

The Catholic Record.

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

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Written for the CATHOLIC RECORD, A Legend of St. Bridget.

An ancient Irish legend tells that after St. Bridget had pronounced her Holy Vows, rising up she struck her foot against the altar step, which immediately became a mass of living verdure. On one occasion the church was destroyed by fire, but the altar step was left untouched by the devouring element.

A dim cathedral aisle of vast expanse, Its pillared heights enriched by rare device, And from the pictured windows, heaven's light Streaming in radiance, touching every arch And sculptured column with transforming hues, Crimson and gold, and opaline and pearl, With here and there a glint of emerald sheen, A prelate, clad in vestments snowy white, Save where the "saving sign" in gold was traced:

His brow, in reverential awe, was bowed, In his right hand the Sacred Host upheld. Before him, wrapt in ecstasy of bliss, Her upraised eyes fixed on the hidden God, And shining with a glow of radiant light, As though her faith had pierced the covering veil

And viewed His majesty with human ken— A maiden kneelt, she speaks in solemn tones— "Tones breathing reverence and joyousness and love."

The sacred Vows that bind her, heart and soul, To Him Who says, in words of tenderness: "I will that you no earthly lover have, But rest a virgin, consecrate to Me." And then she kneelt in long and earnest prayer, Until the golden radiance of the sun Had faded far above the crimson west, And, rising up to leave the sacred place, The virgin's foot against the altar step, Burst forth in smiling verdure, emerald-bright: And thus, in verdant beauty, many years A mass of glowing, golden green, As when the fire-flood, raging o'er the land, Brought low the columns with their traceries, The richly tinted windows, yet it spared, As if in awe, the blooming altar step, And thus, "neath the rule of the haughty oppressor, Both Erin's blossom in beauty the white; Her faith shined forth in as matchless a splendor, As in happier days in the Emerald Isle, Like the steps of the altar the virgin saint hal-lowed." And made, by her touch, in such beauty to bloom, So the faith of our fathers will shine forth in lustre, Though around her are clouds of oppression and gloom. And though from her shores her brave sons are embarking, And we grieve at the sorrows that bid them depart, The seeds of the faith they bear o'er the wide ocean, To plant in the depths of America's heart. So, Erin's Maivouree, though sorrows surround thee, And Heaven seems deaf to thy tears and thy plaints, Thy children, though exiled, have brought to our country The bright gift of faith, from the Isle of the Saints.

Then, blessed St. Bridget look down from the heaven, By thy intercession, our sorrows beziele, And pray that the faith of St. Patrick may never Decrease or grow cold in the Emerald Isle.

—J. M.

BOURKE COCKRAN ON "CHURCH AND STATE."

The Famous Orator Speaks for the Y. M. C. A. in Boston College Hall.

Bourke Cockran on "Church and State" was evidently the most potent attraction of St. Patrick's night in Boston. For, despite the manifold attractions of banquets and concerts, and special bills at every theatre, Boston College Hall was crowded to the doors.

To the enterprising Young Men's Catholic Association of Boston College, to whom Boston Catholics owe so many good things, we owe also this appearance of the distinguished New Yorker. His lecture was the last in the Y. M. C. A.'s brilliant course of 92-93.

On the platform with the orator of the evening were the Very Rev. Wm. Byrne, D. D., V. G.; the Revs. Edward I. Devitt, S. J., president of Boston College; Edward A. McGurk, S. J.; John A. Buckley, S. J.; James A. Doonan, S. J.; Thomas A. Reid, S. J., all of the college; Richard Neagle, chancellor; William P. McQuaid, St. James's, Boston; M. F. Flatley, Malden; Timothy Brosnan, Waltham; John F. Kelleher, South Boston; Dennis H. Mahoney, president of the Y. M. C. A.; Alderman John F. Dever, Alderman Thomas W. Flood, Senator John F. Fitzgerald, Representative Isaac Rosnosky, City Clerk J. M. Galvin, Street Commissioner John P. Dore, Fire Commissioner John R. Murphy, James S. Murphy, Thomas F. Strange, ex-Alderman James H. Aylward, John P. Leahy, James F. Mullan, William J. McIntyre, J. S. O'Gorman and C. E. McGillicuddy, of Worcester.

HON. JOSEPH H. O'NEIL, president, being introduced by Representative D. P. Toomey, chairman of the committee on lecture course.

Mr. O'Neil, presenting the Hon. William Bourke Cockran, who was received with thunders of applause, said:

"An able writer has described the three great political speeches of modern times in our country as having been made, first, by Roscoe Conkling, when he nominated Mr. Grant for a third term, and the second by our own ex-Governor Long, when he placed in nomination Benjamin H. Bristow for the Presidency; but he places far above either of these efforts the great speech made at the Chicago convention last June, when, with a tired and opposing assemblage, the gentleman we have with us to-night at 3 o'clock in the morning, with the rain streaming down through the tent, held his audience even against themselves (applause).

"He comes here to-night to speak on a subject befitting the hall and the audience which is in it. He comes here to talk to you on the question of the Church and the State; and no better exponent could stand on this platform than he who educated himself in the Catholic schools in France (applause), and comes here to-day and shows what that education can do when it has placed him in the foremost rank of America's greatest orators (applause).

BOURKE COCKRAN'S ADDRESS, of which we can give but a brief and

imperfect synopsis, was an adequate treatment of his great subject—and this is everything for it. But the minutest verbal report could not give a fair idea of it. To that end, one needed the handsome and imposing presence of the orator, his superb voice and that subtle magnetism which brought him at once into sympathetic relation with every one of his audience.

"I have met you to-night to discuss a somewhat important subject, and one which, perhaps, as it is first stated to you, might be inclined to awaken apprehensions among the cautious. "People are apt to level a reproach against the Catholic Church, and to declare that it attempts to interfere with the policy of the State. Now, I believe that in a party sense, in the limited sense in which the word politics is used in our country, the Church has no part or concern."

"But I do believe that the Christian Church has founded Christian civilization, and that the civilization of this age and of the century upon which we are about to enter depends upon the fidelity of the Catholic Church to the mission which she has received at the hands of her Divine Founder.

"If I were asked to-night to name the most important event of the last fifty years, I would unhesitatingly answer that it was THE JUBILEE OF THE POPE, which has been celebrated within the last few weeks.

"Now, this may seem a startling and even exaggerated assertion. I know that the last fifty years have been crowded with events of momentous importance, and that they followed each other with startling rapidity.

"I know that dynasties have been razed and thrones subverted and the boundaries of nations turned; that on this continent we have seen the stain of slavery wiped from our constitutional system of the States and an indestructible union established forever; but, nevertheless, of these all momentous and important events, all these changes by armies, the advance of the Russian army to the gates of Constantinople, the creation of new empires in the East, the change in the map of France, the burning question between countries which threatens to plunge Europe yet into war, I repeat the assertion which I opened— that the Jubilee of the Pope is the most important event, and that which far transcends them all in political as well as in religious importance (applause).

"This Pontiff of ours, who, in the closing days of the nineteenth century, beholds himself shorn of all the ancient possessions of his predecessors—this Pontiff has proved that he possesses an empire which is bounded only by the confines of this earth.

"This Prince, who could not bestow a single reward to stimulate attachment or enthusiasm, is the object of a reverence that can be commanded by no temporal ruler.

"In the vast throngs which were assembled in St. Peter's the other day, the enthusiasm with which the approach of the Pope was welcomed, the various uniforms typifying all the countries of the world concurring in this expression of reverence and affection to the head of the Christian Church, we behold the proof of the unquenched and unquenchable vigor of the Christian faith and a universal revival of the fervor of Catholic piety throughout the universe (applause).

"Now the spiritual aspect of this great manifestation has been discussed and expounded by the venerable prelates to whom has been committed the government of the Christian Church throughout the world, and if we discuss its mission here to-night it is from

THE STANDPOINT OF A LAYMAN AND A CITIZEN

striving to find by the light of the experience acquired in the past an indication of the future influence of the Christian Church upon the institutions under which we live and upon the civilization of this age."

The orator demonstrated from the nineteenth centuries of the light-minded assertion, that her mission is now accomplished. He showed her mission to men to have been and to be a mission of charity, of enlightenment, of peace, and of social elevation. He eloquently contrasted the best of ancient civilization, as the Church found it in the first century, with the splendid freedom and civilization of to-day, and showed the Catholic Church as the chief agent in the happy change.

The Church as peace-maker, law-maker, preserver and dispenser of learning, protector of the poor and benefactor of the needy, through the early and middle ages of the Christian dispensation was brought into vivid relief.

"Now," said the orator, "the march of progress and the growth of civilization influences has established a system of jurisprudence based upon the natural laws of equity, and every man's life is sacred unless he has committed an offence which properly forfeits it to the law."

"And as the march of civilization has therefore rendered life secure, the sanctuary no longer shelters those who fly from the oppressions of men. The whole world is devoted to the spirit of

science, and the Church no longer claims to possess for herself a monopoly of all learning.

"The monasteries have been suppressed in many countries, but their work of charity survives, and the State has been compelled to assume that duty from a sense of self-preservation which the monks discharged from a sense of duty to God. And thus we behold that in learning, in charity, in science and in law every step that human progress has made has been a step in the direction of spreading and making universal the function which the Church discharged when the State denied these responsibilities or was unable to discharge them." (Applause.)

He then summoned contemporary history in Europe and America to show that for all our advance, crimes, suffering and poverty still remain among men, and great as the world's gain has been she is still confronted with terrible problems which she cannot solve without the aid of the Church.

He instanced the demonstration of 100,000 starving men—not idlers, but workers—in Trafalgar Square, London, and went on to argue that force was inadequate. Despite force, the Czar, the ruler of 85,000,000 of people and the commander of 5,000,000 of trained soldiers, was killed by a missile not larger than a billiard ball in the streets of his own capital.

SECULAR EDUCATION IS INADEQUATE.

"Is the remedy in education?" asked the speaker. "If society is to be preserved by education, let the exploding bombs in Chicago, hurled by Anarchists who were themselves lettered or educated men, be answer to that statement.

"There is not in Europe an Anarchist or Socialist who is not a well-read, if not a well-educated man. They are not the men who die in cells or suffer their agonies and their want without complaint.

"They are the men who read and think, and who find in these social conditions which produce these enormous accumulations of wealth and this terrible and degrading condition of poverty, reason, not for submission, but for revolt, and their teachings, caught up by others who reflect and think as they do, constitute a danger to society, of which we have evidences in every country of Europe, as well as in the great cities on our western lakes.

"Where, then, is the secular institution that is going to provide for the safety of the State when we exhaust force, when we see the hopelessness of purely secular education?"

"What is left on which the reflecting man can build his hopes for the future? The institution that has always lasted.

"The institution which shed light into the darkness of the past, casts its light into the gloom of the future. In faith we have the remedy for this system of civilization, which was originally founded on Christian truth." (Applause.)

He spoke eloquently of the democracy of the Catholic Church. Her present mission is to take from the State those usurped functions which really belong to the Church.

"Every Catholic," he said, in conclusion, "who obeys the rules and discipline of the Church, makes a good citizen. As Catholics carry out the motto of their Church and work to the greater glory of God everywhere, they will be found to work for the spread of civilization, for the good of humanity, for the solution of these problems, these puzzling questions which must be solved by the wisdom of the Almighty working through the instruments which He has chosen and through which He has worked for nineteen centuries and by which He will abide to the end of time." (Loud applause.)

An amusing incident occurred, when in the progress of his discourse Mr. Cockran had occasion to allude to Mahomet. Somebody in the gallery, impatient for an allusion to the hero of the day, called out, "What about St. Patrick?"

Hearty laughter followed, which was renewed and redoubled by the witty rejoinder of the lecturer, who said, referring to the flourishing of leavening in St. Patrick's time: "I am speaking of St. Patrick, my friend, which is evidently an earlier period than your memory goes back to, and, I may add, that his influence will continue longer than you can look forward to."

Mr. Cockran, during his brief stay in Boston, was the guest of the faculty of Boston College.

THE COERCIONISTS AGAIN DEFEATED.

A discussion took place in the British House of Commons on the 27th on a motion moved by Mr. Balfour censuring the Government for having adopted a policy of conciliation in Ireland. The speeches made on the occasion by the movers of the resolution—T. W. Russell and Lord Randolph Churchill—were of the usual anti-Irish character.

Mr. Gladstone reproached the Opposition with resorting to a license of language which they could not possibly justify with facts. The present Government, he said, had a great desire and as strong an interest as had any of their predecessors in preserving law and order in Ireland. The present Government had, however, different

views as to the best manner of dealing with the people. They had substituted mildness and clemency for coercion. Results already apparent proved how successfully the new policy operated. The severity of the sentences in Ireland upon the boy Foley and other political offenders, Mr. Gladstone continued, was a feature of the coercive system. Such sentences never could have been passed in England. The present Government sought to abolish this exceptional mode of treatment, sought to establish a more equitable system of administration. They aimed at laying the foundation of order in the hearts and understanding of the people of Ireland. The Liberal party refused to believe that the Irish people were afflicted with some peculiar curse which prevented them from appreciating the blessings of civilization. The Liberal party believed that the Irish people were as capable of being governed on approved principles as were the people of other countries. The present effort of the Chief Secretary for Ireland was to realize in practice the fruits of this belief. The Government appealed to the judgment of the House to justify him in this course, and had no other desire than to share the fate which the verdict of the members would bring him. (Prolonged cheers.)

The division on Mr. Balfour's motion followed Lord Randolph's speech. It resulted in a majority of 47 for the Government, the vote standing 319 to 272.

CATHOLIC MISSIONS FOR PROTESTANTS.

The Rev. Walter Elliott, of the Paulist Fathers, known throughout America as an eloquent preacher and writer, resigned a few months ago the editorship of the *Catholic World*, which he had held with distinguished ability since the death of Father Hecker, to devote himself to the giving of missions to non-Catholics.

He begins this new work next September in Detroit, Mich., under the direction and with the cordial approval of the Bishop of Detroit, the Right Rev. Thomas Foley, D. D., and he is promised also the co-operation of the priests of the diocese.

Father Elliott will spend a year in Detroit and the neighboring towns and villages.

Missions among non-Catholics will, of course, be very different from the missions given among the children of the Church. They will be mainly of clear and concise explanations of the Catholic faith—given in some public hall hired by the preacher himself, or in some building to which he may be invited. He will aim primarily at clearing away those popular prejudices against the Church, which arise from misconceptions of her doctrines and practices. It is needless to say that this educational crusade will be conducted with the utmost kindness and courtesy.

Being a Paulist Father Elliott will naturally bring the printing press to his aid, and will supplement his spoken word with freely distributed books, pamphlets and leaflets.

"Will Protestants go to hear this priest? Is the time ripe for such a movement?" asks the cautious and conservative Catholics, with distrustful eyes for the unfamiliar.

Any observant Catholic who mingles much among non-Catholics cannot fail to notice their curiosity as to Catholic doctrines and practices, and their willingness to enter into religious discussion. Unfortunately, they are too often diverted from the subject by worldly Catholics: or misled by those of timid and compromising spirit; or repelled utterly by those whose knowledge and discretion are not equal to their zeal.

Protestants are usually well represented at the sermons and lectures of noted Catholic ecclesiastics, and within recent years it has become fairly common among non-Catholic religious bodies to invite representative Catholics to appear in their lecture courses, to treat questions of the day from the distinctly Catholic standpoint.

It is more than likely then that these missions to non-Catholics, conducted as they will be by a man of national reputation, and with apostolic disinterestedness and enthusiasm, will draw great audiences, and yield a rich harvest of conversion.

The life-dream of Father Hecker, the founder of the Paulists, was the conversion of his countrymen. The close companion and confident of Father Hecker's later years was Father Elliott, whose masterly biography of his spiritual father shows how thoroughly he sympathized with his apostolic projects, and how fully he has inherited his apostolic zeal.

At the Convention of the Apostolate of the Press, held in New York, under Father Elliott's direction, in January, 1892, representative converts from various parts of the country, as George Parsons Lathrop, L.L.D., and Prof. W. C. Robinson, of Yale, for New England; Richard Malcolm Johnston for the South; Wm. F. Markoe, for the West; spoke of the prospect for missionary work among non-Catholics. At the same gatherings, others, like the Rev. Thomas F. Conaty, D. D., of Worcester, Mass., showed forth the awful responsibility of born Catholics who

set stumbling-blocks in the way of non-Catholics who are honestly seeking the light.

The Convention of the Apostolate of the Press was really the prelude to this new work of Father Elliott's.

Several other Bishops have invited him to continue his missions in the territory under their spiritual jurisdiction, as soon as he shall have filled his engagement in Detroit.

Father Elliott is singularly well fitted to lead this new crusade. In his young manhood he served with distinction in the Federal ranks, through the Civil War. Later, he practised law in Detroit. Since entering the priesthood he has given missions in Catholic churches all over the country, and has been the instrument of many striking conversions to the faith from Protestantism and from unbelief.

He is only in middle life; strong, and of handsome and impressive presence; magnetic, confident and confidence-inspiring.

All Catholics will pray for the success of his great work.—*Boston Pilot*.

"COMING TO ROME."

Monsignor Capel writes under date of March 5 to the San Francisco *Examiner*: "The admirably illustrated article which appears in Monday's *Examiner* on the high celebration of the Holy Eucharist in the Protestant Episcopal church of St. Mary the Virgin is no ordinary fact. It is fraught with consequences the importance of which will not be practically realized for one or two generations. It is a new starting point in the religious race on the Pacific slope.

The very name of the church is suggestive. Temples are erected, dedicated or consecrated solely for God and His worship. They are usually under the invocation of some saint. This is the constant practice of the Catholic Church. In the instance before us St. Mary the Virgin is the patron. The striking fact is, however, that this temple is emphatically stated to be for the service of the Protestant Episcopalians. They as a corporate body in the twenty-second of their articles on religion declare: "The Romish doctrine concerning the invocation of saints in a fond thing vainly invented and grounded on no warranty of Scripture, but rather repugnant to the Word of God." Both the name of this temple as well as its painting, the "Enthronement of the Virgin," implying as it does the continuous Catholic tradition of the Mother of God to heaven, will be to the worshipers there, in an object lesson of protesting against the rejection of invocation of saints by the founders of the Protestant Episcopal communion.

The celebration of the Holy Eucharist in vestments, with lights, genuflection, up rising, incense, etc., whereat the celebrant was assisted by the deacon and subdeacon and attended by six acolytes, "was an admirable imitation of the High Mass of Catholics. The celebrant would doubtless repudiate any idea of its being a mere communion service, or that the ceremonies were meaningless. All this is very new to Californians, and was very new thirty years ago to Protestant Episcopalians. Their founders, in the days of the Tudors, in most unmistakable language repudiated all that is implied and taught by Catholics under the name of Holy Mass."

They, by their acts, condemn the founders of Protestant Episcopalism, and would fain believe this new start identifies themselves with the church of St. Augustine, St. Thomas of Canterbury and St. Edward the Confessor.

Throughout England the RITUALISTS ARE LEAVING with their teaching the Anglican establishment. In the great centers of population their influence is felt in the United States. Having no legal and but little ecclesiastical obstruction to what their private judgment may evolve in the way of ritual, they are likely to make considerable headway. The tide of fashion in matters religious is toward England's Episcopalians. The aestheticism already developed and steadily descending through many channels to every part of the nation must find its expression among other ways in religious functions. The Ritualists have therefore a concurrent movement to aid their work. But whether does it tend?

Recognized as Protestant by the Christian world, Ritualism finds its way without exciting suspicion where Catholicism could never enter. Episcopalians are thus unconsciously trained to use and give definite meaning to Catholic terminology, and to grow familiar with Catholic doctrines and practices. The rank and file may for a time be content with this. But earnest thinkers will assuredly ask: If these things be so, why then the so-called Reformation? why did we separate from the center of Catholic unity? why depend as we now do upon the individual judgment of our clergyman for the extent of our belief and practice? why not return to the Patriarch of the West, and the Pope of Rome? And the solution of these questions, together with grace, safely puts the inquirers on board the Barque of Peter. Such has been the result in England. In the

United States, where Ritualism has a fair open field and where there does not exist a title of the bigotry of the British Isles, similar results and on a larger scale may be safely predicted. It is hard to disabuse Catholics of the idea that Ritualists are dishonest and are mere mocking-birds. Beyond all doubt, standing in the full light of Catholic faith Ritualism is shadow and not substance. Still, except on irrefragable evidence, the charge of conscious dishonesty ought not to be made, nor should the sorry shaft of ridicule be thrown at what they esteem sacred.

ANTI-CATHOLIC POLITICS IN THE WEST.

S. Y. CATHOLIC REVIEW.

The prevailing opinion among those who have not had much actual experience of life in different parts of the United States is that the farther West one goes the broader and more generous are found to be the ideas of the people. This opinion may have a large element of truth in some respects, but in other respects it is absolutely false. It is certainly false in the matter of religious bigotry. To be brief, there is more anti-Catholic feeling in the West in proportion to the native Protestant population than there is in the Atlantic States. The explanation probably is that in the States of the Atlantic seaboard the mass of the native Protestant inhabitants are better educated, more refined and cultivated in all ways than are the Westerners. In the older-settled States of the East there is a greater proportion of cities and towns than in the West, and in all these cities and towns daily association with Catholics through business or labor has tended to dispel the ancient prejudices that once prevailed.

It is merely the repetition of a very ancient story. When Christianity was first preached it was the cities of the Roman empire, the more educated and cultivated communities, that first welcomed and afterward adopted it. The rural populations stood against it with stolid resistance for centuries after Rome itself had long been Christian, so that the Latin name for villagers or rustics, *Pagani*, finally came to signify worshippers of the old-time idols. The most bigoted state in the West is probably Ohio, whose population is very largely rural, or, as the primitive Christians would have said, *Pagan*. It is this Pagan element in the West that has been lately revivifying anti-Catholic feeling as a factor in politics. Ohio has been for years the centre of this anti-Catholic movement, which has spread out westwardly to all the States north of the Ohio and Missouri rivers.

So far our Governor in the West has plainly expressed himself in condemnation of this most barbarous and un-American political tendency. That is Government State of Missouri, whose name ought to be held in memory and honor by Catholics and by all Americans who are opposed to the introduction of Know-Nothingism into modern American politics. In declaring frankly to a delegation of the so-called "American Protective Association" that he wanted nothing to do with them, that they represented narrow-minded and un-American methods of politics, he showed himself not only a keen politician, as some of these new Know Nothings say, but he showed himself to be something still better—a broad-minded man, a statesman, and a genuine American. In taking the decisive uncompromising stand that he took in opposition to this delegation of fanatics, he may have incurred some present risks to political success, though that is doubtful. At all events, he is the one Western governor, who, so far, has been honest and sagacious enough to take the position which brave old Governor Wise of Virginia took against Know Nothingism in his State nearly forty years ago.

What will be the issue of this attempt to make religious bigotry a factor in Western politics? It is hard to say. In the meantime it will undoubtedly perplex the leaders of the Republican and Democratic parties there, and probably the smaller fry of political leaders of each side will pander to the fanaticism and endeavor to profit by it. The end is not doubtful, however.

Considered politically, this Western phenomenon of "No Popery" as a political war-cry is merely an evidence of the breaking of old party-lines. The issues between the two great parties are no longer well defined. There is in the Western States especially no longer the same loyalty to old party lines as formerly. A third party, formed on various popular issues, opposition to the domination of the banks and to trust combinations, the rehabilitation of silver, in short the "Populist" party so-called, is in the air, but has not yet materialized, and meantime any vagary which catches is the prevailing sentiment of the locality. Let our Catholic friends of the West preserve their self-possession amid the uproar of the religious cranks who seem to be having a good time just now. The next general election will clear the political atmosphere, and probably put an end, for the time at least, to the anti-Catholic mania that now is so active in the West.