

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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Before a Picture of St. Joseph.

Dear, holy Joseph, what a boon is thine,
That little Jesus nestled on thy breast!
Ah, how I envy thee, who art caressed
By fond embraces of the Babe Divine!
Despite unworthiness, my one design
Is, through thy patronage, to be so blest:
If thou but plead for me, at thy request
His love will gratify his heart of mine.
As when in Nazareth—entreat Him now,
To cleanse my sinfulness, and sweetly claim
To kiss most tenderly His infant brow
And clasp Him lovingly in my poor name?
—T. A. M. in Ave Maria.

WISDOM OF THE AGES.

Bishop Keane's Lecture at Our Lady of Mercy Church.

Catholic Times, March 4.

Right Rev. John J. Keane, rector of the Catholic University, Washington, delivered a lecture on Thursday night in the basement of the Church of Our Lady of Mercy, Broad Street and Susquehanna avenue, on "The Wisdom of Ages." The distinguished prelate's fame as one of the most eloquent members of the hierarchy of the United States served the attract a large audience, and there was not one among those who composed it who did not feel when leaving the building that he had enjoyed a mental treat rarely brought within reach of the masses, while contributing at the same time to the benefit of a most worthy object, the erection of the new church.

The lecture was preceded by an enjoyable vocal and instrumental entertainment, and when Rev. Gerald P. Coghlan, rector of the Church, arose to introduce the lecturer the big basement contained a truly representative gathering, including many priests and theological students. Father Coghlan, in introducing Bishop Keane, paid an eloquent tribute to his sterling worth, piety and great learning. When the great University's rector arose to address his audience it was seen that he was at his best, and after some humorous references to Father Coghlan's uncontrollable desire to say pleasant things about everyone, he faced his theme.

In introducing his subject the distinguished lecturer referred to the ages of history as "grim teachers of practical wisdom." They tell us, he said, how mankind have lived, that from the successes and still more from the failures of the past we may learn how to live wisely. In childhood we struggle laboriously towards some acquaintance with the facts of history. In riper years we see how these facts are effects of causes that preceded them, and thus we grasp the science of history. But once the human intellect begins the study of causes and effect, it is pushed on by its very nature to the search for the first causes and the last ends of things; and thus from the science of history grows up the philosophy of history. Philosophy is search for love of wisdom. Wisdom is the knowledge, theoretical and practical, of the first beginning and the last ending of things, and in wisdom is found the harmony and beauty, the goodness and the usefulness of things.

Bishop Keane then bade his hearers "listen to the ages" and learn their wisdom and how in human as in material things from chaos God draws order and harmony.

A first glance at the records of the ages seems to offer very little promise of either wisdom or harmony. What strikes us most is the almost universal struggle and strife. We all remember how in our youthful days history meant for us simply a dreary list of wars and battles and sieges, and tens and hundreds of thousands of killed and wounded, so that we often in our simple bewilderment used to wonder whether the one object on earth of great people was to kill one another, and the one object of poor school-boys and school-girls to learn how and when they killed each other. Then later on we learned that it was with rival nations and armies and warriors, so was it with all the parts that constituted nations—nay, with all the elements that made up human life.

In the bosom of every nation we behold an unceasing political strife between conservatism and radicalism, between the past and the future—the past always striving to hold the youthful energies of the nation in dutiful subjection to venerable traditions, and the rising generation, always eager to break loose from parental control, with more contempt than reverence for the wisdom of the past—a struggle, in a word, between the centrifugal and centrifugal forces of society, which ought to keep the nation in the orbit of orderly progress, but which seem intent on destroying each other if they can.

OTHER FORMS OF STRIFE.—We find other forms of strife—between love of liberty and reverence of authority; and between aspiration after equality and assertion of inequality, which order demands and which competition and progress always evoke; between the rights of property and the angry unrest of poverty; a struggle, ferment and disquietude in the inner elements of society, tending in one direction to the struggle between anarchism and absolutism, and in the other to a strife between communism and monopolism.

Turning from the political world, to the religious world, we also find

strifes of sects and creeds which have often plunged the world into hateful religious wars, and leaving still more hateful religious animosities. Thus, at first glance, the history of the ages gives but little promise of harmony, but, to quote from Carlyle, "there is an intelligence at the heart of things;" the philosophy of history takes us by the hand, leads us from the dust and bewilderment of incidents and details up to the calm hill-top of clear-sighted thought, where the radiance of the central wisdom lights up all the apparent confusion and draws from the seeming chaos of human things the promise and the elements of harmony and order. She draws certain generalizations, certain manifest conclusions, which serve as guiding principles.

In defining these principles and their applications the Bishop said the first and most essential principle, the central purpose, ultimate aim of all the movement of history is man. History is the life of man, and all its principal events find their real meaning and value in this fact. The test by which any event is measured, be it ever so momentous, is not what is its effect on finance or trade, but how will it effect man. No power on earth dare now lift itself and declare that its interests are of more importance than man's welfare.

GUIDING PRINCIPLES.—The second principle, the lecturer said, was that the most universal of all human facts is aspiration after happiness. After this craving for more comfort comes the desire for intelligence, for liberty, for more room and opportunity to grow and expand and climb higher. This fact is not only universal, but it is right. This upward aspiration is a law of nature, and it essentially distinguishes man from the brute. In attempting to follow it man may go astray in ways of folly and exaggeration, but within reasonable bounds; it is the pointing not only of the finger of nature, but of God, and to strive for its realization is not only a right, but a duty.

That improvement is to be attained by endeavor and co-operation was given by the Bishop as the third principle. The soil may by its natural fertility give forth some fruit spontaneously, but in order to keep down the weeds and to procure the sort and the amount of crops that will support human life it must be worked. So also human nature may give forth spontaneously some results worthy of the good that is in it, but whether in the individual or in the race, symmetrical development and solid progress can be attained only by steady and earnest endeavor. This brought the speaker to the fourth principle, *viz*: In order that endeavor and co-operation may succeed in producing wise and beneficial results they must act according to law. As in cultivating a crop, one must be guided by the physical laws relating to the character of the soil, so the improvement of man can only be promoted by the observance of the psychological and moral laws which govern his nature.

THE ETHERAL LAW.—Back of these laws and above them is the eternal law and the Eternal Law-giver, whose very being is truth and goodness and whose reason is the measure of all that is true and good for man. To be faithful to the eternal law, and, step by step, to be faithful to the human and the natural laws, which emanate from it or square with it, is evidently the necessary condition of wisdom and of success. As the fifth principle of the philosophy of history Bishop Keane designated the inability of man to view human life dispassionately without seeing that while reason recognizes the obligation of law, of the true and of the right, inclination is averse to them. When the wrong presents itself as a gratification it is apt to militate against the right when it is only seen in the light of duty. In the individual, moral worth, dignity and nobleness of character, usefulness of life may be attained not only by endeavor, but by self-control, by self-denial. As it is in the individual so it is in the race. Self-indulgence, the Bishop said, may make a showing of brilliant results, but it is the hectic flush of deceptive beauty which disease brings to the cheek of the consumptive.

The sixth and last conclusion advanced by the distinguished lecturer is that in the generality of things law is sure to prevail over disorder. The individual human system may be too weak to cast out the germs of disease, but of the human race that is true which is found in the book of wisdom: "God created all things that they might be; and He made the nation of the earth for health; and there is no destruction in them, nor kingdom of hell upon the earth."

This last principle, the Bishop said, threw an entirely new light and thereby correct one over that universal strain and struggle observed in the first glance. It is not a struggle towards confusion, but a struggle for order and harmony. So surely as there is a God of love, who will not permit His creation to slip from His embrace, so surely are all things working together towards the realization of the symmetrical and beautiful plan of eternal wisdom.

In this conviction Bishop Keane proceeded to apply the principles defined to the leading facts in the struggle of

human existence. Taking up the subject of wars he divided it into two sets of facts—foreign wars and domestic revolutions. After enumerating a sad array of evils resulting from both, the lecturer spoke of the good that had been accomplished as an offset. Barbarian invasions have served as "the scourge of God," and the barbarians have been moulded into the sounder civilization of modern times.

The lecturer here delivered a forcible protest against the huge standing armies of Europe of the present day, and spoke of the time when they will be abolished by the establishment of an international court, of all civilized nations, with a national police strong enough to enforce its sentences. Such a substitution for the standing armies had long been thought of, and although we are not on the eve of such a blessed change it is inevitable.

AS TO REVOLUTIONS.—In regard to revolutions, a little reflection will convince us that they are in the very nature of human conditions a providential means of progress, the turning up which maintains harmony of human nature.

As to the form of government, that is simply the clothes, the outside garments of civilization, and therefore they must be modeled according to the growth of the body politic. Common sense tells us that it is absurd to imagine we can devise a suit of clothes a priori by mere theoretical speculations, without taking into practical consideration the ruling conditions of the people that have to wear that suit of clothes.

And our second conclusion is that we must beware of imagining that our suit of clothes ought to be worn by every other nationality in the world. How would the clothes of Brother Jonathan, for instance, look upon the short, chunky body of John Bull, or how could Jonathan with any propriety walk abroad in the clothes that John Bull is well clad in? Hence we have to take conditions into account, and acknowledge that the wise thing is to develop popular virtue, popular intelligence and popular institutions, and then leave it to the practical good sense of each part of the human family to put on such clothing as will suit itself and make its external forms of government suitable to its instincts, nature and aspirations.

STRENGTH FOR EDUCATION.—Beneath the two-fold historic struggle for power, for wealth, there ever goes on another struggle for the equal or just distribution of the intellectual and moral advantages which develop and ennoble humanity. Here we find the same rule observed in struggles for wealth and for power. Power needed that the many be good fighting machines, and if they were that, it was enough. Wealth needed serviceable, industrious machines, and as such they were satisfactory. Before Christianity the many were slaves, under Christianity they were serfs; as Christianity prevailed they became freemen; the grasp of wealth and power upon the masses relaxed slowly, and the advance of the latter to the full inheritance of humanity was slow but sure.

Man no longer belongs to power or to wealth, but, possessing a larger share of both, he asks education—an education which will not merely make him a calculator and a producer, or a subservient and loyal tool of the State, but that will develop all that is in him—all that is best and noblest in humanity. The watchword of the future is the education that makes the man.

In conclusion the learned lecturer pictured the struggle for the spiritual and the divine. Something in man, Bishop Keane said, tells him that above all the possession of the great truth perfects humanity, lifts it to true nobleness and happiness. The lecturer drew a beautiful word picture of a final unity of the world in religious belief and of the harmony and peace which it alone can secure.

ULSTER'S NOISY BOUNCE.

Cable to New York Times.

Although the political Protestants of Ulster began the week by trooping to church and joining in a specially selected prayer to the god of battles to bless their impending conflict; although each subsequent day brought hysterical telegrams about further panic in Irish securities, and although Belfast is covered from head to foot with huge Orange placards summoning the sons of William to rise, it is a cold, historical fact that the Gladstonian majority only sits and grins, that trick having been played once too often.

Very possibly all these deep-voiced, excited appeals to arms, this sonorous thumping of the Orange war drum, might produce some effect on the younger generation of Liberals, perhaps might ever stampede a section of them, where it not that precisely the same Belfast leaders kicked up the same identical racket in 1868, with all its rumors of distribution of rifles, all its solemn threats of civil war, and then, in the end, climbed down as meekly as Crockett's 'coon, and took their medicine without a murmur! That fact literally puts them out of court now. The Liberal papers need only print alongside their violent menace of to-day their still more

tremendous threats of what they would do if the Irish Church were disestablished, to reduce the whole thing to the basis of the nigger minstrel. Laughter so loud and prolonged greets their most sanguinary harangues that they can't invariably keep from smiling themselves. They are going ahead, making prodigious preparations for mass meetings in Ulster during the Easter recess, with Salisbury as chief treason-monger, and all the Orange lodges deafening the skies with their drums. But they know as well as anybody else, and even admit in private converse, that really the game is played out. The only people they scare here in England are already on their side; the others find them amusing just now, but when later on they deem the joke has gone far enough, Ulster will be brought to its senses with a jerk.

HOME RULE.

The second reading of the Home Rule Bill has been postponed until after Easter.

The apostles of law and order are becoming more excited as Home Rule begins to dawn. The Belfast *News Letter* of the 12th asserted that a firm in Ulster recently ordered 100,000 Martini-Henri rifles from English manufacturers. The manufacturers referred the order to the British Government for advice, and the Government's reply was of such a nature that the English manufacturers replied to the Ulster firm that they were not permitted to execute the order. This is considered as showing that the Government means to enforce the order recently issued that no arms shall be admitted to Ireland without permission from the Dublin executive.

A cable despatch from London, dated the 13th, says it is evident that both England and Ireland are to witness some almost unprecedented scenes in the nature of popular demonstrations before the Home Rule Bill passes the House of Commons. The 10,000 Orangemen, or half that number who are coming to London to emphasize Irish opposition to Home Rule, will make a unique spectacle in this capital. Lord Mayor's day now furnishes the one popular show of the year, but that will be as nothing compared with the great Tory protest, in which thousands will take part either as spectators or participants. Public interest in the subject is being stimulated in every possible way by the exasperated Tory leaders. It is openly confessed that the ordinary deceptions and restrictions of political warfare are to be abandoned in this fight. There is already open inciting to lawlessness in Ireland by men high in the Tory ranks. Both money and agitators are to be supplied without stint. Popular rancor in England is still in the artificial stage, and it is doubtful if the Unionists can revive the senseless panic which they succeeded in creating in some quarters seven years ago when Mr. Gladstone's first Home Rule Bill was introduced. Nevertheless we may expect some exciting times during the crises of the next few weeks.

The national convention of the Irish Federation was held on the 8th in the Rotunda, Dublin. There was a crowded and enthusiastic attendance, and Thomas Sexton, M. P. for North Kerry, presided. All the principal members of the Irish Federation were present. Mr. Sexton predicted in his address that before the end of the session the Irish Home Rule Bill would reach the House of Lords and that the peers would find themselves in a critical position. They would have to decide whether they would defy the electors of the United Kingdom or yield to the popular will as expressed through the House of Commons. If Ireland, Mr. Sexton continued, would heartily help Mr. Gladstone, the Grand Old Man would beat down opposition, both in the House of Commons and in the House of Lords, and also the melodramatic exhibition which the Orangemen were offering in order to bewilder and frighten their British fellow-subjects. Mr. Sexton also announced that in view of the coming release of the Paris fund, the fund now collecting for the relief of evicted tenants would soon be closed. Mr. Sexton was heartily applauded, and the demonstration is expected to have an excellent influence in counteracting the effect of Orange appeals in Great Britain.

ST. PATRICK'S DAY.

It is intended this year to hold a grand concert in the Opera House in this city on the evening of the 17th in honor of Ireland's patron saint. The arrangements being made are such that the entertainment will be one of the very best ever held in London on a like occasion. The fact that the proceeds will go towards liquidating the debt on the Cathedral will, we feel assured, be an additional reason why the Opera House should be crowded in every part.

There is no time that we need so much to go apart and seek God in prayer as when we are conscious of restlessness of spirit and are moved by hasty impulses.

He who receives many graces and favors from God should be disposed and prepared to suffer great trials, for they will not be wanting in the path of perfection.—*St. Theresa.*

AMONG NON-CATHOLICS.

Work Which a Well-Known Paulist Will Undertake—Raze the Wall of Prejudice—Father Elliott Will Labor for a Year in the Diocese of Detroit—Keystone of the Movement.

Rev. Walter Elliott, the well-known Paulist Father, is about to try an interesting experiment, says the *New York World*. For twenty years and more he has been traveling over the United States as a Catholic missionary, giving missions or revivals in Catholic churches. Now he is going to talk to non-Catholics, especially to the non-Catholic clergy. For one year, beginning next September, he will devote himself to this work in the diocese of Detroit, his old home and birthplace, under the direction of Bishop John Foley, of that diocese, and with the hearty approval and co-operation of the Catholic secular clergy in that field. He will hire halls, speak in churches, distribute books, pamphlets, leaflets, go into villages and country districts, and there expound and explain the doctrines and practices of his Church in plain and simple language that cannot be misunderstood. In all of this he will speak as one having authority and with the full approval of his ecclesiastical superiors and of the Bishop of the diocese. In fact, it is only upon the earnest invitation of the Bishop of Detroit that he has decided to undertake the work.

Of course it is needless to say that there will be none of the "escaped nun" or "ex-priest" characteristics in his crusade. Nobody will be abused, no Church system attacked, no antagonisms aroused, no vexed controversies started. His aim throughout will be to make better known the doctrines of the Catholic Church to those outside of its fold—to clear away the misconceptions and prejudices concerning its doctrines and practices which exist in thousands of minds.

THE MOVEMENT'S KEYNOTE.

Richard Malcolm Johnston, the well-known author, also read a paper at the convention, in which, speaking of the attitude of the non-Catholics of the South towards the Church, he said: "They honestly believed that the Catholic faith was a superstition and an idolatry known to be so by the leading prelates from the Pope down. What was more hurtful, they as honestly believed that the Catholic Church was, ever had been and ever would be the friend and strongest supporter of the despotic governments; that what it hated most was individual freedom; that it ignored and sought to cast forever on the Bible; that it not only pretended to absolve from sin, but for satisfactory consideration in money offered licence to commit it, particularly in the case of the powerful, without whose support it must break in pieces. For the Catholics among their acquaintance who were cultured and known to be upright in general deportment Southern Protestants felt a pleasant, respectful compassion, wondering how they could have been led to regard an aged recluse in Rome as not only impeccable but all wise."

None has doubts now that a Catholic may be as much a patriot and gentleman as other people. Thousands and thousands not only say prayers for the souls of their dead, but are thankful when their Catholic friends and sympathizers do likewise.

George Parsons Lathrop, at the same convention, speaking of the non-Catholics of this country, said: "We must find a way to reach them, and to make them see and know us as we actually are."

These utterances give the keynote of the movement which Father Elliott is to initiate. The result will be watched by many in and out of the Catholic Church.

Father Elliott has received invitations from several other Catholic Bishops to undertake a similar work in their dioceses, but, as already told, he will devote the first year in his new field to the diocese of Detroit.

Hawthorne's Daughter.

At twenty Rose Hawthorne married, her husband being George Parsons Lathrop, editor of the *Atlantic*, the writer of many works, a man of exquisite literary finish, a poet and a critic, writes Lillie Hamilton French in the series of "Clever Daughters of Clever Men" in the February *Ladies' Home Journal*. The marriage took place in England. After a few months' residence abroad they returned to this country and Mrs. Lathrop began to become an American. Everything about English life had charmed her; England had become to her her veritable home, and the longing for its verdure, when once more among the rocks of New England, gave place only after considerable time, with the growth of many and new interests, to a deeper love for her own country, which replaced that of her one for the garden and fields of her babyhood, and later of her girlhood.

In 1881, Mrs. Lathrop's only child, Francis Hawthorne, a boy of great beauty and unusual promise, died at Boston of diphtheria, making, as Mrs. Lathrop said, "the next world more real than this." In 1891 she became a Roman Catholic, and is a devout adherent of that faith.

In appearance Mrs. Lathrop is charming. Auburn hair and deep gray eyes give tone to her lovely face and aid her in making most beautiful and unconscious pictures of herself. Her favorite color and most becoming dress is yellow.

NEW BOOK.

"Flowers of the Passion." Thoughts of St. Paul of the Cross, Founder of the Passionists. Gathered from the Letters of the Saint, by Rev. Louis Th. De Jesus Agonizant, of the same order. Translated from the French by Ella A. Mulligan. Price (cloth), 50 cents. Publishers: Benziger Bros., 36 and 38 Barclay street, New York.

The subject was thoroughly discussed at the convention of the apostolate of the press, which was held in the Paulist parish in this city in January a year ago, of which Father Elliott was the chairman. Professor Robinson read a paper upon the subject at that convention, in which he said: "Since I became a Catholic (now nearly thirty years ago) I have lived in constant and intimate association with non-Catholic authors, teachers, clergymen and lawyers; the men who form the public opinion of the day on social, ethical and religious questions,