postulant, praised her angelic piety. But the practical saint asked more than piety in the applicant. "You see, Father," said St. Theresa, "Our Lord will give her piety when she is here, and she will be taught to pray : but if she has no judgment she will never get it, and instead of being of use to the community she will be a drag upon it." Good clear judgmen and common sense are as necessary for the religious life as for life in the world. How could the convents accomplish all the work they do if the religious were not wise and practical as well as pious? -S. H. Review.

How News Is Made

Says the Boston Pilot, speaking of Cardinal O'Connell : The Cardinal on one of his long walks strolled through curiosity into the shipyards at Marblehead. The next

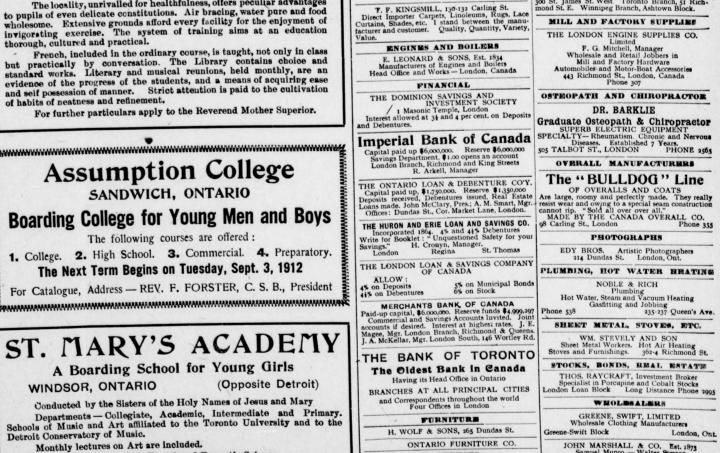
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thorough, cultured and practical. French, included in the ordinary course, is taught, not only in class but practically by conversation. The Library contains choice and standard works. Literary and musical reunions, held monthly, are an evidence of the progress of the students, and a means of acquiring ease and self possession of manner. Strict attention is paid to the cultivation of habits of neatness and refinement.

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