

ARCHBISHOP RYAN'S SERMON AT FUNERAL OF CHICAGO'S LATE PRELATE.

The Most Rev. Patrick John Ryan, Archbishop of Philadelphia, and an intimate friend of Archbishop Feehan's for half a century, preached the funeral sermon at the funeral of the late Archbishop of Chicago, taking for his text:—

Ecclesiasticus 44th chap. Behold a great priest who in his time pleased God, and was found just; and in the time of wrath became an atonement. There were none found like him in observing the law of the Most High. Therefore by an oath did the Lord make him great amongst his people. He gave him the blessing of all nations, and established his covenant on his head. He acknowledged him in his blessings; he stored up his mercy for him; and he found in the eyes of the Lord.

Venerable Fathers of the Episcopate and Clergy and dear brethren of the laity:

The words of inspiration which I have read are those that bound naturally from the heart and the lips, as we gaze on the lifeless body still clothed in the vestments of his order, of the great priest who ruled from this place one of the greatest cities and dioceses of the world. He pleased God in his day, and appeased His anger, and kept the law of the Most High. Therefore, did God give increase in numbers and sanctity, and blessed the people committed to his care. We are here for two purposes—first to pray for your dear dead Archbishop, which you have done during the Holy Sacrifice just offered, and which I am sure you will continue to do as the best expression of your love for him and sense of your loss. We have come also to think together and to recall what we know of his character, and his career, as justifying our admiration and our gratitude. I come from afar to lay at his feet the garland of my esteem and my love. For fifty years I have known him, and never discovered anything to diminish, but much to intensify the impression produced on me, at our first introduction. The natural basis of his character was such as we should expect in a great ecclesiastic. Gentle, pure, yet with a power that was almost provokingly reserved, you felt yourself in the presence at once of a superior personality. You felt that behind that silent modest exterior, there was a power that in a great exigency, might be a revelation. You felt how consummate were his judgment and prudence and how perfectly he could be trusted. He was pre-eminently the gentleman—gentle and yet manly—manly and yet gentle. The most perfect human character had its purely human individuality for he was like unto us in all things except sin. Because the natural basis of characters like those of St. Francis of Assisi for instance, is so like that of Christ, the people of all denominations admire and love him. The rare combination of such characteristics was found to a great extent in the late Archbishop. God having so fashioned him, He gradually prepared him by providential—apparently accidental—circumstances for the exalted position to which he was called. We find him at an early age in the admirable Seminary of St. Vincent, Castle Knock, near Dublin.

Excluding the Chinese in United States.

Taught by experience, it may be safely predicted, writes Ex-Minister Charles Denby, in the Forum for July-September, that the American people will no longer content themselves with statutes under which it can be claimed that no Chinese subjects except laborers are excluded. They will not open the door wide to Boxers, beggars, traders—all classes, in fact, that do no manual labor. The fight is a racial one rather than warfare against a class. It certainly will not do to throw this country, or its dependencies, wide open to all classes except laborers. Few

The priests who conducted it, were men fully imbued with the spirit of St. Vincent de Paul. That great Saint is popularly regarded but as a mighty philanthropist, founder of the Sisters of Charity and many benevolent institutions; but more than all this, he was a great reformer in the true sense of the word. He was a reformer from within. He knew that the doctrines of the church needed no change, for God Himself had formed her. But he knew that the morals of men needed reformation, and he believed that, as the clergy so the people, and the great change must begin in the Sanctuary. But farther back, he knew that, "as the ecclesiastical student so the priest," and he ascended to the fountain spring and reformed the seminaries. In one of these young students received the first impression to the great National Seminary of Maynooth, with its 500 students from every diocese in Ireland. In this great institution his remarkable talents, in spite of his modesty, made him a marked man, and he received some of the highest honors and premiums. The fact that amongst 500 students selected for their superior abilities from every portion of an island, famed for the talents of its children, he was so honored, is an unerring criterion of genuine merit. At the same time, his personal character was as high, if not higher, than his literary position. Men instinctively trusted him and sought his counsel. At the head of this great institution of ecclesiastical learning was a man of transcendent merit, the Very Rev. Dr. Russell, uncle of the late Lord Russell of Killowen, the Chief Justice of England. Cardinal Newman stated that to this Dr. Russell more than any other man, he owed his conversion to the Catholic Church. When young, Mr. Feehan determined to come to St. Louis, this president of Maynooth gave him a letter to Archbishop Keane, in which he stated that no student had left that college in his day, with a higher record for ability, and the ecclesiastical spirit, than the bearer. Archbishop Kenrick soon discovered for himself, the truth of this statement, and appointed him at first professor of theology, and then rector of his diocesan seminary. During the thirteen years of his priestly career in St. Louis, in the seminary and on the mission, I knew him intimately, and had ample opportunity to judge him, and in trying circumstances he was always the same strong gentle, self-possessed, self-sacrificing priest. After these thirteen years, he was elected at the early age of thirty-five, to be Bishop of Nashville—a post of much responsibility at the time. With admirable prudence he restored order and confidence. In the trying times following the war, he had much to suffer, and was extremely poor. During the dreadful visitation of the yellow fever, he saw his priests and people fall around him, and his great paternal heart was moved to pity and to succor. After fifteen years of successful administration in Nashville, he came to this city as its first Archbishop in 1880. You, brethren, are the witnesses of his life and labors here. I need not enter into details. A few facts are sufficient and suggestive of many others. In 1879, the year before his arrival there were in the diocese of Chicago 204 priests. To-day there are 538. In 1879 there were 194 churches. Now 298. In this city alone there were only 34 churches. Now 150. I know of nothing in any city of this or any other country to even approach this last item of progress. The advance in the all-important department of parochial schools, colleges, benevolent institutions has

men in this country, except those whose interests in some form are antagonized by exclusion, believe that this immigration is desirable. It is generally conceded that it is a permanent menace to our civilization.

The stubbornness of the Chinese, their segregation by themselves in all communities, their absolute denegation of all interest in public affairs, their inveterate hoarding of their gains, the cheapness of their living, their ignorance and superstitions—these are some of the things which particularly distinguish them, and which make them undesirable immigrants. They never have become assimilated with any foreign community, and the same objections that we make to them are current in Hongkong, Singapore, Colombo, Australia, New Zealand, the Philippines, and everywhere that they have set-

been in proportion to the clergy and churches. The Archbishop's first solicitude on arriving in Chicago was concerning the schools, which he visited in person. Those who beheld the splendid exhibit of Catholic schools in the Columbian Exposition of 1893 will remember the strikingly beautiful, life-size statue of Archbishop Feehan in Carrara marble presented to him by his priests and bearing the inscription, "The Protector of Our Schools." No more glorious monument could be erected to any man, and I trust that it will always occupy a prominent place in this great city. Few people know and still fewer appreciate the silent labor and mental strain unavoidable in the establishment of so many churches, schools and institutions. People judge by newspaper accounts of the movements of bishops on occasions of confirmations and visitations, etc., but the silent home work which is little noticed, is the severest of all. And we must bear in mind that, unlike the bishops in any country of the world, the prelates who rule in our great cities, and this is especially true here, have to deal with people of many diverse nationalities. The church in a city like this is similar to the whole Catholic Church in miniature. It combines two of the marks of the Catholic Church proofs of its Divine origin, its Catholicity and Unity. We behold in her all the discordant elements of the world, unified into one institution. Now in our great cities we behold so many diverse nationalities in the same faith and same essential discipline and under one head. But, of course, the human elements are there and cause differences of a minor, but often of a vexatious character. Similar difficulties are found in the political mission of the United States in unifying all the different nationalities. "E pluribus unum" is Catholicity, and Unity in the State. Some one may urge the only way in both cases is to thoroughly and immediately Americanize politically as well as religiously. But prudence says be slow in this process; old prejudice and old ways cannot be rudely interfered with. Do not tear up the cockle lest the wheat should also be destroyed. The bishop like a good father has to respect all his children united in "the consanguinity of the Faith." Their language hallowed by a thousand sanctifying associations must be respected; their old customs and wise old ways, often the accumulated wisdom of centuries, have a conservative influence on our later and more material civilization. There must be, of course, progress but it should be gradual conservative progress to be truly permanent and to attain the final end of being at once truly Catholic and really American.

But, Venerable Father and dear brethren, no character and career can be perfected without the chastening hand of suffering. This was not wanting to our dear father and friend. His was one of those high natures that are deeply, silently sensitive. He complained little, but bled internally, and only God witnessed the heart struggle. The greatest, heaviest cross of his life he had to bear on shoulders worn out by the burdens of seventy years. This is not a fit occasion to discuss the sad episode. I feel that I act more in harmony with his nature and with what he would say to me, by stating that there from his bier he whispers to all who loved or opposed him, the episcopal salutation "Pax vobis"—"Peace be to all!" Only pray for me and ask of our Heavenly Father that He send a successor who will love the people, and especially the little children whom I leave behind me, that we may all meet in the eternal home of our God.

tied. Their great numbers are also against them. Had it not been for the most energetic efforts of the people on the Pacific slope the civilization of that region would have been wrecked. At fifty-five dollars a head, while transportation costs only five dollars, the steamship companies would have conveyed millions of immigrants to our shores. Let us remember that Macao to South America until the civilized world broke up the trade. The labor question is only one branch of the general subject. The interest of our workingman is the interest of all other classes. To supplant our own laborers by those who work for a few cents a day would involve all branches of business in a common ruin.

But what we do we should do openly and honorably, and not under cover of a strained interpretation of

to this country, as well as a certain number of merchants, and a certain number of other classes if desirable, and the remainder should be excluded. Surveillance should be exercised over the persons so admitted in order that they might not become laborers. Our trade relations with China are promising, and they ought not to be disturbed by the enactment of unnecessary and unjust laws. A respectable Chinese merchant engaged in business in China and desirous of doing business with the United States should be encouraged to come to this country and to buy supplies here. If we are to lose our trade with China, one of the main objects of acquiring the Philippines will be defeated.

South Carolina and Alabama owe the remarkable development of their cotton manufacture to China. Their coarse sheeting finds a market there, especially in Manchuria, where the climate is cold. If these mills were driven to manufacture lighter goods, their products would in a great measure compete with those of New England. In South Carolina there were in 1900 eighty mills, with a capital of \$39,258,964, employing 30,201 wage-earners, and turning out products valued at 29,723,914. Of the export demand for these products 60 per cent. goes to China. Our export trade with China last year amounted to \$28,000,000. Of course, we should do nothing to imperil this trade, but should on the other hand seek to increase it.

I do not believe, however, that any disastrous result would follow from our adherence to the doctrine of exclusion which has become our settled policy. The Chinese Government relegates all questions of trade to the merchants. It takes no interest in such questions, and it cannot understand why the foreign Powers are eternally talking about trade.

Owing chiefly to the interest which the missionaries and their friends take in Chinese matters, it is the fashion to be very sympathetic with that country—even since the terrible riots of 1900. It is pretended that the Chinese are exceedingly liberal to the foreigners. The truth is that every right that the foreigner has in China has been acquired by the use of arms. Nothing has been conceded except to force. The wars carried on by Great Britain alone, and afterward by France allied with her, were the instrumentalities which opened up China to foreign trade. If we leave out the Christian converts, the foreigners have no friends in China. Two years ago the Government and the people joined in a terrible effort to massacre all the foreigners. They succeeded in murdering 248 of the men and women who had devoted their lives to the service of China, and they barely failed to kill all the foreigners in the northern provinces who were beleaguered in the British Legation and the Peking.

Even now the Chinese have in some respects more rights in our country than we have in theirs. They have no extra-territorial judicial system here as we have in all non-Christian countries, except Japan; but once in our borders they can go where they please in forty-five States and half-a-dozen Territories, while the foreigners—except the missionary—can reside nowhere except in the treaty ports. Their lives, too, are safe here except on rare occasions. No class is arrayed against them except the labor class. In China, riots are the order of the day. Not long ago there were twenty-two in one year. The bloody riots at Tientsin and Kuitien will never be forgotten. Who believes that foreign life is safe in China to-day? Who puts any faith in a government which since 1858 has been bound by the most solemn treaties to protect the foreigner, but has rarely made any attempt to do so? Who denies that if the Chinese Government had so willed, foreign life would have been as safe in the interior as Chinese life has been in Indiana? Riot after riot and murder after murder have disgraced the annals of China for fifty years. The viceroys, the governors, and the magistrates have scarcely raised a hand to stop the vicious, murderous throngs which, passing by their yamens and through the ranks of Chinese soldiers, have perpetrated the most detestable crimes. Always the diplomatic corps presses for the punishment of delinquent officials; and it was only when six nations sent troops to China that an official ever was properly punished.

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