

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XV.

LONDON, ONTARIO, SATURDAY, OCTOBER 28, 1893.

NO. 781.

The Babe That Died.

My hands are idle—let them fold
These fingers now at rest
My arms are empty—let them hold
This cold cheek to my breast
And let me press these silent lips
So pale and oh, so sweet
Life's pathway stretches up the cliffs
Scarce touched by these small feet
Life's rugged pathway winding far
Through thorns and shades and sin,
Might lead my little treasure where
No eye might follow him
And I might stretch my empty arms
In vain and vain appeal
To call him back from love that harms
And joys that bring no weal
My love, my pearl, my diadem,
His joy my grief sufficed,
I hold the casket but the gem
Adorns the crown of Christ
My heart throbs hard with mother grief,
My lips are still with pain,
I weep, but faith brings this relief—
It is my baby's signet—
—C. P. Murphy.

ARCHBISHOP RYAN'S ADDRESS

During the week of the Catholic Congress at Chicago, and in the adjoining hall of the same building, the nineteenth convention of the Catholic Young Men's National Union was held. Besides hearing the speakers secured in advance, the delegates were favored with a number of bright impromptu speeches from distinguished Bishops and laymen. Judge Morgan J. O'Brien, who did effective service for the National Union in its early years, presented to the Young Men cordial greetings from the Catholic Congress. Archbishop Ryan's address made a profound impression.

Archbishop Ryan spoke as follows: In reply to a letter inviting me to this congress of young men, I promised to be present, but I did not promise to deliver an address. Now I find myself introduced, with an earnest request to speak to you, and, therefore, I must, at least, say something. When I came into this hall, someone, I don't know who, came up with this badge of your Union, and, as it was the badge of a young man, I felt proud to have it attached to me (applause) so as to be a visible contradiction to any insinuation of my being an old man.

Now, I am very happy to meet the representative young men of this great country, and the very title and motto of your organization suggests to me something to say to you. You are the Catholic Young Men's National Union. Each word furnishes a thought. First of all you are Catholics. Our allegiance to God comes first, and in proportion to our loyalty to God will be our loyalty to our country. (Applause.) We are bound by our loyalty to God to obey the laws of our country. Those who offend against the law offend against the higher power of God, as St. Paul assures us. Therefore as Catholics we must be good citizens, and as our loyalty to God comes first, so the name Catholic properly comes first in the title of your organization.

And then, you are young men, men of promise, men who are to be the future directors perhaps of the nation, the bone and sinew of the Twentieth Century. You are here in the morning of life, here in the spring-time of your days, here with the flowers of promise blooming around you, fresh, free, noble, hopeful American young men. (Great applause.) With such splendid careers, as this country holds out to its youth, you have reason to be hopeful and to be proud of your position before the world, as the young men of our progressive and intellectual nation. As Catholic young men you should remember that whilst our Lord regarded all human souls with tenderness, He had a special love first for the little children whom He commanded to come to Him, and then for the young men. "The disciple whom Jesus loved," St. John, was, as tradition tells us, the youngest of all the apostles. On one occasion another young man came to Him, and the Evangelist tells us that "looking on the young man, He loved him." The Christian young man, the pure young man, with physical strength, the "vigor castitatis," and intellectual strength and power of imagination, power of reasoning, and these powers in their prime, must attract the love of God and man; he stands out as the hope of the century; as he is the object of the love of Jesus Christ Himself, whose heart goes out to him. Looking at the young man of the nineteenth century, as He looked at the young man of the first century—our Lord loves him.

The next words of the title of your society are National Union. The young man in his Catholicity belongs to this National Union. Next to the love for God, must be your love for your country. It is a virtue, and when elevated to the supernatural order it is a virtue in that order. God Himself has planted that love in the heart of man, and that love must ever shine forth. When the patriotic American young man is charged with being a foe to his country and its institutions, unless restrained by Christian forbearance, his first reply might be a knock down argument against the calumniation. (Great applause.) We love our country. Its constitution is more like the constitution of the old Church, and its genius more like to the genius of our Christianity than

that of any country upon this earth (renewed applause), and, therefore, should the heart of the Catholic young man love the nation, be proud of the nation, rejoice in its joys, glory in its exultation. When he sees here the assembly of various peoples of the earth at the great exposition, the American young man feels prouder of his own country, for though it may not have as long a history, as the history of those ancient peoples, it has a more glorious history, sullied by fewer records of crime. The young man is thus national while he is Catholic, and loves his country, whilst he loves his God. (Great applause.)

"God and our Neighbor." That is your motto. God first, the neighbor, for the neighbor's sake, and also and above all, for God's sake. The supernatural motive of love does not destroy the natural, it intensifies it, it elevates it, and, therefore, when we say, "God and our neighbor," we speak in harmony with nature and faith. God, by planting this impulse of affection in the human heart has given His benediction to that impulse, and we love and serve God Himself in loving and serving our fellow-man for His sake. Remember, then, your title and your motto. (Applause.)

I hope, gentlemen, that there will be union on your final resolutions. I hope that in your deliberation and in the expression of your opinions there will not be union; because independent men cannot meet and be perfectly alike in all their convictions. There must be a difference of views, there must be some conflicts. But reason all points out in Christian charity. Be brave. Do not yield through over amiability. A few evenings ago, the Archbishop of Wellington, in New Zealand, speaking in this building, of the saying of Sidney Smith, at the time that the chiefs of New Zealand were supposed to be cannibals, that no missionary should go out there until prepared for the consequences of his venture, because no New Zealand chief thought of inviting another to dine unless he had some roast missionary on the sideboard. Now, I believe, it is the same Sidney Smith, who, speaking of a very amiable clergyman, who agreed with everybody, who had no mind of his own, no convictions to clash with the convictions of others, said, he ought to go on this mission for the benefit of some dyspeptic chief, because if a New Zealand chief should eat him, he would not, after being eaten disagree with him." (Laughter and applause.) We want no such amiability as that. Mind will clash with mind and the occasional flash of fire will come out, as from the striking steel and flint.

Be brave, be Americans, be independent, say what you think, no matter though you may disagree with others. But this should be in all charity. Hear the opinions of others. Remember that you have unitive powers within you that are not in other organizations, and these unitive powers come from your religion. With the spirit of charity, the motive to do good for yourselves and for your neighbor, to do honor to God, and to benefit your fellow-men; if these supernatural motives are kept before you, you will unite the sooner, because you will see the truth from the same standpoint, as Catholic young men (applause).

Coming here this morning, after the Pontifical Mass just celebrated, coming here from the sanctuary to the hall of deliberation, and first of all as I have seen you kneeling down and asking the God of light to illumine your young hearts, you will surely receive the benedictions of Truth itself. Your resolutions, the result of your deliberations, will be blessed by Almighty God. You will go out from this hall to enjoy these blessings in your various walks of life. Be loyal to your God, and loyal to His truth, and diligent in the reception of the sacraments of His Church. You never will suffer—as people have imagined—you never will be left behind in the progress of the age, because you are Catholics.

Look to those who have lately become so prominent before the world, in political life here; some of them prominent Catholics, consistent, pious, practical Catholics. In the future, no matter in what walk of life you appear, bear this in mind. Many of you may not, perhaps, be called to conspicuous political positions; but whether as men of business or as professional men, remember that the eye of the outside world is upon you, and the more loyal that world sees that you are to God and to your convictions, the more confidence will be placed in you. Prejudice is dying out; the old hatreds are melting away. Men look into each other's faces, and trust each other more than they did of old; and, therefore, your religion will not stand in your way. Do all in your power to honor the name of Catholic. If you are elevated in the political world, remember that the profession of politics has its ethics, and learn that, as public men, you are accountable to Almighty God, in a manner second only in responsibility, to those who stand in His sanctuary. This responsibility arises from the vast interests committed to public men. Read on this subject the passages in the writings of Edmund Burke, the greatest philosophical statesman. Learn the sense of right, even unpopular right. Learn

how to be right in spite of party. Learn to realize that one of the noblest things ever said by a public man, was this: "I had rather be right than President." (Applause.) Be right in the face of unpopularity, and I can give you no greater public model of the tenacity of the right than the man who has faced the prejudice of race, the prejudice of religion, all that could terrify the mere timeserver. I would hold forth the example of Mr. Gladstone. (Applause.) A high conception of your duties as public men, such a high conception as Mr. Burke entertained and expressed, with a courage and loyalty to truth in spite of unpopularity, with a consistency in apparent inconsistencies, you will find in Mr. Gladstone, for a sense of responsibility in a high position for a consciousness that the public man holds a trust for which he is accountable to God and the people—in that sense of responsibility I know no man who is a better example than Grover Cleveland, President of the United States. (Great applause.) The first time I heard him speak in Philadelphia—I had never before seen him—every line of his face, every tone of his voice, and every expression of his heart tended to convince me that he was a public man, who felt himself responsible to God and to the nation. This sense is what our public men need. I hope then this supreme consciousness of responsibility, this loyalty to truth, this high conception of public life, if you are ever called to such positions, as you may be, will ever characterize you.

I did not intend to keep you so long. I shall only give you the apology of the celebrated Pascal in one of his celebrated letters, "Excuse this long letter," he said, "for I have not time to write a short one." (Laughter.) If I had calculated on speaking this morning, I could have condensed and arranged and not have delayed your business. I close by saying that I am with you, head and heart, and, if necessary hand, in this great union of the Catholic young men of America. (Prolonged applause.)

WHAT WILL THE LORDS DO?

The London letter of the Boston Pilot says: To complete the survey of the situation as it stands and as it is likely to develop in consequence of the throwing out of the Home Rule Bill by the Peers, it is necessary to consider one other alternative which I have alluded to more than once but not fully set forth. That is the possibility of the peers throwing out the English as well as the Irish measures of the present Government. I have hitherto proceeded on the assumption that the Lords will discreetly hedge on the English measures, passing some of them and endeavoring to make some capital out of the fact, while reserving their full patriotic obstinacy for the Irish measure alone, whose popularity with the English voter they believe is daily waning; or even, as Mr. Gladstone and Lord Rosebery have invited them, enter into a deal with a view to passing a less "swathing" Home Rule Bill (should they find opinion strong in its favor), in return for easier terms on something else. This hedging policy I believe to be the more probable assumption. It would certainly be, from the Lords' point of view, and that of their party, the Tories, the more adroit game. But it is quite possible that they may turn out to have been blooded up to a bolder policy by the apparent tameness with which the country has received their action on the Home Rule Bill. A speech which Mr. Goschen has delivered this week throws out a significant hint of this possibility. Most of the English measures of the Liberal Government are really more hateful to the Lords than the Home Rule Bill. They go in the direction of curtailing the privileges of "the classes" and increasing the area of democratic power. When it comes to the scratch, the Lords, I believe, will swallow anything sooner than defy the prospect of their own annihilation. But should they come to the conclusion that their own annihilation is really not in question, they may very well screw themselves up to make a stand on behalf of the classes all along the line. They may throw out the Registration Bill, the Parish Councils Bill, the Welsh Disestablishment Bill, and whatever measure the Government may introduce with a view to securing the principle of "One Man One Vote." Should they adopt such a policy, it becomes important to consider how that would affect the situation from the Irish point of view.

From the Irish, and indeed from the Radical English point of view, this is the course one fervently hopes that the Lords will adopt; for such a line of action would generate a real tide of passion in England against the institution. It would then become a question of fighting the House of Lords not for the sake of the Irish, but for the sake of the English people. This, as I have already endeavored to show, would make all the difference in the world. If the House of Lords is complaisant on English legislation it will never be ruined for throwing out an Irish Home Rule Bill. But if it presumes to deny to the English masses legislation for which they are hungering and thirst-

ing, then indeed the old Adam of the English democracy will be aroused and there will be such a movement against the "hereditary and irresponsible chamber" as that which forced the Reform Bill down its throat in 1832. The result of such an agitation would in all probability be the surrender of the House of Lords as in 1832 and on all similar occasions in its history; and the chamber would be reformed or curtailed in its privileges rather than abolished—for compromise is of the essence of the British genius. But the main point is that the momentum of such an agitation—if the Irish representatives do their part in keeping forward their own cause and not allowing it to get submerged in the midst of a "social" programme—will suffice to carry Home Rule to victory, in the shape of a much stronger measure than the one which the Lords have now rejected. It will enable the English Radicals, too, to carry a far larger series of reforms than they have now upon their list, and to go much further and much quicker towards the goal of full democratic emancipation than they will be able to do if the Lords adopt the line tactics which their more astute advisers are recommending to them.

To sum up then: There are three alternatives on one or other of which the future of the situation will turn: (1) Either the Lords will compromise on the English measures of the Government and resist only Home Rule; (2) or they will compromise on both English measures and Home Rule; (3) or they will compromise on neither, but make a stubborn stand for the classes as against the masses all along the line. In each of the three alternatives the one vital essential from the Irish point of view is the action of the Irish representatives themselves. The Irish cause, as I have said before, and as I desire to repeat, is now about to be thrown back upon itself as it has not been for the past nine years. If, as in the first alternative, the Lords please English legislation in regard to English legislation, it will be the duty of an Irish party to prevent English opinion from forgetting that there is an Irish question, or from imagining that Ireland does not "block the way," or that the English Parliament can ever have an easy time and plenty of English legislation until the Irish difficulty is first removed. If there is going to be a settlement of the Home Rule question by means of a compromise between both English parties, it will depend solely upon the Irish party whether the resulting Home Rule Bill is a real measure of national self-government or a mockery and a snare. If there is going to be no Home Rule Bill until the Lords are overborne by a tidal wave of democratic passion, it will be the task of a stern and vigilant Irish party, thinking only of Ireland, to make the triumphant British democrats feel that there can be no satisfaction of their legislative appetites, until they have first settled their score with the Irish Sphinx and remove her riddle once for all from amongst the problems which vex them. Ireland, in a word, must continue to "block the way." From which conclusion one main corollary follows:—That it is absolutely vital to have a loyal, fearless and untrammeled body of Irish representatives, working harmoniously in essentials, though not necessarily solid in non-essentials, and not, as the Irish representation has been exhibiting itself of late, a squalid congeries of squabbling and anarchic factions.

T. F. G.

FATHER ELLIOTT.

Many Protestants Attend his Valiant Lectures.

A correspondent of the Michigan Catholic, writing from St. Joseph, under date of October 16, says that the interest in the lectures of the learned Paulist, to non-Catholics, continued during his stay there, and every night found the large hall crowded with appreciative auditors. After prayer, the question box, into which all manner of questions were piled each night, was first disposed of, the speaker answering everything in a clear, candid, straightforward and convincing manner to the entire satisfaction of those present.

Among the more interesting questions were two or more regarding the attitude of the Catholic Church towards saloons and saloon-keepers. The Church, he answered, does not refuse membership to those engaged in that business, because its mission is to save sinners. Its true attitude is to encourage the man to a better life, and to discourage him from a business that is entirely evil. It condemns the saloon, but not its keeper. Several questions on doctrinal points regarding the forgiveness of sin were asked. These were answered in a clear, concise manner, the speaker quoting from Holy Scripture sufficient to prove that the authority was divine.

Evidently some of the questions were made for the purpose of eliciting Father Elliott's opinion of the A. P. A.; but this the speaker carefully avoided, except to say that if controversy was sought he would be found

in Father Gore's parlors during the daytime. He preferred to answer objections to Catholicism rather than Protestantism. His lectures on the "Importance of the Scriptures," "The Confessional" and the "Relations of Church and State" were listened to with wrapt attention, and did much to throw a clear light on the very points that many of our non-Catholics have hitherto seen only through a prejudiced eye.

Father Elliott is a zealous temperance advocate, and his talk on temperance was one of the very best ever heard in this town. In concluding his address he drew a powerful word picture of the sufferings and death of Christ, who in His last hours, and by the use of the words "cup," "drink," and "thirst" typified all evil in drunkenness, and singled out the drunkard as the greatest of sinners. Drunkenness ruins men, destroys families and breaks up homes. It blights the affections and is the enemy of religion. He would degrade the saloon to its proper level. The large audience was deeply impressed by the forceful, earnest manner of the speaker, and only feelings of warm admiration for him are expressed by all.

From here Father Elliott went to Benton Harbor, where at the present writing he is attracting large crowds and meeting with the success he deserves. Whatever the impression made on non-Catholics, a great number of nominal, lukewarm Catholics who attend the lectures are stimulated to endeavor to lead holier and better lives and to regard their holy religion as a priceless inheritance worthy of their best efforts to uphold it.

The visit to Bar Harbor, Mich., on the 18, is also referred to by the same correspondent as follows:

Despite the inclemency of the weather on last Thursday evening a large audience assembled at Conkey's Opera House to hear the eloquent Father Elliott in his first address here to non-Catholics. After the recitation of the Lord's Prayer by all present, and a selection by the choir, Father Elliott arose and first disposed of the inquiries in the question box to the satisfaction of all present. This was followed by a masterly lecture on Temperance, in which the rev. speaker showed in a clear, convincing light the great evils resultant from drink. On Friday night a still larger audience was present. The question box contained many interesting and many amusing questions, among the latter some so absolutely foolish as to merit only the contempt of all sensible people present. For instance, "Are not Catholics arming and drilling everywhere under the supervision of priestly directors?" was one of several equally foolish queries. Such questions were cast aside as beneath the notice of the rev. lecturer. All sensible questions were dealt with in a scholarly, concise manner, and to the utmost satisfaction of the auditors. "Church Membership" was the subject of his lecture. The Catholic Church in retaining in its membership the worst of sinners was ably defended in its action by the speaker. The Church is mainly for them, he said, and secondly for good people. The fact of the matter is, the Protestant churches are made of these good people, while the Catholic Church takes in the bad as well as good, hoping to save the former through the influence of the latter. The Lord lived among sinners and died between two thieves. It is the sinners we should strive to reach. Church membership has everything to do with the salvation of souls. Organization in all good works is essential to public welfare. Christ is the cornerstone of religion. His works clearly indicate that He left behind Him a physical organism. St. Paul says "The Church is the pillar and the ground of truth," and that is the teaching of the Catholic Church. On Saturday night, Father Elliott's subject was "Three Gifts of God—Reason, the Bible and the Church," to which another large audience listened.

The relation and independence of reason, the Bible and the Church were fitly portrayed in metaphorical language. "God is the painter; man's heart the canvas; the Scriptures His colors, and the Church His brush." Or, reason is the best of unheaven stones in which man can exist, but the Bible is the plan for a nobler edifice, and the Church is the mighty builder which takes that plan and from the rough rocks raises a new and stately building that lifts itself to heaven. Sunday evening one of the largest audiences ever assembled in the hall was present to hear the losing lecture on "Conscience." After prayer and the singing of a few hymns, the question box was first disposed of, and the speaker then delivered a scholarly address in which many beautiful thoughts were expressed. Incidentally he treated of the true spiritualism which permits communication with departed friends, not personally nor through self-appointed "mediums," but through love and prayer and penitence.

The manner in which Father Elliott handled all of his subjects was particularly pleasing to his non-Catholic auditors, who cannot speak too highly of him. During his brief stay here he

made many warm friends among non-Catholics.

A number of invitations from clergy and laity have been received by Father Elliott to visit their respective places. From here he went to Marshall, Mich., where he is interesting crowded houses every night. His lectures are doing much to ally the foolish fears existing in the minds of many, even intelligent, Protestants.

CATHOLIC PRESS.

Liverpool Catholic Times, Aug. 13.

The Honorable Roger Gordon Molyneux, youngest son of the late Earl of Sefton, was received into the Catholic Church by Mgr. d'Abbadie d'Arrest at St. Jean de Luz on the 29th July. In his grave illness he has received an especial blessing from the Holy Father.

Mrs. Prole, the wife of the Vicar of Alhough, was received into the Catholic Church on the Feast of the Assumption at St. Mary's Church, Hull, by the Rev. Fr. Hassan, S. J.

Miss Fisher, eldest daughter of the Rev. Canon Fisher, Vicar of St. Peter's Bourne-mouth, the principal Ritualistic church in the town, has been received into the Catholic Church by one of the Jesuit Fathers at Farm Street.

Boston Pilot.

The first of November next ought to be kept as a sacred festival by the A. P. A., for it is the centenary of the death of the greatest anti-Catholic agitator of his time, Lord George Gordon. His atrocious crusade was the occasion of hundreds of murders, a century ago, and he died in Newgate prison a convert to Judaism; but he was a great defender of Protestantism, all the same; and if he was half fool and half knave, all the more is he entitled to the respect and gratitude of the A. P. A., though they may claim kinship only with the latter part of his character.

"Right Honorable" (we do not know why "right," and we do not know why "honorable," for he certainly is the reverse of both) Joseph Chamberlain has come to America and "absolutely refuses to talk politics." In pursuance of that firm determination, he told the New York reporters perance, in which the House of Lords, that the Unionist party is bound to win in the next general election, etc., etc. He declined to discuss the character of Judas, as well as that of Benedict Arnold; and we think it was not very delicate in anybody to ask him for an opinion on such subjects. As the French say: "It is not polite to talk about capital punishment in the family of one who has been hanged."

Boston Republic.

The editor of the New York Evangelist, in his speech at the Parliament of Religions, paid this tribute to the Catholic Church and its institutions: "When I went across the ocean I thought a Roman Catholic was a terrible person. When I came to know the Roman Catholics, however, I found that I was a very poor specimen of Christianity beside the Sisters of Charity whom I saw, and the noble Brothers devoted to every good Christian and benevolent office." The small bigots who denounce and revile these pious daughters and sons of the Church should ponder over this frank and honest testimony from an honest man who has the courage to say what he means.

Ave Maria.

The late Prof. Stelle, who was received into the Church on his death-bed at Mobile, Ala., was well known throughout the country, especially in the South, as a writer on agricultural subjects. He is said to have discovered the only satisfactory method of banishing the troublesome cotton-worm, and his success in introducing foreign fruits and vegetables into Southern farms was recognized by many scientific societies. Many of the members of Prof. Stelle's family had preceded him into the Church, and he himself was found on his death-bed to be thoroughly instructed in the faith. While it is gratifying to know that the grace of conversion was given him in his last moments, one can hardly help sharing the old professor's regret that he had "put off his duty to God until the end."

Benziger's Catholic Home Annual—1894.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, and plenty of pretty, interesting pictures. Price by mail 25cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

Congratulating Cardinal Gibbons.

The following telegram of congratulation has been sent from Montreal by District Assembly 19, K. of L., to Cardinal Gibbons: To His Eminence, Cardinal Gibbons, Archbishop of Baltimore: On this, the 25th anniversary of your episcopal consecration, the Knights of Labor of Montreal are happy to join with the Catholic population of the United States in wishing you long life, in order to permit you to continue the grand work of emancipation which you have begun in favor of the working classes.