

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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BENZIGER'S CATHOLIC HOME ALMANAC.—1893.

We have just received a supply of this very popular annual. It contains the usual good things in the shape of stories, poems, historical and biographical sketches, plenty of pretty, interesting pictures, an unusual number of portraits of Bishops, priests and laymen, and for a frontispiece a fine oil-color plate of The Crucifixion, a worthy ornament of any home, and fit to be framed. Among its contributors are Rev. Richard Brennan, LL. D., Rev. John Talbot Smith, Francis J. Finn, S. J., Maurice F. Egan, LL. D., Eleanor C. Donnelly, Eliza Allen Starr, Sara Trainor Smith, Margaret E. Jordan, Anna T. Sadler, Katharine Jenkins, and others. Price by mail 25 cts., in stamps or scrip. Address, Thomas Coffey, CATHOLIC RECORD Office, London, Ont.

ARCHBISHOP IRELAND.

We give below a synopsis of the beautiful address recently delivered by this distinguished prelate at the inauguration ceremonies of the World's Congress in Chicago:

The solemn commemoration of the discovery of America has been allotted to the United States. It was the right and the duty of the first nation of the continent to charge itself with the glorious task. She, as none other, is the giant daughter of the progress of the age; she, as none other, has the power to command the splendors which should mark the commemoration. She has inaugurated the Exposition of Chicago. Proper, too, was it that among the cities of the United States, Chicago be the chosen one within whose portals the exhibition be enthroned. Chicago, fifty years ago the prairie village, the stupendous city of the present time, is the world's object lesson of progress. The monarch of our inland seas, the central city of the nation, she exhibits to the visitor the fullness of growth with which the United States has been blessed. Almost half-way across the continent commanding the highways of nations, the mart in which meet for mutual exchange the offerings of Europe and Asia, Chicago forebodes the mighty destiny of the United States to sit among all earth's nations the admired queen, the arbiter in the arts of peace and civilization of their destinies, the magnet in resistless attraction knitting all peoples into one harmonious and indestructible brotherhood.

I am stating the purpose of the World's Auxiliary Congress of the World's Columbian Exposition. The organization known as the Auxiliary Congress is an integral part of the Columbian Exposition, whose directors authorize and support it. It has received from the United States Government special recognition and approval. Its special mission is to organize and cause to be held during the several months allotted to the Exposition, international conventions of the scholars and workers of the world along all the lines of human progress in the various departments of civilized life, and in this way present, through the living voice of the chief actors clear and comprehensive statements of the questions in all the fields of activity, which vex to-day the souls of men. The idea is truly grand, and most important results must follow from the successful carrying out of it. All countries are asked to send to Chicago their best and most active minds. The several conventions or congresses will bring into actual contact the leaders in the several departments of thought. The thinking world will be under our eyes; the whole trend of modern activity will be under our touch. What schools for learners! What workshops of new ideas, where mind in friction with mind provokes unto higher flights and rises into broader vistas of truth!

There is danger lest expositions, where all is wood and marble, gold and silver, machinery and cereals; where matter alone feasts the eye and speaks to the soul, silently teaches false lessons of progress. All is well with the world, it might seem, if matter is improved. Men seek matter and admire matter; matter, then, is the all-important. The tendency of the times is already more materialistic than its well-wishers desire. Nothing should be done to accelerate it. There is need to repeat aloud the poet's warning:—

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

"The plans of the Congress Auxiliary are most comprehensive. They extend along all the lines of the growth of man. There are the departments of agriculture, engineering, commerce and finance, etc., in which his relations to matter received due consideration. Man lives upon the earth, derives hence his subsistence, and in subjecting it to his service, he enlarges by exercise the powers of his soul. Far be it from us not to recognize as vital elements in progress, and as strong evidence of it, the triumphs of mind over things. God gave to us the material universe, that we study it and

use it. Material progress is no less than the lines of His supreme law than progress moral and spiritual. The whole man must grow, and grow in all directions. I am as impatient within the narrowness which limits him in one direction as that which limits him in another. The sole lesson which I inculcate is that the earth is the foot-stool of man, and that material progress, in its grandest flights, fails unless man retains throughout his higher nature, and is made by it a greater and a better being.

Congresses give aid by directing outside social currents, the influences of which make strongly for good or evil. Hence, we have the department of moral and social reform, including congresses on charity, philanthropy, prevention, reform, etc., and the department of temperance, marshalling into mutual counselling the devoted legions of men and women who are giving battle to a giant evil of the times. We will have congresses on municipal and national administration, international law, peace arbitration, the several divisions of jurisprudence and practical government. The department of labor will discuss the intricate and pressing questions, arising from the relations of labor to capital, of employee to employer—maintaining the rights of all, prescribing the duties of all, and guarding over all for their protection the reign of social order. The health of the body of man is instructed to the department of medicine. Man, in the fulfillment of his destiny, can neglect neither body nor soul. Be there a healthful body to house a healthful soul. There are, too, the department of art, music, architecture, etc. The instinct of the beautiful is deeply imbedded in man; it must be satisfied.

There is the department of woman's progress, providing for a general congress of representative women of all countries. At the same time, as I have already stated, there is in connection with each congress organized in the several departments of the Congress Auxiliary, wherever the mind, heart and fingers of woman may be invited to give aid, a woman's committee, for the purpose of obtaining the co-operation of woman in the work of human progress. At no previous world's congress was there the marked recognition of woman which the Columbian Auxiliary accords her. In this recognition we rejoice. It is a noticeable token and promise of progress for woman herself and for the world at large. Woman for her own good has been too dependent upon the stronger sex, and in the battling for the better things in the life of humanity we cannot longer afford to keep off the open field the deep charity and exhaustless energy of woman's soul. Columbus could not have succeeded without the practical patronage of Isabella. Be Isabella honored in the Columbian Exposition by America's generous recognition of woman's sphere.

Finally, there is the department of religion, crowning the work of other departments and perfuming them with the fragrance of heaven. Sublime the thought to have the proclamation go out from the great Exposition that God reigns, and that man is His servant, that all progress begins and ends with Him who is the Alpha and Omega of all things. Religion is at home amid parliaments of men working for progress in men. There is no progress deserving the name where no provision exists for the growth of man's spiritual nature. Nor can laborers in the field of progress afford to overlook the powerful aid which comes from religion to progress in the moral and social spheres. Without God's love inspiring and God's justice rewarding, men's hearts are warped, souls are chilled, enthusiasm is transient sentiment. The fatal enemy of the spirit of sacrifice and self-control, from which springs all moral and social progress, is the cold positivism which unbeflexibly seeks to substitute for the religion of a living God. Positivism is despair and practical pessimism. England's lamented laureate wrote lines of which all feel the truth:

Why should we bear with an hour of torture,
If every man die forever, if all his griefs are in vain,
And the homeless planet at length will be
Wheeled through the silence of space,
Motherless evanescence of an ever-vanishing race?

Exception has been taken to religion congresses on the ground that on so many points there will be no harmony of thought and that truth will suffer by the juxtaposition of error. There is no force in the remark. The vital primordial truths regarding the Supreme God will be confessed by all. The proclamation of these truths will be a great gain. Beyond this those who believe they possess the truth need not fear. Truth should not be timid. Rather should she court publicity in this as on all other occasions, in order that she be known and loved. There shall be no discussions, no controversies. The purpose shall be to show forth in methods of peace what are the professions of faith and the religious works of the world at the present time. From the plans of the department of religion of the Congress Auxiliary naught but good results can follow.

The lines of work which Christ prescribes in favor of man are not merely those relating to the spiritual life; they are those, also, relating to the life of the body—the feeding of the hungry, the clothing of the naked, the solacing of the captive, the healing of the crushed and suffering heart. God's sweet religion is wherever work is done for man's welfare—wherever humanity is benefited, and lifted upward were it only by the width of a hair of the head. There is religion within cathedral walls, where God is spoken to, and loved; there is religion in the wheat field, where clay and air combine to produce food for man; there is religion in the factory, where matter is turned into new forms for man's comfort; there is religion in the sanctuary of philosopher and writer, drawing of new upliftings for the race; and oh! there is religion, when the weary one is comforted, the outcast saved, and the hand of the hungering is filled with bread. There is religion wherever there is work for man; religion expands her heavenly wings over all the palaces of your great Exposition.

The history of humanity is a story of progress. A narrow survey of the scene will not always bring out this important truth. There are in the tide of progress backward currents and tortuous windings. We must consider the general movement, of which the trend ceases not to be toward higher planes:

Forward, then; but still remember how the course of time will sweep,
Crook and turn upon itself in many a backward streaming curve.

Disguised in a rhythm of rise and decline, of ebb and flow, of growth and decay, the progress of humanity, continuous, and the hopes of the workers in the cause of humanity obtain their rewards:—

Through the ages one increasing purpose runs,
And the thoughts of men are widening with the progress of the suns.

The future! What will it be? Material progress, no doubt, will continue onward with ever-increasing velocity. The wildest dreams scarcely, I believe, foreshadow the realities; nothing need be unexpected. The travellers to the Columbian Exposition a hundred years hence will, perhaps, birdlike, sail through the air, journeying in a half-dozen hours from the Atlantic coast to the city of the North-west on the banks of the Mississippi. More unlikely would the prospect of travel by rail, or steam, or electricity, have seemed to our forefathers one century ago. I trust in Providence and in humanity, and I have confidence that the moral and social forces, which now so profoundly agitate the world, will work into an increase of goodness and happiness among men. Much will depend upon the intelligence and zeal of those whom position and talents have made the leaders of thought and action. Seldom in all history did such deep responsibilities lie upon the leaders of their fellows as there do to-day. Scarcely ever was humanity pregnant with such momentous possibilities: scarcely ever were similar opportunities offered to accomplish great things. The future will be no rosebush without thorns, no day without the nearness of evening shades, no life without the menace of death. There will be inequalities among men, and passions will disturb the peace of souls. But I do believe there will be more mercy in the world, more justice, more righteousness. There will be more respect for manhood, more liberty for the individual. The brotherhood of men will be more widely recognized, and its lessens more faithfully practised. Servitude and oppression will be banished even from the darkest thickets of African forests. The boon of civilization will reach all races of the human family; civil and political liberty will spread across all seas and oceans. Nations will see in one another assemblies of brothers, and another arbitration will, in settlement of disagreements, take the place of the murderous sword. Brute force will more and more yield before reason; mind will more and more assert itself over matter, and over passion. All this will not come to pass without delays and backward movements, without reactions and regressions, but the victory will be for truth and justice.

In the course of history God selected now one nation, now another, to be the guide and exemplar of humanity's progress. At the opening of the Christian era, mighty Rome led the vanguard, Iberia rose up the mistress of the times, when America was to be born into the family of civilized peoples. The great era, the like of which has not been seen, is now dawning upon the horizon. Which will be Providence's chosen nation to guide now the destinies of mankind?

The noble nation is before my soul's vision. Giant in stature, comely in every feature, buoyant in the freshness of morning youth, matronly in prudent stepping, the ethereal breezes of liberty waving with loving touch her tresses she is, no one seeing her doubts—the queen, the conqueror, the mistress, the teacher of coming ages. To her keeping the Creator has entrusted a great continent, whose shores two oceans lave, rich in all nature's gifts, imbosoming precious and useful minerals, fertile in soil, salubrious in air, beautiful in vesture. For long centuries had He held in reserve this region of His predilection,

awaiting the propitious moment in humanity's evolutions to bestow it on men whom men were worthy to possess it. Her children, have come from all countries, bearing with them the ripest fruit of thought, labor and experience. Adding thereto high inspirations and generous impulses, they have built up a new world of humanity. This world embodies the hopes, the ambitions, the dreaming of humanity's priests and seers. To its daring in the face of progress, to its offerings at the shrine of liberty there seems to be no limit; and yet prosperity, order, peace spread over its vast area their sheltering wings.

The nation of the future! need I name it? Your hearts quiver, loving it:—
My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.

We commemorate the discovery of America four hundred years ago. Behold the crowning gift to humanity from Columbus, whose caravels plowed ocean's uncertain billows in search of a great land, and from the all-ruling Providence, whose wisdom and mercy inspired and guided the immortal Genoese mariner—the United States of America!

READY TO JOIN THE CHURCH.
An English Lord Mayor Makes an Unexpected Public Announcement.

We clip the following from the Liverpool Catholic Times: Alderman E. D. Walker, the mayor of the borough of Darlington, delivered a remarkable address at the opening of St. Augustine's bazaar a short time ago. He said he hoped the object for which they had worked so well, so earnestly and so determinedly would be abundantly blessed by the realization of their greatest hopes. That great and glorious Catholic Church which has unified the civilized world, had within its pale to-day 228,000,000 of human beings, representing one-sixth of the entire population of the globe, and nearly one-half of its Christian population. It was generalised—if he might use the term—by 1103 Bishops and Archbishops, and its grand and glorious work was being carried on by 126,000 priests.

Only those who knew the great and mighty difficulties of a Church representing one-half of the Christian population of the world knew that that Church was the greatest factor in stemming, in warding off and in repelling that modern tide of socialism which had the effrontery to stalk through the land and to profess that they were going to measure God and to understand that which God had not given power to human minds to grapple with. The Roman Catholic Church was in the proud and enviable position of being able to date back to the earliest years of the Christian era. Since the day when the great Master Himself taught His humble and yet elegant lesson in Galilee, extending His heaven-born teaching until in its hope-inspiring and beneficent influence it had been as far reaching as civilization itself, no Church had ever been blessed with results commensurate with those which had been vouchsafed to the great and glorious Catholic Church.

Speaking for himself, he would only wish to say that for many years his mind—he hoped not altogether an irreligious one—had been very much exercised as to whether he ought not to throw in his lot with the hundreds of millions of mankind who had found within the pale of the Catholic Church such a safe sheltering, more that such a hope-giving, and still more that lifted the human soul whilst here to the position of feeling that they had knit their faith to and placed their hope in something which, although little understood by mortals, was nevertheless nearly akin to—may, be part and parcel of—a life which lay beyond, and in which only that which was near to God, and indeed part of Him, could ever dwell. He personally was and had long been what perhaps they would consider to be cosmopolitan in his religion, believing that any form of religion which had God and the Master's teaching in it could not fail to do other than bless humanity. He pinned his faith to no special creed, but he had an intense longing to attach himself to that Universal Church which in the days that were to come must hold the world within its heavenlit aisles.

Pray for the Departed.
November is the month of special devotion for the suffering souls. There is no greater charity than to pray for them who cannot pray for themselves. In the Communion of Saints our prayers avail them. We are still of the Church militant, and our works are meritorious and may be applied to them. They can only suffer, purging away the sins of their past lives. We may merit for them through the infinite merits of Jesus Christ. Tompkinson makes the dying King Arthur say in the true Catholic spirit:

Pray for my soul. More things are wrought by prayer
Than this world dreams of. Therefore let thy voice
Be like a fountain for me night and day.
For what are men better than sheep and goats,
That nourish a blind life within the brain,
If knowing God they lift not hands of prayer,
Both for themselves and those they call their fellow-men.

DR. BURNS AND GOLDWIN SMITH.

In the Toronto Globe of October 25, appeared the following able letter from Rev. Dr. Burns, a distinguished Methodist clergyman of Hamilton, dealing with Prof. Smith's letter on Irish affairs which appeared recently in the London Times:

Sir—I see from last Saturday's Globe that Mr. Goldwin Smith has made the Blake reception the occasion of furnishing the London Times a most bitter letter against Home Rule.

For years I have read every line I could see from the pen of Goldwin Smith, and have admired his clear and beautiful style as well as his scholarly criticisms—always fearless and generally impartial. But "aliquando bonus dormitat Homerus," and I think that Mr. Smith has not merely nodded, but fallen sound asleep and had a very bad dream just as he was touched by the affluents that produced that letter to the Times. I have read that letter more than once. No one can doubt its meaning. He tells the Times, and through it all England and the world, that a Catholic majority cannot be trusted with self-government—its Parliament would be by the nomination and under the domination of the priesthood; its legislation would be hostile to England and oppressive of the Protestant minority. In one part of the British Empire—the Province of Quebec—a Catholic majority has self-governed. Mr. Smith says of it: "Quebec shows the effects of priestly rule, and it is manifest, would soon exemplify the fate of a Protestant minority under the power of the priests if it were not for the protecting arm of the Dominion." Such is the burden of the letter. The bulk of it is prophecy. Let us examine the use he makes of Quebec.

Now, granting for the moment that all that is said and implied in his statements be true, it would not justify Mr. Smith's attitude. The British North America Act, under which the Provinces of the Dominion are federated, was a compromise. Each Province was allowed to retain "all laws in force at the union." If Quebec has laws oppressive to the Protestants, they exist through that compromise, without which the federation of the Provinces could not have been secured. But in framing a Home Rule bill for Ireland, we are hampered by no such compromises. Ireland stands as a petitioner, asking for self-government, telling England that she does ask for power to legislate on Imperial matters, and bidding the British Parliament to impose whatever restrictions they please as a guarantee of the integrity of the empire and the rights of the Protestant minority. Home Rulers do not ask for the Quebec laws for Ireland. On the contrary, we say, in the language of the address presented to Mr. Blake, "If American and Canadian safeguards are not sufficient for Ireland, as Home Rulers, Protestant and Catholic, we suggest, nay, more, we demand, that others be introduced." That is the attitude of the Irish people to-day. They can do no more. Fair play would ask no more.

In their contempt for the Irish race, so common in some quarters, and so offensively proclaimed, some will tell us in spite of the laws the Irish would do as they pleased, the laws would be a dead letter, treason would be rampant, and the rights of the Protestant minority trampled in the dust. Mr. Smith, however, admits that in Quebec "the protecting arm of the Dominion" shields the Protestant minority from "the power of the priests." Now, if the protecting arm of Canada, that has neither army nor navy, is sufficient to shield Protestants in Quebec, surely the danger of the Protestant minority in Ireland must be microscopic or imaginary. An army of over 30,000 is stationed in Ireland now, and the British fleet could enter her harbors at an hour's notice. The Parliament of Ireland is prohibited by the Home Rule Bill from legislating regarding army, navy or militia, and the new bill leaves the Irish constabulary under the control of England for some years. For the right to manage her own affairs Ireland is willing to make concessions that are humiliating, to submit to restrictions that neither the Provinces of Canada nor the States of the American Union would entertain for a moment. Under Home Rule she would be on her good behavior. The slightest move towards the dismemberment of the empire or the ignoring of the rights of the Protestant minority would alienate her best friends, would fulfil the predictions of her worst enemies, and would dash from her lips forever the cup of liberty.

It is sad to see the flippant manner in which the question is discussed by many. Some see no more in it than the occasion for the effervescence of bigotry and sectarian bitterness. But to the true statesman it must appear among the most important questions of the day. England needs the tranquility of Ireland even more than Ireland does. She needs the love and loyalty of all her people, and true statesmanship will aim at securing the harmonious action of all the forces of the empire. No true friend of England will needlessly alienate any portion of her people. I know of no surer way to alienate them than

to be continually questioning their loyalty and making disparaging and insulting references to their creed. For some reason or other it seems to be taken for granted that Catholics are the legitimate butt of the ridicule of all comers, the quarry of every hunter, and always in season. Column after column of the most stinging and irritating editorials are poured forth daily in a city containing thousands of loyal and law-abiding Catholics. The painful plainness of speech, the harshness of tone, and the utter absence of that delicacy that should always soften a reference to another's creed, all point in the same direction. I have read every article I could find against Home Rule, and so far as the press of Canada is concerned, all might be condensed into one sentence: "Ireland is Catholic." Her creed alone is sufficient to delude her from self-government. As a Protestant, I enter an emphatic protest against such contemptuous treatment of my Catholic countrymen. I know nothing in the history of Ireland to justify it.

But if the rights of Ireland are deserving only of contempt and ridicule, one would think that the interests of England would be considered in the matter. For woe or for woe "Great Britain and Ireland are inseparably united under one sovereign." Could a union of hearts be secured Ireland would be tower of strength to England, and should trouble arise would furnish an army 200,000 strong of as brave fellows as ever fared a sail or shouldered a musket. But, on the other hand, let the present irritating course be pursued, and let Ireland be goaded to desperation by torturing taunts and sectarian insults, instead of being an aid to England she might require half the force of England to hold her in subjection. It is also well to remember that the greater Ireland is on this side of the Atlantic, and intensely interested in the fate of their native land. Could England secure the cordial and harmonious co-operation of Ireland and her children, it would enhance her strength immeasurably. I consider their alienation the most serious weakness in the British Empire.

It is time that recriminations should cease and mutual forbearance prevail. We are disgracing both country and creed by our insane bigotry. If those who are weighed down with a superabundance of loyalty would only give vent to a little of it in laboring for the harmony of the empire, instead of weakening and wounding by sectarian invectives, their loyalty would be better entitled to the name.

I cannot but think that Ulster is losing the greatest opportunity in her history for the exercise of patriotism. If she would throw herself into the present movement for self-government it would pass the British Parliament with a shout. Such a movement on her part would do more to heal the breach between Irishmen than anything that ever transpired. In the formation of the Parliament in College Green who can doubt that Ulster would have a representation beyond her numerical rights? I do not remember a patriotic movement in Irish history in which the Catholics did not yield to their Protestant compatriots the lion's share of the honors. Mr. Blake's predictions would be more than realized. There never was a grander opportunity offered to a people than that presented to Ulster to-day, and I covet for my native Province the honor of embracing it, and thus ending the fratricidal strife that has for centuries weakened and disgraced that unhappy country.

With your permission I shall in my next refer to another feature of this subject.
A. BURNS.
The College, Hamilton, Oct. 21.

English Politics.

Under the insistent monition of his physician, Gladstone has decided to limit his presence in the House of Commons during the coming session. He will attend the sittings only on the days when important measures are under consideration. His deputy in the Government leadership of the House will be Sir William Vernon Harcourt.

The Ministerial declaration on the case of the Irish political prisoners will involve the question of taking part in the dynamic outrage of a few years ago. The principal prisoners serving sentences on these charges are in English prisons. The Conservative papers do not object to the release of Fenians Mullan and Dowling, and Dynamiter J. T. Egan, who have served two-thirds of the time to which they were sentenced. Even Mr. Matthew, when clemency might early be extended to these men, but they say the Government will not dare to force the consequences that would follow the release of Dr. Gallagher and others concerned in causing explosions in London. Arrangements have been concluded whereby the Paris fund will now be released and applied to the relief of evicted tenants.

If children are to be educated in Christian principles they must have honest men to be their teachers.

Noble thoughts are apt to lead to noble deeds. Evil thoughts will surely lead to evil deeds; therefore we are in honor bound to suppress evil thoughts promptly and so firmly that they cannot again dawn within us.