BILLING.

etc., engrossed

is full of useful

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

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The Old Year and the New.

REV. ABRAM J. RYAN.

Yea! men will cling
With a love to the last,
And wildly fling
Their arms round their past!
As the vine that clings to the oak that falls,
As the ivy twines round the crumbled walls;
For the dust of the past some hearts higher
prize.

Let the New Year sing
At the Old Year's grave
Will the New Year bring
What the Old Year gave?
Ab! the Stranger-Year trips over the snows,
And his brow is wreathed with many a rose:
But how many thorns do the roses conceal
Which the roses, when withered, shall so soo
reveal?

Is the furrowed face of the Year that goes.

Yea: bright New Year,
O'er all the earth,
With song and cheer.
They will hail thy birth;
They will trust thy words in a single hour,
They will love thy face, they will laud thy power: For the New has charms which the Old has And the Stranger's face makes the Friend's

AGNOSTICISM AND ITS CAUSES.

Archbishop Ryan Addresses an Immense Audience in the Academy of Music.

Philadelphia Times, December 15.

It is difficult to express in language the warmth of the reception tendered the Archbishop by the audience which filled the Academy of Music on Wednesday evening. The occasion was the delivery of a lecture on "Agnosticism and Its Causes," and the object to be benefited in a material sense was the feelings of antagonism on both wides, and it was no easy task for religion to pour oil on the troubled waters. I never hoped that a single generation, could effect what I now

Archbishop's purpose to appear upon a public platform was sufficient to assure back to me and, as the frank, warma large audience for the occasion, but the noble cause to be benefited and other exceptional circumstances made had consented to do so. it certain that the capacity of the great MEMORY OF THEIR DEAD UNITES THEM. Broad street structure would be severely tested. Such was the case, and it is safe to presume, too, that the Academy never held so large a gathering, which, taken individually, pre-sented so high an average of intelligence. Leading men of every profes sion, ministers of nearly every denomination and priests from almost every parish in the archdiocese and a few

from other dioceses were present.
Occupying the Prince of Wales' box was Mrs. Grant, widow of the late

The reception accorded His Grace an address eulogistic of Archbishop the day when people go with flowers to Ryan and full of historical incidents decorate the graves of their relations, relative to the brigade's part in the ate struggle, introduced the speaker. had subsided Master Allan C. Frazier.

plea for a closer union between all of both—are reconciled, and may God shades of belief, the admiration ex. bless their reunion! pressed for the magnanimity displayed A second motive urged me to accept

gathered at the stage entrance after the lecture, anxious to catch a glimpse the lecture the lecture the lecture that the lecture the lecture the lecture the lecture that the lecture the secture, anxious to catch a gridipse of fair and friendly spirit, that the unboth of Mrs. Grant and the most reve fair and friendly spirit, that the unboth of Mrs. Grant and the most revealed the most revea

I beg to thank from my heart the commander of the Philadelphia Brigade

for the kind words he has spoken of me, and I thank you, ladies and 18M. slopes
Are lit with the flashes of starriest hopes.
And their sunshing days in whose calm heavens their sunshing days in whose calm heavens The clouds of the tempest—the shadows of the gloom!

And ah! we pray
With a grief so drear,
That the very may which a grief so drear,
That the very may which a grief so drear,
That the very may be a solution of the shadows of the gloom is to hope for, a reception which has touched me very deeply. I feel more the latest but probably not the last phase of unbelief, called agnosticism. It is not atheism which denies the existence of God, nor deism which mixed character of my analysis. And ah! we pray
With a grief so drear.
That the years may stay
When their graves are near:
Tho' the brows of To-morrows be radiant and bright.
With love and with beauty, with life and with man could be insensible to the tribute which doubts, but agnosticism, or paid in the reception so kindly ac- ignorance, as the term means, which

For the heart so true
To each Old Year cleaves;
Tho' the hand of the New
Flowery garlands weaves.
But the flowers of the future, tho' fragrant and fair. fair.
With the past's withered leaflets may never shown a patriotic magnanimity which For dear is each deaf leaf - and dearer each must tend to perpetuate what they thorn—
In the wreaths which the brows of our past years have worn.

Yea' men will cling

Yea' men will cling

Yea' men will cling gade to meet in friendship on the plains of Gettysburg where they had met in terrible conflict, and the pres-ence of the Philadelphia Brigade in For the dust of the past some hearts higher prize.

Than the stars that flash out from the future's unveiling of the statue of General hydrothesics. Pickett, are facts that show a magnan-And why not so?
The old, old Years,
They knew and they know
All our hopes and fears:
We walked by their side, and we told them each grief.
And they kissed off our tears while they whispered relief:
And the stories of hearts that may not be revealed.

And why not so?
The old, old Years,
imity in peace greater than fortitude in war. Peace has her victories as well as war, and the peace victories of this country must challenge the admiration of the world. In other lands civil wars and strifes have left wounds which centuries have not healed and hereditary And the stories of hearts that may not be to vealed.

In the hearts of the dead years are buried and sealed.

Let the New Year sing

turies have not healed and hereditary hate which may never die out. "Wilt thou forgive the McGregor?" said a

Let the New Year smile
When the Old Year dies;
In how short a while
Shall the smiles be sighs?
Yea! Stranger Year, thou hast many a charm, and thy face is fair and thy greeting warm, but, dearer than thou — in his shroui of snowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnowsnow Calling his eldest son he said to him: "Donald, they tell me I must forgive our old foe, and I suppose I must, but if you and the clan forgive him I will

curse you from my grave."

How different from this the great, generous American heart, North and South! I think I know something of both sides. I lived in St. Louis, Mo., a border State, during the years of the war, and in my parish was the Gratiot street Prison, where over one thousand Southern prisoners were constantly confined, whom I visited several times every week; and in my parish, also, there was a hospital for United States soldiers, whom I attended.

The great city itself was divided be-The simple announcement of the Louisville-both Southern soldiers-the hearted commander of the Philadelphia the nature of the subject to be treated, Brigade had asked me to lecture for the same cause, I felt gratified that I

It is not a little remarkable that one of the most potent means of reuniting North and South should be what in other lands would tend to separate them more and more — the memory of their dead. Northern hands scattering flowers upon Southern graves and Southern hands decorating Northern graves are spectacles which are most touching and most honorable to both. They recall to my mind an incident, the account of which will bear repetition, and illustrates this union of sentiment. A husband and wife in Paris, who had an only child, had been divorced. The was most cordial. Colonel John W. Frazier, commander of the brigade, in tiful cemetery of Pere la Chaise. On

at which he presumed his wife would Before the applause which greeted him not be present; but coming from directions, they met at the opposite on behalf of the brigade, presented a bouquet to Mrs. Grant, and Miss Edna C. Devitt, daughter of Adjutant Charles with tears, the hands that held the H. Devitt, performed a similar office in the presentation of a basket of flowers to the Archbishop.

The telling points of the lecture, the

by the participants in the late war, the respect professed even for "honest In I was told that I should have such an fidels," the reference to the Parliament of Religions, etc., elicited rounds of applause. Nor was the lecture devoid of those bright bon mots for which His Grace is famous.

At the close of the lecture the Arch. bishop was escorted to the box occupied by Mrs. Grant and introduced to her, while the audience spontaneously come when we should understand each arose and applauded. A large crowd other better. There are honest skep-

erend lecturer. The full text of the lecture follows:

THE ARCHBISHOP'S LECTURE.

I beg to thank from my heart the acceptance of the political pol

ISM.
I have selected as the subject of this

With love and with beauty, with life and with
The dead hearts of Yesterdays, cold on the
bler.
To the hearts that survive them, are evermore
dear.

For the heart so true
To each Old Year cleaves:

To rach Old Year cleaves: ive agnostic, says is an utter impos sibility. Men must speak and think about God, even those who question His existence. "Amidst all my doubts and speculations," says the great German philosopher Kant, "there are two things that always strike me with awe -the starry firmament above me and the moral law within me "-the starry firmament with its worlds of light so imperfectly regulated that a minute's deviation would cause chaos, showing forth the power and wisdom of some mighty designer and regulator. And then the world within him. The world of the kingdom where the moral law should be the great regulator. The world of that wondrous power called conscience as real as the intellectual element or the love element or any other that we knew. Atheism can never become general.

for no element of our nature constant and universal as that of religion can he killed my son and his clan laid waste the lands of my people. Why should I be asked to forgive him?"
"Because," urged the minister of reconciliation, "otherwise God will not forgive him?" conciliation, "otherwise God will not forgive you, and you are about to be judged by Him." For some moments the old soldier thought and the lines in finite peace inconsistent with the care of the little things of creation. But deism could not stand the test of rea-son, and to be logical should end in atheism itself. It satisfied not the yearning of the human soul and supplied no object for the religious ele-ment within. Many men professed to be neither atheists nor deists, but simply skeptics. At length an idea and a name for it were found which lead to the destruction of society in the popular agnostic lecturer was consistent with his principles, but these principles were false and would seemed to obviate many of the lead to the destruction of society in the popular agnostic lecturer was seemed to obviate many of the object

tions to Atheism, deism and skepticism, and that is agnosticism.

The advocates of this philosophy of ignorance insist that we can know nothing except through the agency of the senses, and excludes all knowledge through faith. They frankly admit with Mr. Huxley that the non-existence of God cannot be proven, and when hard pushed are constrained to admit we do know something by faith. Thus when they argue that all the laws of nature are uniform, because those of which we have cognizance are so, is to speak more particularly of ethical agnosticism, to show its practical effects on the individual and on society and what are the false principles and the false views of life that underlie it.

GREAT PRINCIPLES ARE IMMORTAL Wars between men may cease, but wars between principles can never cease. Wars between men cease by victory, exhaustion or compromise, but great principles are immortal and work out great results. Truth and falsehood-good and evil-cannot unite. Man's life on earth is a warfare. If he follows passion, he has to fight con-science, and if he obey conscience, he must battle with passion until he descends into his grave. Now to fight successfully this battle for the right against the wrong, the trueth against the false, the pure against the impure, he needs all the aid which reason and

religion can supply him. If agnosticism sweeps away the most powerful factors in this assistance, it is nost dangerous to the individual and to human society. Three of the most potent influences that act on the human mind are those of fear, hope and love

associated with the religious element n our nature and have had God for heir object. Conscience fears to offend the Su preme Being by violating His law and causes man to tremble when he has

In view of seductive temptation it uses fear and says to man, "Beware— God is not mocked—His laws are not violated with impunity. They are not sanctionless. He will strike like a God, and your punishment shall be in proportion to the gravity of your offence." This motive must be strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, for the pleasure of sin, to which temptation invites, is strong and certain, as the tempted man knows

by experience. He struggles with the temptation. "Let the agnostic whisper in his ear.

If impurity and dishonesty and con-sequent dishonor are on the increase, it is precisely because the wholesome fear of God arising from faith is on the decrease. Nor can it be said that such fear is without reason or invented merely to deter from sin. No, it is much part of our moral being as any

other element, and cannot be ignored.

Again, man is deeply influenced in the dark hours of sorrow, remorse and threatened despair by hope in One whom he regards as his Omnipotent Father — a Father and Omnipotent — Omnipotent and a Father — with the will, and the power and the pledged promise to succor him. Friendless, homeless, desolate and alone the child of sorrow wanders through the dark passes of this valley of tears. How he desires that the end would come! How he is tempted to anticipate it by his own own act! But religion points upward to God and whispers: "Be patient for a little while. He who created you cares for you. A sparrow cannot fall to the earth without His will, for it has the claim of existence upon Him, and you, made to His own mage and likeness, you have the claim, not only of existence, but son-Ship. Look up and hope and love."

Wealth is good because it can be changed intoenjoyment. Power is good, broken hearted wretch that there may because it satisfies our pride. Truth is be no God, that he cannot know there good as long as it gives us pleasure. is such a being, that all that I have Faithfulness is good as long as it pays, said is but pious poetry, then life becomes worth living no longer, and he higher price. Marriage is good as falls the victim of agnosticism. Some time ago two persons who had com-mitted suicide left letters stating that they were influenced to take their own lives by a popular agnostic lecturer who defended suicide under certain circumstances. This fact helped to wake up the public to the terrible danger of false principles and how they act themselves out in crimes

against society. It is well known that in the Catholic and Latheran parts of Germany where faith exists and is acted on suicide is very rare. It is almost unknown in Ireland, and statistics will show that it increases with unbelief. But why appeal to statistics? The argument a priori" is unanswerable. It is a question of cause and effect.

The popular agnostic lecturer was

THE SANCTITY OF AN OATH.

Let us look at some other sentinels that guard society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington in his celebrated farewell address calls attention to this point when he shows the necessity of religion to maintain the young republic he had gloriously founded. A man's life, property and character may be stricken down by a false oath. What maintains the awful assepticism in all agos—the resellion responsibility of an oath but the fact that God is called to witness the truth of what is said and will punish the perjurer, though the law may not discover him. With the Bible in his hand the man is about to call God to witness, but the agnostic whispers to him. "Parhaps there is no God—volume to the construction of this the difference existing among theists themselves as listing among theists themselves as danger of sin and its consequent punishing that the difference of the construction of the constr benefited in a material sense was the fund for the projected monument on the Antietam battlefield to the memory of five hundred and forty-five members of the Philadelphia Brigade who fell there.

Waters. I never noped that a single generation could effect what I now they make an act of faith in the uniformity of those of which they have not had experience, and several other acts of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith in the uniformity of those of which they have not had experience, and several other acts of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we of faith in the uniformity of those of which they have not had experience, and several other acts of faith have also to be made, as we of faith have also to be made, as we had experience, and several other acts of faith in the uniformity of those of which they have not have also to be made, as we of faith have also to be made, as we of faith have also to be made, as we had experience, and several other acts of faith in the uniformity of those of which they have not have a supplied to the man is about to call God to witness, but the agnostic whispers to have a supplied to the man is about to call God to witness. cannot know it—you shall be only lying, which indeed is not honorable, but brings no Divine vengeance."
Why is it that perjury is becoming so why is it that the law common, and does not punish it as severely as of old? Simply because faith in its true

moral guilt is decreasing. Look again at threatening anarchy throughout the world. What right has one man to rule another? Are not all men born free and equal? Why usurp authority only because you have physical force enough to crush your slavish subject?

There is but one true and rational theory of the power of man over man, and it is that God made man a social being, and order requires that some should be above and rule others. All power comes from the God of society. Her ce. to violate the law of the land is a sin not only against the law, but against the great Creator Himself.

Thus the civil magistrate is a minister of God's justice, and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who Take away God and His law, and anarchy lifts its horrid head in de fiance. False principles on this subject, as on that of suicide, will lead and do lead to overt acts against society The boy assassin who struck down the President of the French Republic had been once innocent till the poison of false principles drove him to do the fatal deed.

liable to regard them as merely our but these rulers have power to govern those who elected them and must be obeyed. As I have shown if von less

all consideration of God anarchy must ligion at the feet of the last theorist

necessary, to illustrate the fatal effects on the individual and the State of the rejection or doubt or unknowability of We should not, however, discourage rejection or doubt or unknowability of the existence of the Supreme Being by showing that thereby the great motives A man's theory is the child of his brain the inspiration of conscience, and as ity to the mercy of its own passions. --

agnosticism substitute for these preservatives? What are the great motives for the sacrifice necessary to overcome our passions? We are told, indeed, that in the long run it will prove more est scientists of the world as unsuspleasant and more useful to be good. tained. Pleasure and utility are the chief fac- What what is useful?

Max Muller in his "Origin of Rea

son," gives a very striking extract. A lady agnostic who had argued herself out of the old motives which a belief to God inspired and was left solely to pleasure or utility as the criterion and motive of good, Max Muller quotes on page 488. She

writes love are good, but hatred also. Hatred answers well when we cannot love. Wealth is good because it can be tion? Amongst the most learned men Some long as it makes us happy, but good also is adultery for everyone who is tired of marriage, or happens to fall in love with a married person. Life is good as long as it is a riddle; good is suicide also after the riddle has been guessed. But as every enjoyment culminates in our being deceived and tired, and as the last pleasure vanishes with the last illusion, he only would seem to be truly wise who draws the last conclusion of all science, i. e., who takes prussic acid, and that without

This appalling extract will seem exaggerated, but is it so illogical? If pleasure is the criterion of good and each one is left to be the judge of pleasure, where is the line to be drawn? Utility is no fixed standard. A thing should not be deemed good because it is useful, but useful because it is good. What one deems useful another will reject as useless, and we are left simply in a state of ethical anarchy without principles.

The work of agnosticism is to destroy, not to build up; to rob a man of faith and hope and love in robbing him of his God and leaving him in supreme desolation and helplessness without a

motive to live! CAUSES OF MODERN AGNOSTICISM. As to the causes that have led to modern agnosticism they are similar o those that have led to infidelity and kepticism in all ages-the rebellion fluence of the passions may not ordinarily originate doubts, there can be no question that it helps to perpetuate them amongst the mass of men. Pascal remarks that if mathematical truths imposed restraint on passion there would be found men to question them. If man can only emancipate

himself from the restrains imposed by religion by calling in question the exstence of God, or, what is practically the same thing, the possibility of knowing Him if He does exist, if man can thus silence the remorses of conscience, what a triumph for human passion!

A second cause is the pride of in-tellect which will not believe any-may be saved by a process not very thing above its comprehension, even on the testimony of God, and discredits ignorance which must be invincible, the sacred records He has left us. It that is, which cannot be overcome, believes firmly in its own theories and | which means that only such Protestants endeavors to put in opposition science can be saved as are incapable of rea and revelation. Agnosticism has en-deavored to render itself respectable by an alliance with science and an Catholic coachman to whom he became it and religion. But this effort must prove abortive. Truth is consistent with itself. All truth, like all power, comes from God. What is religiously I always thought that you should certrue cannot be scientifically false, tainly be lost; but lately at a mission and what is scientifically true cannot be religiously false. God speaks in the Scriptures and in the illuminated manuscripts of the skies. He is the God of reason and of revelation.

The most learned men that ever existed in pagan and Christian ages have been religious men. If there has been opposition between scientists, It is particularly necessary that we should remember this great principle and religion it is not because of science, but of individual theories put forward of authority. We make and unmake legislators and magistrates and are God is unknowable, put Him and His revelation aside without examination. creatures. Of old God sent His prophet Thus a man having collected a few to anoint the foreheads of kings who facts undertakes to explain them by were representatives of His power and a theory invented by himself. Should ministers of His justice. Now He sends the theory contradict revelation, so His prophet to anoint the forehears of much the worse for revelation. Now

ollow.

I might continue, if I deemed it We have only to wait a little while

of right acting are removed or so and he devotes himself to its progress of right acting are removed or so weakened as to leave our poor humanity to the mercy of its own passions.

WHAT DOES AGNOSTICISM OFFER US?

And now I may ask what does

And now I may ask what does

What we object to is the forcing of tors. Are these sufficient? Will not men differ about what is pleasant and what is useful? Will not unproved theories on us as if they were scientific truths. We will freely admit them as mere theories until proved or disproved.

RELIGION NOT OPPOSED TO SCIENCE. We repel with warranted indignation the charge that religion is opposed to science. Before the very recent birth of agnosticism who were the friends of learning and science the world over? Who founded the great universities of Europe? Who gave hypotrads and thousands of meaning "Enjoyment is good and frenzy and ve are good, but hatred also. Hatred women as members of religious orders living are churchmen, Catholic and Protestant, who love science because they love and serve the God of science. They see Him in the !uminous worlds above them and admire the great De signer and Governor of the universe in every portion of His creation.

Another alleged cause of agnosticism is the want of union among theists themselves as regards God and His revelations. But the question is of the fact that there is a God.

There is no genuine cause for agnos ticism. The immense mass of the human race are believers in God. from the beginning of the world. There is unity in the great fact that

there is a God and a provident God.

I was witness to a remarkable scene at the opening of the Parliament of Religions in Chicago. I saw, in the various religious costumes, the representatives of all religions on earth. On an antique throne sat the Cardinal who represented Catholicity. The arrangements had been made by non-Catholics, and yet they gave His Eminence the first place. He opened the Congress with a prayer. It was at once a prayer and a profession of faith-a universal faith in God.

Not a man of all those various religions of the whole world, of every tribe and tongue and people, who did not ery out to God with him: "Our Father who art in heaven, hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven." Not a man who did not feel his dependence on God's providence for his daily voice: "Give us this day our daily bread." Not a man who had not sinned regards their god. Whilst the in- ishment, and hence the closing prayer 'Lead us not into temptation, bu deliver us from evil. Amen.

But it is urged by agnostics that the God of Judaism and Christianity is an exclusive and unjust God, and, therefore, no God at all—a God who reveals Himself only to a portion of His creatures; to the Jews, excluding the Gentiles; to particular sects of Protestants, excluding the other sects and the Catholics; to the Catholics, excluding Jews, Gentiles and Protestants

In this connection, however, the agnostic might add it is only fair to say that some of the more enlightened may be saved by a process not very complimentary to them, viz., by an soning! An anecdote is told of a Protestant gentleman who had an Irish endeavor to show opposition between very much attached, whom he asked one day what he believed would become of him if he should die as a Protestant. The Catholic replied: "Well, tainly be lost; but lately at a mission in our church one of the Fathers said that good Protestants might be saved by what he called - I think - inconceivable ignorance, and I was glad to hear it, because I am sure your honor can get in in that way." Where, therefore, there is so much exclusiveness and bigotry, is it a wonder that intelligent men should be agnostics?

Such an indictment as this, if counts of it were established would be fatal to Christianity; but the question is, are the charges founded on the doctrines of either Judaism or Christianity. God favored, it is true, in a particular manner the Jewish people, but did He, therefore, reject the Gentile nations? No, He was the God of the Gentiles as well as of the Jews.