

## Late Cardinal Vaughan.

FUNERAL  
SERMON  
BY  
RIGHT REV.  
DR. HEDLEY.

THE TEXT.—"I directed my soul to wisdom; I possessed my heart with her from the beginning; therefore, I shall not be forsaken" (Ecclesiastes xlii., 27). To-day, said the right rev. gentleman, they dedicated and opened that great cathedral church, and the illustrious pastor who should have occupied therein that chair and throne of teaching and jurisdiction lay there in the midst of them in his coffin. With heroic trust in God he began that glorious work; with unwearied self-denial and labor he had carried it on; with his own strong and powerful personality he had sought to finish it. Now, whilst it was his monument, it had written all over it the epitaph of his life cut short, and the many good and zealous works, of that brave career, seemed well and strangely founded—seemed showing their proportions and possibilities. Others he had barely sketched and planned, but there were none he would not still have cherished, still have promoted and enlarged, while some of them seemed to call him back to life and work. No member of his clergy or his flock, no Catholic of this country but admired him, and thus mourned his loss. To their eyes it seemed nothing less than a calamity. But when the strongest, the dearest, and the best were taken, there still remained faith and hope. They bowed their heads to his Father and theirs, and whilst they prayed for his soul confessed and bore witness to the merits of Him who had given on their behalf so true a Christian soul, so brave a servant of the Cross, and so faithful a bishop and pastor as Herbert Vaughan, Archbishop of Westminster and Cardinal Priest of the Holy Roman Church.

Cardinal Vaughan was seventy-one on April 15 last. Up to the age of forty he was a priest of the diocese of Westminster, and during that time he became an oblate of the Congregation of St. Charles. He made a prolonged begging tour in North and South America on behalf of a college for foreign missions, and he was one of the Superiors of St. Edmund's College, Old Hall. At the age of forty he was consecrated Bishop of Salford; just twenty years later, when he was sixty; he was appointed to Westminster, and he occupied that See for eleven years. His career was now at an end. In a few hours his venerated remains now before that Altar would be placed in the keeping of the kindly earth to await the Resurrection. His immortal spirit was, as they fully trusted, or soon would be, in the presence of God and the Beatific Vision. Meanwhile what belonged to them and to those who would come after them, besides his intercession, was his work and his memory. When the Seer and the Saint who wrote the Book of Ecclesiastes looked back over his life, a life devoted to the study of the law of God and His Holy Service, he thanked God in his humble prayer that He had directed his soul to wisdom and possessed his heart with her from the beginning. Those inspired words seemed to sum up the real life of Herbert Vaughan, for that great Old Testament word, wisdom, meant the soul's grasp of the Fatherhood of God. At the Beatific Vision of God face to face was our destiny for eternity, so the sanctifying but dim and obscure sight of all that was summed up by intelligence and will, aided by faith, which was called by the ancient saints Wisdom, was our noblest and proper end. The fruit and direct effect of such wisdom on a man's character was the determination, cost what it might, never to turn one's back upon God the Father, the end and the crown of existence. They had not the minute and delicately personal information that would enable them to state in detail how Cardinal Vaughan, from his childhood, possessed his breast with holy fear and love, but a good deal was

known or could be safely inferred. It was still remembered how he responded to the watchful care of his noble and chivalrous father, of his holy mother, of his early teachers. It was remembered how, like another of his family whom he (the Bishop) knew well, he never gained a new step, a new horizon in life, without lifting himself to the moral and significance of it.

When he saw a new light he called on all his energy to live a higher life. At his ordination he determined to be a true priest, as he understood the meaning of the word. At his retreats he made definite renunciations never again to step back. When he found a spiritual director or illuminating book he readjusted his interior life to a new and stricter rule. When he came to realize the needs and wants of souls he was not contented with the routine of a good priest; he conceived the idea of widespread work, and gave himself up with all the labor, sacrifice, and humiliation, which is the price of success in founding a missionary congregation. For those he travelled painfully, begged assiduously, and denied himself without reserve, when he learned, as devout men do, what is meant by faith by Jesus Christ, by the ever-loving Church, and by sacramental dispensation. He took it up as a man takes up that which is his Sovereign, absolute and indispensable. To him there was one religion, and only one; there was one head of the one Church, and the one end and aim which he strove at was to make Catholics more convinced and united, and to draw all men to one fold, one Shepherd. To the heart, possessed of wisdom of this kind compromise was hateful. It was alleged of Cardinal Vaughan, on one or two occasions when religious principle was in question, his language and action was harsh, and even uncharitable. This accusation could only be made by persons who consider one religion as good as another. No man could always command the exact quality of expression which contained clear and firm assertion of principle with the utmost consideration for his friends. It was certain to those who knew the heart of the late Cardinal that it was not only against his will to be unkind, but that he really struck from it. To a man who of life-long devotion to God's interests a want of word or act that would have driven a human heart further from God would be nothing less than revolting to him. He could not have uttered it without being false to his habitual tenderness for souls, without being false to that religious feeling which was an instinct and a second nature; and those who knew him could testify that this was so, and their testimony even went much further.

They had seen how he would not only write and preach and organize for the promotion of the great Catholic faith, but would spend himself for individual soul, that they might draw nearer to God. There were hundreds who cherished his words, his letters, his stimulating exhortations, and enlightened advice. There was not a convent of religious women in his jurisdiction who would not tell them that he never lost an opportunity of helping them, and who were at that moment sad and desolate at the thought that his cheerful coming, his gracious presence, the inspiring ring of his encouragement would never more brighten their cloisters, never more bring to their labors what seemed a message of approval from the Lord and Master himself. For priests he had that kind, strong, and permanent sympathy of a Bishop who was long and deeply imbued with the spirit of Christ. He was always planning how he might help priests to be more and more holy by words, eager exhortations to them at his visitations, and by promoting the production of edifying treatises and biographies, original and translated. On their behalf there was existing, in his own handwriting, the opening sheets of a book, which would have been of considerable length, addressed to the priests, and which would have been completed had he six months more health and strength. What his idea of the priesthood was might be found in the history of the congregation that was founded by himself for the work of foreign missions. That congregation, which was founded in poverty and without human prospects, now had four considerable colleges, a personnel of 150 priests, 130 students, and besides there were about thirty who had died in missions in India, Borneo, New Zealand, and the Upper Nile. He would just read one sentence from the constitution of mission written by the deceased prelate. Speaking to the priesthood, he said: "As a society, the Apostolic institution endeavors to follow

as closely as possible in the footsteps of our Blessed Lord and His Apostles, which teaches the great importance of the practice of the spirit of Evangelical poverty which is properly the foundation of Apostolic life."

There they had the spirit of Herbert Vaughan, the priest, there they had the literal description of what he practised himself from his school-days to his last moments in the little chamber at Mill Hill. There they saw his influence upon the priests of this country. He desired to see them take up, and keep up, the true Apostolic life as Jesus Christ set it—by words and example. Of his public labors, his writings and achievements, and of the invaluable work he did much more might be said than there was now time for. The full chronicle of these things he left to others. They were now concerned with his heart, soul, and spirit, with that wisdom, that impulse to give all he had and do all he could for God alone, a thought which possessed his heart from the beginning. And the grand, strong, and vital devotion to God was nowhere more strongly expressed than in what he did both at Manchester and here for the religious education of the children of the Catholic poor. Here he carried on what Cardinal Manning had begun. It was before he was called to Westminster that that policy was shaped, those utterances were formulated, those appeals were drafted which marked from 1871 to 1892 the long and hot contests for the saving of our Catholic schools. During the last eleven years there had been an equal anxiety, an equally strenuous work, and it was to him the Catholics of this country owed the able expression of this determination at every cost to keep their schools; for he was deeply convinced of the Church's duty to the children. For God's love, for his Heavenly Father's sake, he wanted them saved from the loss of their faith; he wanted them taught, he wanted them imbued with a deep love of religion, inured to the sacraments, helped by retreats, by reading, and by example, both at school and when they were taking their first steps in the world. In his utterances on the education question we had the clearest indications of his heart's aspirations—the heart of a great pastor, a wise statesman, a lover of souls, a humble servant of Jesus Christ.

And the like might be said in detail of his social work, that was the work in which, on the one hand, he sought to rescue the souls and bodies of the very poor, and to induce those who were better off to give them time and means to save and lift up their brethren. The like might be said of his work in connection with that great church, and the divine office, for it did not seem undue praise or exaggeration now that his career was over and his reign could be considered and weighed to say that he had a spirit of absolute dedication to God, which was unusual, and which approached the heroic. He had many elements in his character; he had his family chivalry and love; he loved his country and his friends; he had a certain natural taste for adventure; for novelty, perhaps for pomp; but most of these leanings were amongst his renunciations. What he took up in childhood, cherished in youth, matured in manhood, and purified more and more in his later years was the wisdom of the Saints, the spirit that was expressed by the words "O my God, all I have is thine, and thine alone." Perhaps the vehemence of this dedication of his shortened life. About eight years ago he wrote these words to a friend: "I offer Him all; all I ask is to be allowed to surrender every fibre; He alone being the Master of every string and note belonging to me. He may take away my health and capacity, send me failure and public dishonor, dry up my soul like the dust, if only He will support me and let me love Him and serve Him." His life of labor, and self-denial, no doubt, prevented him from living as long as he otherwise might, but perhaps there was more than this, and that his offering of himself was accepted more fully for his own purification and for the good of his flock, for a flock profited but little when their pastor was not a sharer in the Cross of Christ.

The name of Herbert Vaughan would now be finally written in the role of great Bishops and leaders of English Catholicism. For their names, whether they came from the divine and glorious past, or whether they illustrated times less wide and spacious, but equally full of conflict and of glory, they rendered thanks to the Giver of All Good Gifts. But

if he had now ceased to labor and to lead, the need of labor had not ceased, and the cause he led continued to call upon those who were left behind to mourn him. If he in a straight and outspoken way strove to stem the encroaching tide of that religious liberalism which held that one religion was as good as another, they who admired and revered him had to learn by his example. For he it for any of them to say one word, or do one act, or use one insinuation calculated to wound any heart that sincerely sought Jesus Christ, but they must lift up the banners of their creed, openly confess before every man, be he politician or learned scholar or popular leader, what was Catholic teaching and belief in the Bible, the Church, the Sacraments, and the law of right and wrong. In a generation that tended to substitute sentiment for worship, and mere preaching for prayer, they must stand up as he had done for piety and for family prayer, and they must exalt the Holy Sacrifice of the Mass; they must continue to assert their Catholic principles. In this country the men who made the laws were not animated with more hatred of the Christian name—for that they might thank God—but without meaning it, in the desire to please everybody, they could strike and wound and paralyze our Catholic life. In order to remonstrate with men of good intentions but inadequate religious views, to protest, to explain, to intervene, to conciliate—if there were yet men amongst them who undismayed labor of Herbert Vaughan, let them carry themselves to do these things now more strenuously than ever before.

Were there not, too, great numbers of our Catholic body who sat tranquilly apart in inglorious ease, and left the thinking, the organizing, the long day's task of the generous sacrifice to a few.

Might the spirit of Herbert Vaughan live amongst them, even the more than his voice was silent and his hand had ceased to work. Were his longings, his plans, his foundations to be given up and forgotten?

Were we going to say now that he was dead that he was enthusiastic and visionary?

Were we going to fold our hands to look behind as the world moved, to narrow our views, to be content with mediocrity?

If so, he had lived in vain, and we were unworthy of such a chief and leader. No Catholic worthy of the name should be content unless that great cathedral, the most visible and concrete expression of a large and noble soul, was kept steadily on the road to the completion, until when the time came it might not be merely a worthy memorial of himself, but a tangible symbol and a powerful instrument of the Kingdom of God in that city of millions. He had not only given them a lead, but he had shown them the way to the end thereof, and that was the single-hearted, large-minded determination, never dropped and never relaxed, to give our being's faculties and capabilities to God, and God alone.

"Let the Church's holy intercession," said the Bishop, in his concluding words, "be resumed; may these prayers, and all the prayers of his priests and people and friends avail quickly and completely to wash away whatever stain human frailty might have contracted, and to carry him to the full bliss and vision of that Heavenly Father whom he loved on earth with all his heart."

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## Shall America Become a Catholic Country?

(The "Pilot," Boston, Mass.)

The Rev. Francis D. Dolan, D. D., of Boston has startled many of his fellow-citizens by his prediction, which the press is widely circulating, that within his own lifetime the United States will become a Catholic country. Dr. Dolan is chaplain of the Suffolk county branch of the American Federation of Catholic Societies, and a young man who might reasonably look for fifty years more of life. At a meeting held on the evening of June 26 in Boston College Hall in the interest of this Federation, Dr. Dolan said:

"To America all the Catholic world is looking to-day and is hoping to see the time when through the means of a sound Catholic public opinion, which is going to be roused by this federation, the United States of America is going to be a Catholic country. And we are going to be a Catholic country because the people of the United States of America are going to be broad-minded enough to look thoroughly into the teachings of the Catholic Church and see there purity and strength and God's truth, and the American character is broad enough, when it sees that the Catholic Church is God's true and only Church—it is broad enough of itself to accept it without any more pushing on our part to accept it. I suppose as a consequence of what I say, there will be much discussion somewhere, and so that there may be no misunderstanding, I will repeat it. I say that before I am eighty years old—an age which I hope to attain—we will all see the greatest country to-day under the sun, not only the greatest in every material sense of the word, but the greatest in a spiritual sense also."

There is nothing unreasonable in this prophecy, nor need timid Protestants apprehend that they are to be hypnotized or sandbagged into the Catholic Church in consequence, in any community where it is numerically the stronger.

Much more than half the population of the United States candidly returns itself to the census taken as of no religious affiliation. That does not mean that this vast multitude is absolutely infidel or agnostic. It means, rather, that most of it accepts implicitly some of the fundamentals of Christianity, and as far as it gives serious thought to the things of God and the future life, is rather in an attitude of expectation and inquiry.

Of the various religious bodies in the United States, among which the 23,000,000 of Americans professing any special belief divide their allegiance, the Catholic Church has unquestionably by far the greatest number. An exceedingly moderate estimate gives us over 11,000,000. (This, of course, takes no account of the Catholics in our new possessions. There are 17,000,000 Americans to be divided among an immense number of sects. Among the Protestant Americans a distinct line of cleavage is observable. A portion, much the smaller, and chiefly among the Episcopalians, is steadily approximating to the doctrines and form of worship of the Catholic Church. A far larger portion, sadly shaken either by pure worldliness or the apparent results of the higher criticism, have lost their faith in the Bible, and are drifting to rationalism. Protestants not thus shaken are aware of the situation as we have outlined it, and are latterly making some effort to form a united and coherent Protestantism from the union of resembling sects.

In the midst of all the religious confusion, the Catholic Church alone stands consistent, united and progressive. The perfection of her organization compels the admiring attention of hosts who would never think at first of her spiritual claims and advantages.

An immense change has already taken place in the general sentiment of the American people to the Church. Fifty years ago their attitude to the Church was still hostile. Their attitude of to-day is well expressed in an article which the "Pilot" quoted three weeks ago from the "Booklovers' Magazine." A few sentences will bear repetition.

"They are attracted, in a word, by its practical business-like efficiency, and are repelled by the opposite qualities in Protestantism. They have not made their submission, and

it remains to be seen whether or not they will; but they are favorably disposed, so far as they are informed. "What can with certainty be said at present is that the people of this country generally are much better disposed than they were at an earlier date to submit to a Church which demands obedience. The self-assertive habit of personal independence in every relation of life, has been greatly weakened, and promises to grow still feebler in our more highly organized life, where the individual continually counts for less and the organization for more."

The Church, moreover, stands out to them as the church of the plain people, the friend of labor, the protector of marriage and the family, the guardian of law and order, the surest assimilator of strange peoples. Some of the things which the disinterested American onlooker most admires in the Church are those which she herself ranks secondary. She is primarily the soul-saver; but the methods by which souls are saved, conduce, broadly speaking, as thoroughly to the temporal well-being of the human race, as if that were their chief end.

Even Protestant clergymen hesitate no longer at open commendation of features in the Catholic system from which they believe their flocks may take a lesson.

A Protestant minister in Boston, praising a few weeks ago the spirit of reverence and sacrifice in the Catholic Church, said: "With all their disadvantages the Roman Catholics can get ahead of us and win America, they ought to have it." But Catholics have not waited for suggestions like this, boldly to enter the great field of unchurched America to try to win it to Catholicity. It is nearly fifty years ago since Father Hecker, himself an American convert, publicly set on foot a movement for the conversion of America. It is the chief aim of the Missionary Institute, the Paulists, which he founded. Their "Missions to non-Catholics" have been taken up as a regular feature of church work by many other congregations, and orders, and by the diocesan clergy themselves.

From the more earnest and devout of professed Protestants a steadily broadening stream of converts is coming into the church.

Catholics as a whole are advancing not only in numbers, but in education and intellectual prestige, in social position and in political influence. Catholics, moreover, are adapting to their own use those methods found so effective in religious-social work by non-Catholics, as college settlements, reading circles, summer schools, etc.

American Catholics are not alone alive to their successes and alert for their opportunities, but they are conscious of their weak points and actual and possible losses.

Best of all, a very large proportion of American Catholics are thoroughly practical, and nowhere is there greater loyalty to the Centre of Unity, more appreciation of the highest ideals, as embodied in the religious orders, than in America. We have, it is true, our weak and worldly Catholics; and a proportion of the wretched, criminal and degraded who still cling to the name, and whom their loving mother, with the heart of Him who was styled the Friend of sinners, will never cast off.

But with all discounts made there is much to justify Dr. Dolan's forecast. When the broad-minded, justice-loving people of America can see the Church as she is, they will see that no other is big and broad enough for them, and they will have no other.

When shall they see this Divine fact? Only when American Catholics are so numerously true to the Church's teachings, when they are so numerous the ideal Christian citizens which their principles should make them—that non-Catholics will be forced to look for the fountain of such true spirituality, such pure domestic life, such incorruptible public integrity and honor. To help to this end is one of the aims of the Federation of American Catholic Societies. Will it be achieved within fifty years?

It might come sooner. It has been truly said that if all the Catholics of this land lived worthy of their profession, even for a week, America would be won to the Faith.

### RESULTS OF DIVORCE.

More than 500,000 divorces have been granted in the United States during the past 20 years. Think of the homes broken up, the children whose parents are separated, the untold misery that such a state of affairs brings about! There are to-day in the United States, says an American journal, probably as many as 1,500,000 children who have not what we call a real home—the home in which father and mother unite to bring up their children as they should be.

## OUR OTTAWA LETTERS

(From Our Own Correspondent)

During the course of ceremony took place cemetery. This is a burial ground of Ottawa ponds with the Mount tery in Montreal; it Notre Dame, or Cath and is a very beautiful some time past a con Dr. H. J. Morgan as has been preparing a the late Nicholas Flood mer member of the Ca ment. Mr. Davin will membered as the Hist Irish race in Canada, mony at Beechwood, July, was devoid of a and sincerity marked it Sir Charles Tupper wipal speaker of the a he spoke briefly of the career of Mr. Davin. I M.P., lead of the Opp of him as a comrade in Commons. Prof. Clari University, Toronto, r place in literature and with the great Scots Burns. Hon. Benj. Su of the Royal Society of so added his tribute. Charles Tupper had sp Wilfred Campbell, the Lakes, read an ode eul departed statesman. The memorial stand manding position on the way of the cemetery a beauty showed to gre A bust, pronounced to likeness of Mr. Davin, pedestal in the front rial.

On Saturday last Hon. Patrick, Minister of Ju tained a number of the the Parliamentary pres his residence on Wurt nue. The dinner was a ant affair. Every pers feely at home. After t host and his guests ad balcony overlooking the songs were sung by th in the press gallery.

During the year ending June, 1903, 11,192 visits the tower of the House Of these 7,099 came fr 2,073 from Quebec; 64 Scotia; 68 from New B from British Columbia Prince Edward Island Manitoba; 69 from Nor ritories; 1,316 from States; and 278 from E is the greatest number the past nine years. C June, 1895, the register months elapsed held 10 in 1896, it held 8,349; 347; in 1898, 9,884; in 601; in 1900, 10,672; in 331; in 1902, 8,780. A to this last year, we fi steps to the summit of have been trod, during years, by the feet of 89. Decidedly it is one of the nificant points of obse Canada, and as long a occupied by men like t recently took a fit of mania" on its summit, to the Capital.

The League of the Sac making rapid strides in its membership is augm rapidly. On Sunday n St. Mary's parish, a nu members were admitted, sermon was preached to at the evening service b ther Couett, of the Dor der. His text was: "Th Come." The sermon v by the enrollment of ne and the formal reception had not previously been this way. Miss Mary M the Act of Consecration. Rev. Father Sloan of both Masses in the m preached impressive serm nounced the receipt of His Grace Archbishop I aid of the fire sufferers. for this purpose previou ed by Rev. Father Sloan from Rev. Father O'Bri real, and \$14 from frien tor will distribute this ong the needy who apply