

The Catholic Journal.

Vol. IV, No. 42.

Rochester, N. Y., Saturday, July 15, 1893.

Price, 3 Cents.

OF THE WORLD WORLDLY

Father Clarke's Great Sermon on "Modern Idolatry."

Mammon Not the Only Obstacle to the True Worship of God—Human Codes of Honor as Opposed to the Spirit of Christ.

The Rev. R. F. Clarke, S. J., during his series of sermons on "Modern Idolatry" at the Church of the Holy Name, Manchester, the reverend gentleman said that the various idols which were worshipped in the world were not all of that material character which marked Mammon, or riches, and even in the latter case it seemed rather the

nature which tended continually to corruption and decay. Having referred to the conception of Pagan times he said it seemed as though God had withdrawn from sinful man, and the atmosphere grew fouler and more corrupt, until at length that happy day dawned when Christ came and breathed a new spirit over the face of the earth, and a moral regeneration began. In spite of the renewal of the earth that Christianity wrought they had now to face in the present day old evils which were beginning to be renewed in those countries which had thrown off the yoke of Christianity, in those countries where Protestantism reigned, or where infidelity had made great havoc, even among many who belonged to the Catholic Church. That

ity which characterized the saints there was everywhere a rivalry for the highest place and a spirit of pride which made them look down on those around them. In conclusion Father Clarke said it was the spirit of the world that strove to explain away the miracles at Lourdes, and ascribed them to hypnotism or some other agency little understood, and if it could not succeed in doing that it brought parallels of miracles, or supposed miracles, practiced by the spiritualists and said—he had heard it said—"If we find that miracles that cannot be explained away are worked by the spiritualists, why should we believe in such miracles as the miracles of Lourdes?" They (his hearers) knew that the devil had always been the ape of God and imitated the work of God,

faith, and the calm that follows are the saving graces needful. Otherwise we stand in a desert, crying, like another poet, for the pillar of cloud by day, and the pillar of fire by night.

Fidelity to Grace in Little Things.
We often see a morning that opens bright and fair clouded over before mid-day, and the afternoon, dark and gloomy, ending in storm and desolation. So too there is many a life which opens with the happiest promise, a natural attraction to piety, great graces, good influences, an amiable character, gives hopes that he whom these privileges are given will turn out an eminent servant of God, and love with an ever-increasing devotion the Sacred Heart of Jesus. Yet how often

THE CHURCH AND LABOR.

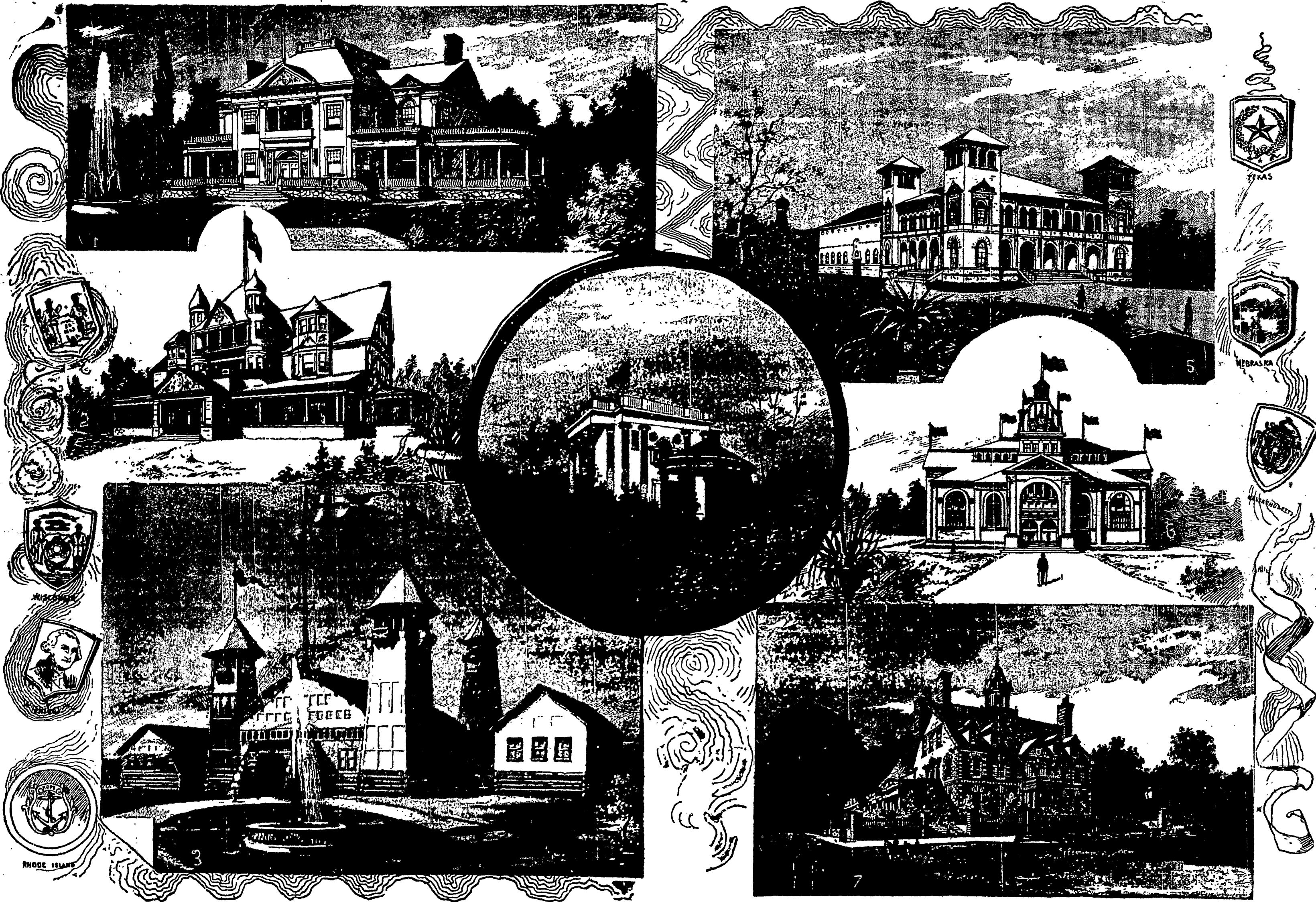
Advice to Catholics in Dealing With Such Organizations.

A Flanders deputy, M. Verhaegen, who attended the general assembly of the Catholic workingmen's circles, or associations, held a few days ago in Paris under the presidency of the Comte de Mun, delivered to the gathering an address in which he pointed a moral that may well be taken to heart by all Catholics. It was this:

That by action and organization Catholics may extend their influence most widely amongst the working classes, but that if they remain inactive the lead which they may hold will be grasped by others who are hostile to them. M. Verhaegen illustrated his argu-

an almost impossible intensity by reason of the Divinity to which it is joined. It is a sensible love. Human joy and sorrow thrilled through His Sacred Heart while He was on earth. It is a love of sympathy. The Sacred Heart thus itself experienced all that we suffer. Each misery has its echo there. Jesus not only understands all our troubles, but each has been felt by Him in His own Person.

Contentment.
Contentment is mental repose amidst providential allotments. It is that equable temper which gives poise of spirit in varying conditions. It is that satisfaction of soul which sees good in every appointment of life, imparting inward peace, restraining complaint, suppressing inordinate desires, and promoting



THE WORLD'S FAIR COLUMBIAN EXPOSITION STATE BUILDINGS. 1 West Virginia. 2 Wisconsin. 3 Washington. 4 Rhode Island. 5 Texas. 6 Nebraska. 7 Massachusetts.

social, moral and political advantages secured thereby which formed the attraction for men's hearts than the mere possession of wealth. There was an idol more subtle and dangerous than the idol of riches—one in the midst of which they lived, which assumed for itself a high standard, and which in some form attacked every one of them. That idol was the world; not the world which God had created, but human society—the world in the sense in which they spoke of the pleasures of the world, of the opinions of the world, and of a worldly life, and they knew that in that sense there was an opposition between the world and God. How came that opposition? Were they not told that God loved the world, and that our Lord came to save the world? Still the worldly society of our Lord's time rejected him and would have none of him, and in the same manner rejected His disciples. St. John described the hellish trinity which represented the world. It was the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life. These were the three principles of the world; these were the formularies in which it was enunciated; these were the motives which it gave and which it put before those belonging to it as principles to regulate their conduct. Why was it that human society was opposed to God? Because when they spoke of human society as the world, they meant human society without God, without the supernatural element in it—human society in so far as it rose in revolt against God. As a person who was confined with others who had the seeds of some disease, and who had neglected the cleanliness which might have averted it, was exposed to a great danger, so in the spiritual order with human society apart from God. It was essentially a society of corrupt men, with a

was the outcome of that mere human reason guided by the codes of honor in which the world delighted as opposed to conscience guided by the Spirit of God. They saw the contrast between those two guiding principles exemplified in the pages of Scripture. King Herod, rather than violate that code of honor by breaking his word to a lascivious dancer, committed the crime of murdering St. John the Baptist. As they might expect, those who acted upon the code of honor laid down by the world rather than upon the dictates of conscience inspired by Almighty God, sadly neglected many of the great virtues, and in particular those of humility and purity. In the ancient world purity was scarcely reckoned as a virtue, though the vestal virgins remained amidst the corruptions of Imperial Rome as a sort of protest in favor of purity; but practically both in Greece and Pagan Rome purity had disappeared from the face of the earth. The world cared indeed for open disgrace but thought little of purity—nay, the world would not believe sometimes that purity was possible; at all events it pretended not to believe it, or to regard it as a sort of ideal at which man might aim but which it was impossible to reach. Again, outside the Church even those who acknowledged the value of holy purity thought little or nothing of its preservation, forgetting that it is almost certain to lead to impure actions; that in any case it filled the imagination with thoughts and pictures which came up from time to time and which prevented that purity which God required in those who love Him. Humility too was not regarded as a virtue in ancient times. It was not included in Aristotle's list of virtues. Our Lord was the model of humility; but in the world instead of the humili-

just as the magicians of Egypt tried to copy the works of Moses. That spirit of the world strove to explain away the mysteries of the Catholic Faith and the terrors of eternal punishment which Our Lord Himself had advanced in terms that could not be mistaken, and did its best to eliminate the supernatural and the miraculous and the wonderful from the works of God in order that in the end it might banish God Himself. But they were Catholics, and their hearts clung not to that miserable world with all its imperfections and corruptions, but to that life that God would give to those that believed in Him.

Modern Unrest.

The miserable story of the suicide near Canterbury, England, of the poet, Herman Stoen, is an unpleasant reminder of much that is unworthy in this present age. His letter to the public betrays an unsettled mind and a morbid imagination, but withal, like his work, a suggestion of genius. Though his estimate of his powers was probably very greatly overrated, there was some justice in his charge that cruelty and undeserved neglect were his fate at the hands of his countrymen. In his death—and when all other means to touch the heart of the British public had failed, he appealed to it in the one irresistible manner that was left, he touched its love for sensationalism. What poetry and genius could not win, a rude shock and the voice of the newsboy achieved. This is evinced in a certain way the headlong, merciless spirit of the day which yet is easily arrested by catch-cries. But there is a grave truth facing us. We want more peace and the touch of abiding religion. For the morbidness, tension, unrest, and pitiless indifference, that to many minds represent the nineteenth century

the brilliant promise comes to nothing, or pelt to nothing. The soul which might have risen to a high degree of sanctity, enjoying continual peace and joy, is still battling with passion, anger, sloth, impatience, self-indulgence, vanity, distastes for the things of God, jealousy and ill-feeling, uncharitableness in thought and word. How is it that so little progress has been made? How is it that the Sacred Heart of Jesus has been disappointed of His desire for a complete possession of the heart that He loved? Alas! it is the old story of infidelity to grace in little things.

A Good Mistress.

A good mistress is one who treats her servants with kindness, sympathy and consideration, never forgetting their long hours of work, and their need for rest and recreation. While insisting upon respect and attention, she encourages them to look upon her as a friend. She never finds fault in the presence of a third person, and never gives an order without seeing that it is properly carried out. She knows enough of household matters to be able to show each servant practically how her work should be done, when necessary. She never stint the supply of food, but she resolutely sets her face against waste and extravagance. She portions out the work of each maid carefully for each day in the week, and makes all duties clear and definite. She never listens to gossip, and never "nags." In a word, she treats her own servants as she would wish her own daughters to be treated should they ever be placed in a similar dependent position.

A genial man is both an apostle and an evangelist—an apostle because he brings men to Christ, an evangelist because he portrays Christ to men.

ment by a historical sketch of what has taken place at Gand within the past thirty years. At the commencement of that period the laboring classes were discontented with their wages, and an energetic group of Socialists arose amongst them. They founded a paper to diffuse their views, and soon they acquired an ascendancy over the mass of the toilers. They also devoted themselves to practical schemes of beneficence. They established various co-operative and mutual aid societies and a powerful association, the Voortuut. In 1887, when councils of industry and labor were provided for by law, the Socialists then carried everything before them at the elections. But the Catholics who had been apathetic were stimulated to action. The Congress of Liege, which took place soon afterwards, gave an impetus to their social movement, and such was the progress of their organization at the last elections of the Council of Industry and Labor that the votes recorded for their candidates were largely augmented, and they won a number of seats from the Socialists. It is manifest that if the social policy outlined in the Pope's Encyclical is to be carried out successfully by Catholics they must everywhere resort to such practical measures as have been adopted by their co-religionists at Gand.

The Love of the Sacred Heart.

The love of the Sacred Heart differs from the love which God bears us, inasmuch as it has certain characteristics impossible to the uncreated nature of the Infinite God. It is a human love. It is the heart of one Who is really and truly Man. Hence the love of His Heart is that of a heart that beats with pulsations like ours. It has all that belongs to human love raised to

happiness, it consists not in the addition of more fuel, but in the subtraction of some fire—not in the increase of goods, but in the diminution of covetous longings.

DOMESTIC READING.

The soul of an action is its motive. An indifferent man is a doomed man. To give up struggling is to give up God.

If roses have thorns, thorns have roses.

To float in the rapids is as dangerous as to row towards the falls.

A man may be great by chance; but never wise nor good without taking pains for it.

The more humble we are the more kindly we shall talk; the more kindly we talk, the more humble we shall grow.

The most knowing man in the course of the longest life will always have much to learn, and the wisest and best much to improve.

The devil's war is better than his peace. The natural result of seeking riches is anxiety and care. The result of seeking God is love, joy and peace.

He is no whole man until he knows how to earn a blameless livelihood. Society is barbarous until every industrious man can get his living without dishonest means.

Be sure of this, that no human creature will be found saying sincerely: "Our brothers on earth," unless they have said previously: "Our Father who art in Heaven."

There is no means by which a creature can so taste and be illuminated by truth as that of humble and continued prayer, founded on the knowledge of God, and of self.—St. Catherine