## CATHOLIC DEMOCRACY IN AUSTRALIA.

**An Interview With Cardinal Moran.**

I should think that a journalist would have as much ease in inducing the Pope to submit to an interview as your correspondent had during the past few weeks in approaching a distinguished member of the Sacred College—Cardinal Moran—who directs the Church and shapes its policy in Australia. I should not, however, take the credit of overcoming the preliminary difficulties which have proved too much for so many ambitious pressmen, for that part of the work was performed for me with infinite trouble by the Mayor of Sydney, Sir W. P. Mouning.

Cardinal Moran is recognized as one of the great minds in the Church, and he is believed to be in an especial degree in the favor and confidence of the Pope. He is in his sixty-fourth year, and in the ninth of his Cardinalate. Of more than medium height and build, with a strong, grave, and ascetic countenance, he wears with dignity his purple robes, and stands out as one of the most interesting and important figures in the religious, social, and—as some will have it—political life of Australia. In his habits he is studious, and in his tastes severely simple, though the people have erected for him a grand palace by the sea at Manly, a short distance from Sydney. St. Mary's, his city residence, behind the Cathedral, is like a deserted house. But he is generally to be found there, safely guarded in the outer chambers by an elderly, clean-shaven, blarney-proof Irishman, and attended by his faithful secretary, Dr. O'Haran. The furniture in the hall and in some at least of the rooms would disgrace any other man. The oil-cloth, now old, was never of the best quality, and the seats in two or three of the chairs have long ceased to serve a useful purpose. But under the Cardinal's care the Church is not only religiously alive, but making wonderful material progress in the South.

Dr. O'Haran led me up a flight of stairs and showed me into a large room, the walls of which were lined with books, and with one or two pictures, apparently copies from works of the Old Masters. I had not been sitting long at the table when I heard the rustle of purple and his Eminence glided quickly into the room. He received me graciously, and I commenced the interview at once by saying that he was perhaps interested to learn, from a Westminster *Gazette* article, cabled to the Sydney papers, that the Primate of the Anglican Church was fairly satisfied with the education systems of Australia.

THE PROBLEM OF EDUCATION THE REAL PROBLEM.

"I had many conversations on the subject with his predecessor, the Right Rev. Dr. Barry," said His Eminence. "He looked on religion as an essential element in education, and he publicly declared in many of his addresses that the stand the Catholics had taken was the proper one. Of course, we regard the problem of education as the real problem of society at the present day.

"We consider that if the children are allowed to grow up without religion, or in indifferenee to religion, the future of the nation must be tinted with the same impiety or indifference, and that — particularly to-day — nothing can be more detrimental to the true interests of society than the growth of irreligion. The wealthier classes can provide means for having their children trained in religion and piety, independent of scholastic training, but for the great mass of the people the only education is that afforded by the Public schools. Nowadays the mass of the people cannot be overlooked, not only as an element of society, but as a governing element. The people are the ruling power, and if Democracy is allowed to be tainted with Socialism, or irreligion, or impiety — by whatever name it may be called — the future of society must be sad indeed."

"But," I said, "the Church does not surely regard Socialism as another name for impiety?"

"I do not wish to include under that name Christian Socialism," he replied. "I mean that 'Socialism' which corresponds with Communism in France, Nihilism in Russia, and is known by other names in different parts of Spain and Germany. Impiety is at its root, and its fruits present all the bitterness of that impiety."

"Then," I said, "the educational question is a matter of great political importance to the Church?"

CATHOLIC EDUCATION.

"At present," replied the Cardinal, "it is practically not discussed. The Catholic clergy and the Catholic body do not desire to interfere in any way with those who are content with the Public school system. We all feel that, logically speaking, considering the principle upon which the system rests, it should bring indifferentism and ruin into social life amongst us, but we also know from experience that, through the influence of parents and many other social influences, these evil principles do not always work out to their logical conclusions. As you probably know, our convent schools and those conducted by the various brotherhoods are not only religious schools, but they compete in every branch of the curriculum with the best of Public schools, and at the public examinations very many children from our religious schools carry away the prize. As regards the future, it is difficult to foretell what may be the educational system twenty years hence. One thing is certain, that the permanence of our Catholic schools is secure, and in our Catholic schools I trust the educational as well as the religious training of our children will attain that perfection to which all our endeavors are directed."

"You still hope for State aid?"

"The political future," the Cardinal replied, "is necessarily uncertain, but I am convinced that the time will come when the Australian Governments will recognize our Catholic schools and will do justice to our excellent Catholic teachers. It has been more than once proposed by very distinguished Protestants that the Catholic schools in the matter of secular education should be recognized, and that they should receive compensation from the State for the secular results achieved. Should that be granted at any time the demands of the Catholic body will be in a great measure satisfied. They have never asked for more."

THE SOCIALISM OF THE CHURCH.

As the Socialists are always knocking their heads against the Church in Australia, where the social question is with us day and night, I asked the Cardinal if he would not like to see a change in the present order of society.

"The Catholic Church," he said, has always been the Church of the people. Although she labors for her class, if any class merits her predilection more than another it is the poor. We have had the poor always with us."

"The poor no longer love their poverty," I remarked.

"No," he replied, "and the sympathies of the Church are with those who are using their endeavors to lift up the vast numbers who are in poverty, and to alleviate the misery that prevails. In a country such as Australia, with its boundless resources, there is abundance for every class, and the efforts of the Government and of philanthropists should be mainly directed to bring that abundance within the reach of those who have been hitherto excluded from it. But the Church would be far from wishing to deprive anyone of his property or to pull down the wealthy classes. We would rather wish to lift up those that are in indigence, that all may partake of the abundance which nature supplies in this favored country. That which is often spoken of as the antagonism of the laboring classes against employers, so far as it merits the approval of any sensible man, is in many ways a misnomer. It is rather an antagonism to the unjust dealings of employers, to unfair monopoly, and to the greediness of many who are in the possession of wealth."

THE IRISH AUSTRALIAN.

"I suppose Your Eminence has no reason to be dissatisfied with the social condition of the Irish Australian?"

"No. The Catholic body are mostly Irish, or of Irish descent; but we have representatives from almost every country. I could not very well say what proportion of the unemployed may be Irish, but I don't think the Catholics are more numerous or so numerous in the ranks of the unemployed as other denominations. For instance in the Pitt Town Labor Settlement and in other efforts that have been made to relieve the unemployed, as far as I can learn, the proportion of Catholics is about the same as our numerical proportion in the census of the country. The last census, that of 1891, makes us a little more than 25 per cent. of the population. Looking to the public position of the Catholic people, they are seen to be able to hold thesr own in all public offices, in the professions, and in the private and commercial enterprises of the country."

IRISH HOME RULE AND AUSTRALIANS.

We then exchanged views on the present position of Ireland, and the Cardinal said: "The Irish in the Colonies and Colonials of other nationalities acquainted with the positlon of affairs in Ireland are quite agreed that some form of Home Rule must be granted to the country. A great many may have different views as to the details; some find fault with Mr. Gladstone's measure, just as many at home regarded some of his proposals as unworkable; but all agree that some form of Home Rule must be granted to the people."

"A prominent statesman," I said, "wrote to me some time back to the effect that Home Rule would be a message of peace not only to Ireland, but to the people of the British Colonies."

"The people are already united here," he remarked, "with the exception of those who are known as the Orange body, but they are few. The Catholics and Protestants, in all religious, social and philanthropic movements, are most peacefully united, and I am happy to see that our leading Catholics show anxiety to promote that happy concord. I don't think the Home Rule question will affect these relations in any way. The great majority of our Protestant citizens have as keen a sympathy with justice to Ireland as any of our Catholic citizens. The Irish-Australian natives," the Cardinal added, "are as enthusiastic as the most ardent lovers of Ireland that have come direct from the home country. A great many of them are well instructed regarding the past history of the country. They know the wrongs that Ireland has suffered, and they rejoice that at the present day there is such public sympathy throughout Great Britain with the efforts to redress those wrongs."

THE PRIEST IN POLITICS AND ANTI-CATHOLIC MOVEMENTS.

At this point there was a pause in the conversation. His Eminence looked at me with an encouraging smile. "There are other matters upon which you wish to talk?" he said.

"Well," I replied, "I do not know whether I should ask you for an explanation of the charges made in some quarters that the priests exercise an undue influence over the politics of the country."

"The clergy as individuals have their rights just as any other individual in this free country," the Cardinal answered, "and they are equally entitled to follow their conscientious convictions — but without exercising any undue influence in regard to others. As regards myself, personally I take no part in politics. Neither the Free Traders nor the Protectionists have ever as yet been able to discover whether I am a Free Trader or a Protectionist, and," he added, smiling, "it will be some time before they make that discovery. A great number of Catholics are Free Traders. Some of the leading Free Traders in Sydney are Catholics. Om the other hand, very many other Catholics, and some of them leading men in the political party, are Protectionists. They are all my friends."

I referred to the anti-Popish plots which have lately been attracting attention in America, and the Cardinal said: "We have quite a different class of people here from those who wage war against the Church in the United States. The United States for many years received not only very many excellent citizens, but, against the couutry's will, a great deal of the social scum of Europe. When the various revolutions were put down, in 1848 and 1849, the enemies of all society and of all religions made their way in thousands to the United States. And ever since the scum of society in Italy, France, in Belgium, and in Germany, not to say Great Britain, have endeavored to plot against the Church in remcte parts of America. It is fully verified in them what one of the old writers say: 'You may change your sky, but your principles and your dishonesty will remain the same.' But here in Australia we have the advantage. We are too far away from the home countries for many such men to find their way hither, and we have a strong Government to deal with those scoundrels. I am glad to say that our Catholics disassociate themselves entirely from such men. For instance, a few years ago, during the celebration of Her Majesty's Jubilee, efforts were made to get up some anti-social demonstration in Sydney, but it provcd a complete fiasco. They mustered all their strength at a public meeting, and I heard subsequently from one of the leading representatives of the Crown in Sydney that not a Catholic Irishman was to be found at that meeting.

RELIGION IN AUSTRALIA.

"Of religious sentiment in Australia, what," I asked, "is the openion of your Eminence?"

"Undoubtedly," he replied, "in the Protestant Church, with its various denominations, there is a general feeling of indifference, Some leading Protestants, holding responsible places of trust in their respective churches, in conversation with myself, showed that they had no sympathy whatever with the distinct doctrines of the Anglican Constitution—for instance, with the Divinity of Our Blessed Lord. They are merely Protestants, which is a very convenient name for designating a fashionable style of religion, but beyond the name, a great many of them have very little knowledge of Protestantism and little sympathy with its teaching. That indifference has made no headway whatever in the Catholic body."

"In an interview with the Primate, I referred to the system of education which you have established, and he thought that the spiritual pressure brought upon the people might be taken as an explanation of the material advancement of the Catholic Church."

The Cardinal smiled. "Well, no spiritual pressure is brought to bear on the people," he said. "The advancement is due to their own union with their pastors, and their own desire to promote religion and the various duties of charity and education which are linked with religion. I would consider that the sufferings of the Catholics for the faith in Australia in the first fifty years of the colony has had a great deal to do with their present marvellous spirit of religion and sacrifice in upholding every interest of religion. In these fifty years to which I havo referred the priests were true martyrs and confessors of the faith, and many a leading Protestant still living has spoken to me in admiration of the devotedness shown by them in ministering to their flocks, in spite of the difficulties which then hindered the ministry. The Catholic feeling of the people could not but correspond to that heroism and devotedness on the part of the clergy, and hence, with the clergy and their flocks truly united, we look with confidence to the future."—J. Tighe Ryan, in Melbourne Advocate.

### "Why is he so Irritable?"

This question is often heard and nearly as often unanswered.

It is not always remembered, as it should be, that the occasion of ill-temper and irritability is often to be found in the physical condition of the persons affected. What is the use of trying to "harmonize" a man whose liver has gone back on him? If a man is tortured with rheumatism, how can he be expected to be affable and agreeable? Can a confirmed dyspepsia be expected to be cheerful and always ready to tell a funny story? The only way to remove the difficulty is to get at the cause. Dyspepsia, rheumatism, impure blood and liver troubles yield to Hood's Sarsaparilla; this is why it is an effective tranquilizer, a peaceful messenger, and a preventive of domestic quarrels.

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## FLOWERS FOR THE ALTAR.

**A Plea for the Use of Nature's Products Exclusively—The Privilege of Supplying Flowers, for this Purpose.**

Kind reader, permit a one-sided chat on altar decorations.

The late Mother Angela, Superior of the academy at Notre Dame, Ind., would not allow artificials on any altar at St. Mary's and forbade, I was told, their use to the Sisters of the Order. Hence, from the Atlantic to the Pacific, in their academies, asylums, hospitals, and where they conduct parochial schools—the Sisters of Holy Cross having the care of altars — never is there seen a paper or cloth imitation of nature, or any of those flat-backed, stiff, puritanical-looking bouquets, oftentimes a caricature of flowers, but always the decorations, if any — and I never saw them absent — are from nature's furnishing. Sometimes, simply weeds; yes, literally weeds of pretty foliage would find their stems well submerged in water contained in a nice vase, and despised by many, were yet allowed to droop as lovingly as rare exotics about the tabernacle.

In way off Utah, at an altitude much nearer the blue heavens than Toledo, where these Sisters have a prosperous school in Park City, and care for the church of that silver mining camp, the sides of the Rockies abound in most exquisite wild flowers. The columbine of our garden is there in the greatest luxuriance, from deepest coloring to the tints of purple, red, yellow, and of snowy white; the scarlet squaw-pink is all ablaze every where, and countless other flowers and vines, such as we never see this side of the Mississippi. The miners, grimey externally, but with great big royal hearts, pluck them on returning from work, thus saving many from being crushed by their enormous and heavily-nailed shoes.

As the one lady boarder, I used to receive enough to decorate a dozen altars, with an abundance left over. Never was there a dearth of flowers in this church. The children were trained to bring floral offerings. At one place, attending Mass, I remarked that daily a lady would come in a few momonts before service began, and festoon the tabernacle with morning glories, which in their silence looked sensitively conscious of the great privilege of being thus closely present during the descent of their Creator upon the altar. It inspired devotion to gaze upon them.

Golden rod may be thus utilized, and coarse brown cat-tails intermingled with ferns, stalks of golden wheat, the sweet briar shrub, and even small branches of various trees and bushes, whole bushes of the wild rose in full blossom, the ox-eyed daisies both white and yellow, ferns growing in the tin fruit cans, daintily disguised with coverings of tinted paper fluted and fluffed. These ferns seem fond of uncoiling their feathery beauty in the shady cool of the sanctuary, so like in "Cathedral shadow" to their forest home; nor do they disdain to allow a few bright cut flowers to find resting place for their stems in the moist soil, given them in which to grow.

How is it then, in the season of summer particularly, some churches are left so barren of flowers, since neither quantity nor quality is requisite? Two or three of the most indifferent of blooms, as the red clover and the white clover, with their acceptable fragrance, bunched together with various grasses, which are often found even on the streets of a city, have given a halo as it were, being tuch an humble token of remembrance; when a studied design (and high priced) from the hands of a florist but pleases the sense of sight.

At most homes a few flowers at least are cultivated, and two or three furnished by each family of a congregation would be ample for altar decorations. One mother allowing her daughter a certain amount of money weekly with which to buy flowers for personal decoration, suggested to her that a few of the prettiest should go to the Blessed Sacrament. Communicating this idea to several companions whose mothers were equally indulgent, twice a week thereafter was placed a fresh bouquet on the altar—loves offering from the five young maidens to their hidden Lord.

In St. Francis de Sales' church since June 1, at each Friday and Wednesday evenings' devotion, a rather sad-faced woman, accompanied by a fragile child, are always present, the little one bringing flowers, closely clasped in her emaciated hand—sometimes but a very few, at others a nice bouquet. The congregation having retired she takes her offering to the feet of the Sacred Heart of Jesus. I thank that child from my heart for the edification thus communicated.

It shall be my pleasure, so soon as time shall permit, to visit the Immaculate Conception church in Toledo, and enjoy with its enterprising parishioners what the loving and reverent hands of the Tabernacle Society have provided. I feel grateful with them that Rev. T. P. McCarthy established such a means for cultivating what is best in our natures, in addition to thus sweetly showing honor to our Divine Lord. All privileged to work within the sanctuary — religious or laity —so near to the hidden presence of a God of love, charity and gentleness, must become more refined and cultured thereby. Even the crude, uneducated fishermen coming in contact with the God-man of perfect refinement and culture, during those three years of his public ministry, must certainly have grown less uncouth, less rude, and abrupt of speech and manner, until at length in tender regard for the feelings of all, likely were painstaking not to wound by slightest word even the humblest and most despised. Adopting their Master's motto in practice: "A mild answer turneth away wrath."

MARY E. SMALLEY.

Toledo, O., June 19, 1894.

## "WHITTLING DOWN."

**So-Called "Liberal" Catholics Who Minimize Church Teachings.**

We told in this column some time ago, about the young woman who wished it understood, when she was away from home, that though she was a Catholic, she was a "liberal Catholic." This turned out to be a very poor policy, and her companion, who stood manfully to her guns and made no bones about being a Catholic, gained the liking and respect of the household sooner and in a greater degree than she did.

There are other Catholics who make a mistake very much like this. They do not say that they themselves are liberal Catholics, but they devote themselves to trying to show how very "liberal" the Church is.

For this purpose they "whittle down" the doctrines and discipline of the Church, trying to make out that Catholics are "not so very different from other people, you know," or that, "after all, when you come down to bottom principles, we're all pretty much alike."

Such persons do this from a very good motive. They are anxious to see outsiders favorably impressed with the Church, so that they may perhaps be converted, ard they wish to make the path smooth and easy and to do away with all unpleasant and unfavorable ideas about the Church. This is, we repeat, a good motive, but it is a mistake all the same.

A somewhat noted convert to the Church has just written an article in which he says that Protestants are not kept out of the Church by the Church's demand that they shall believe a great deal and make a "big act of faith." What Protestants really want, he says, is to be shown *why* they should be Catholics, and if convinced that they ought to believe what the Church teaches, they will believe in all without trouble.

So it is plain that in such cases the "whittling down" is needless and a mistake.

Usually, however, the Catholic who "whittles down" does it from fear of displeasing somebody, or in order to prove that he is "enlightened" and too wide-awake to believe what the outsider thinks to be old-fashioned or superstitious. He will try to show that a Catholic can be an out-and-out evolutionist, believing all that the extreme evolutionists teach about the origin of man; theories which evolutionists themselves admit have not been proved at all, and which are advanced for the simple purpose of destroying belief in a God.

He tells his friends that "mixed marriages are all right; the Church doesn't really forbid them." He sometimes eats meat on Friday and says: "The Church is always reasonable, you know." He shows that the doctrine, "out of the Church, no salvation," really means nothing at all, because if you're a sincere Protestant you're just as well off as if you were in the Church. And so he goes on, whittling cown, paring off, explaining away, till you would suppose that our divine Saviour suffered and died and founded His Church merely for the sake of telling men that they might belong to it or not, and that its teachings do not mean what they say, but something altogether different. This is something that they have no right to do, and it is very poor policy also. Tell the whole truth about our religion, without fear or favor, and outsiders will respect you more and think far more of the Church.—Sacred Heart Review.

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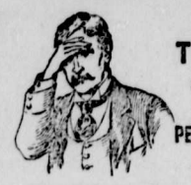

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