

The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, JUNE 5, 1897.

NO. 972.

FOUNDATION OF CITIZENSHIP.

Address of Archbishop Ireland at a Banquet in Cleveland.

Nearly four hundred of the leading business and professional men of Cleveland attended the annual banquet of the Chamber of Commerce at the Hotel last Thursday evening. The guest of the evening was Archbishop Ireland, all the others in attendance being members.

The Archbishop spoke upon "The Sure Foundation of a True Citizenship," as follows:

What constitutes the greatness of America constitutes also her peril. The greatness of America is her democracy; the peril of America is her democracy.

The greatness of America is her democracy. America, as no other nation, honors manhood, consecrates its rights and gives it the freedom to develop its powers and satisfy its ambitions. America is the nation of the people—governed for the people by the people, and to become one of the people of America it suffices to be man. In this country all men are equal in citizenship; there is no civil or political privilege for the few; there is no civil or political inferiority for the many. In the long history of the human race the few ruled, the many served. Manhood of itself was no title to equal rights with others. But the triumph of manhood was to come. It came when the workings of Providence had fitted a people for it; it came through America. The nation is great that builds up man. America, exult not in vast domain and mighty seas, not in fertile soil and salubrious air, not in magnificent cities and world-reaching commerce; exult in the manhood of thy sons, in the liberty they enjoy; exult.

IS THIS DEMOCRACY? The peril of America is her democracy. A French writer of the last century said of democracy that it is a government for gods, but not for men. It is putting too high an estimate on manhood, this writer thought, to trust to the people the destinies of the nation, to believe that when political power is distributed among the whole people, abuse will not be made of it.

At the present day, with the record of American democracy before them, there are numerous political writers in Europe who assert that democracy is not a lasting form of government and that its ultimate failure, even in America, should not be doubted.

I have myself fullest faith in the democracy of America, because I have faith in the people of America and because the democracy of this country has amid terrific trials proven its right and power to live. I have faith, too, in the future democracy of the world, because the manifest evolution of humanity is towards it, and the Being who moves humanity makes no mistake. But, nevertheless, I confess the tenderness of democracy, tenderness innate in its elevated, I should almost say supernal, nature of democracy. The democratic form of government is, indeed, the highest billow upon the undulating ocean of the life of humanity, and the permanency of such a form of government presupposes the permanency of humanity's most exalted state. I admit that democracy requires delicate and constant care, and that its safety will be the reward only of never-ceasing vigilance. So little is democracy a creature of common growth in humanity that under penalty of loss of freshness and vigor, and even of final decay, it cannot be abandoned, unprotected, to struggle by itself for existence amid the prejudices and passions of the race. Those who prize it will anxiously follow it, pledging to its will the best thoughts of the mind and the warmest affections of the heart.

POWER OF CONSCIENCE. Whence will come to democracy the potency of immortality? With reverence I pronounce the sacred word—conscience. Conscience! Thence the inspiration; thence the life of democracy.

The holiest, the noblest thing in man is conscience. It differentiates him from all lower beings, awakens within him a divine life, makes him a child of the sky walking upon the earth. Conscience is God's most precious gift to man.

"And I will place within them as a guide My upright, conscience, whom if they will heed, Light after light will lead them to attain. And to the end persisting safe arrive."
—(Paradise Lost, Bk. 11.)

"Est Deus in nobis (There is a divinity within us)," wrote the pagan, Ovid. Conscience is the voice of the Supreme Legislator of the universe, making within us proclamation of the eternal law of righteousness and justice without submission to which man is not in his place, is not, indeed, man, and summoning him to obedience. The law of righteousness is the essential element in the rational and spiritual nature of man; without that law, without due compliance with it, he perishes as a man, as a child of God. Conscience is the witness and the avenger of duty; and duty alone leads the way to man's true grandeur and to the fulfillment of his true destiny.

Conscience will not compel a man to do right; the value of a moral act is

conditional on the freedom in which it is performed. Yet, conscience is an immense power towards well doing.

"No witness is so terrible," writes another pagan, Polybius, "no accuser so powerful as conscience, of every man." Strengthen man's conscience, and when you have enlightened and invigorated it, appeal to it; at once man is lifted skyward; he becomes invincible amid temptations; he is capable of most heroic sacrifices. To make man great, you must throw him back upon what is greatest in him—conscience.

CONSCIENCE MUST BE HAD. What will save democracy, what will save democracy is a power within the citizen himself, a power that will take hold of his whole being, using what is good in it, repressing what is bad; that will bring his whole being into subjection to a power higher than himself, which is, at the same time the savior of society—the power of right-conscience. What will save society, what will save democracy, is conscience. The fatal enemy society is passion, and conscience alone commands passion. Civilization always was first and before all things ethical. If flourished with virtue, it decayed with vice. Ancient Rome is an instance.

DANGERS TO SOCIETY. Navies and armies, orators and philosophers, palaces and factories, were not wanting to her; yet she perished. Rome perished when Marcus Aurelius was able to say, "Faith, reverence and justice have fled from earth to Olympus," when the multitude's daily prayer was, "Panes et circenses (Bread and amusement)." Rome should have lived adown the ages had she heeded the lesson of her poet: "Morsibus antiquis res stat Romana virisque (Rome endures with the morals of ancient days and with men)." Especially must civilization be ethical when democracy reigns.

DEMOCRACY HAS NO LIFE IF IT IS not rooted and grounded through the moral law in the hearts of the people. Few writers have understood as De Tocqueville the principles and the requirements of democracy; and he wrote: "How is it possible that society should escape destruction if the moral law be not strengthened in proportion as the political tie is relaxed? What can be done with a people who are their own masters if they are not submissive to the Deity?" And however much we refuse to partake of Napoleon's mistrust of the morals of the people, we cannot, in the supposition that morals have perished, be admit with him that the people are incapable of self-government.

WHAT CONSCIENCE DOES. "Because right is right, to follow right, is wisdom, in the scorn of consequences."
This is the rule that must guide Americans, as men and as citizens, if the democracy of America is to endure.

I am dealing with conscience as an element in the formation of good citizenship; I do not, therefore, refer to its influence upon private morals except to say that the man who in his private and personal life does not obey conscience will not obey it in his more public life. Be once deaf to conscience in one region of morals, it will not command with its pristine authority in another region.

CONSCIENTIOUSNESS. Obedient to conscience, the citizen of America before the ballot box spurns as a deadly insult to his manhood and his country the proffer of bribe. He writes upon the electoral ticket only the names of good and wise men, into whose hands the life of the commonwealth may be trusted. Invested by his fellow citizens with legislative or executive power, he will know that such power is a sacred trust which he may use only for the welfare of the country—not for selfish purposes, not to flatter or enrich friends and followers. Conscience ruling in low and high places, no Jugurtha, will ever say of America, "There all men have their price," and the Republic of America will never surrender liberty and life into the grasp of a Caesar.

CONSCIENCE RULING. Americans will be a law-abiding people; for righteousness commands obedience to law and proclaims that the law of the nation is the law of the Supreme Governor of men and of nations—Almighty God. Americans will respect the rights of their fellow citizens; conscience bids them know that no one lives for himself alone, and that society, with its rights and its institutions, is of divine build. Property will be safe, for it is written: "Thou shalt not steal." Whatever the differences of conditions arising from inequality of talents and of opportunities, all classes of men must be allowed their own; else all is chaos and death. There shall be, despite those differences, no social warfare. Those who give labor shall give it honestly and faithfully; those who receive labor shall render in return the honorable treatment which is due to man wearing the noble insignia of manhood and of citizenship, and the just wage, which is labor's claim and right. Poverty will not lose its respect and wealth will not forget its duties to humanity.

SOLEMN MOMENTS. There are moments in the life of the country when the thoughtful patriot stands still, awe-stricken, before the thought of what might come if Americans betrayed their citizenship—of

what might come to America herself, in these destinies are wrapped up our fortunes, our hopes, our loves; of what might come to liberty in the whole world, since liberty for other nations reads her triumph or her death in the triumph or the death of liberty in America.

It is an election day in the land. Twelve millions of more voters will, within a few hours, have pronounced judgment upon the affairs of the great nation; as they decide so will laws be enacted; so will executive power be put to use, in city, State, and nation; and as laws are enacted by the authority of voters, and as executive power is used in the name of voters, so will the nation be swayed, for life or for death, during succeeding years. Take away conscience on election day; let voters, like the populace of old Rome, scramble for food and pleasure; democracy will have given up the ghost and either an "imperator" will trample upon American liberties, or anarchy will light over the land its lurid fires. Americans, fear not. Conscience is on guard.

A great crisis arises in America, such as all nations may sooner or later experience; such as the enemies of democracy have predicted as certain one day to put an end to American democracy. Lord Macaulay imagines a crisis in America. The peril from which democracy cannot escape he writes "will befall it in a season of hard times, when the masses of the people will make use of their political power to despise the rich and disrupt society." Come this crisis. Solemn, indeed, the moment; there is so much at stake—America! Americans, fear not. Macaulay did not know the people of America; America is safe, conscience is on guard.

A NATION WITHOUT CONSCIENCE is a nation without a soul. The sooner the earth is rid of it the better it is for humanity; nothing good or great can come from it. "Without virtue there are no great men," writes De Tocqueville, "and without virtue there are no great nations. Where passion dominates, where greed and sensuality are the all-encompassing motives of action, mind is narrowed and hearts are withered. Each one seeks but himself. There is no beneficence for fellow-beings; no heroic deeds for country. Personal interest," it has been well said, "begets only cowardice." The power of sacrifice is the condition of great thoughts and great deeds, and sacrifice is begotten of conscience. The brightest pages in our history sprang from conscience. America's immortal heroes, heroes of valor and of patience in days of war, heroes of charity and virtue in times of peace, were inspired by conscience. Conscience led Americans three score years ago to redoubt their blood hundreds of battlefields to preserve America one and indivisible and to make her banner the banner of freedom for all the children of her soil. Conscience will lead Americans to-day and to-morrow to watch jealously over the life and weal of their country, to spread throughout the land social peace and happiness; to make America the fairest and best of the nations of the earth. God preserve conscience in America!

POSTERED BY RELIGION. What will foster conscience in the citizens of America? Languid religion—the sense of a Supreme Legislator ruling the whole universe, from the tiniest flower to the mightiest man, ruling man and aggregations of men, rewarding and punishing. A supreme living legislator gives meaning and authority to conscience. Conscience informed by religion echoes the voice of God, Whom all for their very life on earth and beyond the earth must love and fear. Left to itself it still the voice of reason, but how stronger when it is the voice of God. The highest and most efficient social philosophy ever spoken is the dictum of Isaiah, "The nation and kingdom that will not serve thee (Jehovah) will perish." Patriotism is never so potent as when it is identified with religion. The battle cry of the ancients was "Pro aris et focis (for our altars and our hearth-stones)," and these words nerved them to combat, as no other words could.

The crisis for Democracy will come when comes the crisis for religion. Evil days for America are those when agnosticism and materialism are stretched throughout the land; when man is told that he is but a piece of mechanism, which no free will controls; that he is but a grain of dust, tossed up for a while in the air, soon to be driven back into the common heap, having no responsibility, no hope, save what clay and stones around him have. Fortunately for America, deep in the hearts of Americans lies the instinct of religion; Americans will never believe that an infinite intelligence does not rule the universe; that the soul of man is not spiritual or immortal; they will never permit that the Sabbath day be taken from the service of conscience to be put to the service of matter, or that its church bells cease their heavenly music. The enemies of religion are the enemies of country and of democracy.

MORAL EDUCATION. We must multiply agencies of moral education for our youth. Very little has been done for youth when they are

made to read, write and cipher. More necessary far than the knowledge of literatures and of sciences are the knowledge and practice of the moral virtues. Day by day youth must be taught to be honest and honorable, to be pure-hearted and charitable, to be capable of self-control and sacrifice. Let us not close our eyes to facts too evident; tens of thousands of boys and girls are growing up in the land with little or no moral training. What peril there will be for the country when such boys and girls will be the men and women of the Republic.

A mighty educational power is the public press. An Englishman has lately said that the press is the modern established Church. The newspaper is read in city and village, by poor and rich, by young and old. A fearful responsibility rests upon the press. Oh! for a moral press that will record virtues, to admire them, and vices, only to condemn them; and that will never pandor to depraved taste, either in the kind of news which is published or the manner in which the news is written. Sensational journalism is a menace to public morals, and should be sternly reprovved by Americans.

Every citizen is a teacher of morals by his silent example. The higher the citizen by office, wealth, or social position, the greater his responsibility to fellow men and to country. One glaring deed of profligacy or dishonesty in high place weakens the morals of tens of thousands. The salvation of the country is a high moral public opinion, a supreme court of morals, quick to reward with praise and to punish with opprobrium. The tens of thousands will be preserved from evil by public opinion when, if this is deprived, they will rush wildly into sin. Let us work faithfully to form and maintain a high moral public conscience.

AMERICANS, WE LOVE AMERICA; we fain would make her great; our heart's prayer is: May she be immortal, to them during ages our sons and their sons, and those that will be born of them; to bless during ages all peoples who may strive in their own lands for civil and political liberty. Let us work for America, but remembering that not in sciences and arts, not in commerce and armies must her trust be; but in men. Significant and worthy of heed are the words of our own Emerson. "The true test of civilization is not the census, not the size of cities, not the crops, no, but the kind of men the country turns out."

FATHER ELLIOT EXPLAINS HIS IDEA. Ever since I was old enough to know anything of religion it has been within my heart to preach God and His truths to the heathen. But Providence has ordained it otherwise and my energies and my strength I have devoted to my own people. I take no part, however, with those who cry out against sending missionaries to the far off heathen, while in our own country immense fields for missionary labor lie neglected. I feel that wherever missionaries go, thither they are sent by the Holy Spirit, and why should I dispute with Him the wisdom of His action?

But it is not to be doubted that within the borders of our own great country lie immense fields wherefrom the stones and stubbles and cockle are to be extracted and wherein good seed is to be planted, the fruit of which the Master may gather into His barn.

Are you aware that the United States contains more Protestants than all Continental Europe, fifteen million more than Great Britain and Ireland, and that the Stars and Stripes "float proudly" over fifty millions of Protestants? With these millions of people there is less infidelity, less prejudice and more intelligence than with their brethren of the Old World. In all departments of learning and knowledge, they are hungering for the truth. Approach a real old Yankee; tell him something that surprises him, and if he is true to the traditions and customs of his people, he will exclaim, "I want to know." Such might well be the motto of American non-Catholics, "I want to know."

What, then, is our task? To see to it that they do know; in other words, to convert the nation. "A big job," you will say. But I answer that I belong to the Catholic Church, which has converted nations—hostile and pagan—through fire and slaughter and persecution, and that she is in nowise daunted by the task now before her.

For she has been at it for the last half century or more. Within the last fifty or sixty years she has led over seven hundred thousand converts to her fold. I have been in a parish of two thousand souls, of which more than half are converts. There is a seminary and a zealous band of priests devoted to the conversion of the blacks—true blood Americans, since no slaves have been legally brought into the States since 1808. In the Rockies, the Red Men are being converted in large numbers. To the "whites," through the diocesan missionary priests, special attention is now to be given.

What are the requisites for this work? Popular lectures, distribution of pamphlets, personal work by the

priests,—but mainly, and above all, the doing of nothing by the priests even for Catholic converts. All their view of making converts. All their conversion of non-Catholics, either in public or in private, get the ear of the non-Catholic; take the old, familiar catechism of Sunday school days; open it before your hearers, and say to them: "I can go through that with you from beginning to end. I can reason out every line of it with you and prove to you that everything in it is right and true"—only this much said, and to your intended exposition you have prefixed an exordium, the like of which they have never before heard. Others have told them of the righteousness of Christ, the kingdom to come, the inspiration of the scriptures, etc.

But over all there has been such a haziness, through all such uncertainty, so many denials and doubting retractions, that when they find a man willing and anxious to unflinchingly and with reason to defend all his Church teachings, they are amazed, astonished, attracted. And when you proceed to back up what you have said by cold, clear logic, by incontestable facts from history, but above all by the evidence of your own firm belief in what you say, a beginning is already made. Above all, I say, expose to him that greatest of intellectual historical facts—the faithfulness of understanding, the fidelity of will, the deep, abiding, unflinching faith of the Catholic. Then tell them how Christ came to enunciate great truths; how, for such enunciation, He founded a society—give proofs from scripture, history, reason, tell them of the teaching Church, of the primacy of Peter, of the institution of the Blessed Sacrament, and they will listen to you as long as you are willing to talk to them.

Experience has taught me that firm convictions expressed in good language will never lack an audience. Topics such as the origin of the Church, the communion of saints, prayer for the dead, purgatory and the Real Presence cannot fail to hold an audience when expressed with clearness, elegance and deep conviction. All the legitimate passions and powers of the human heart and soul have been therein planted by the Creator for the Catholic Church, and they cannot but respond to the chord which she strikes.

The Sacred Heart of Jesus calls for our devotion more than all other symbol of His love. It is not only the symbol of His love, but it is the very source of that love. It is itself an unfathomable ocean of love which can never be exhausted. When the spear had drawn forth from it the mingled blood and water, there still remained the love with which it loved us and will love us to the end.

The Sacred Heart of Jesus, though a true human heart, is, nevertheless, at the same time, the Heart of God. As such it calls for that supreme homage that is due to God alone. This is true of every part of Our Lord's Body, and of His Heart, if it were possible, even more than the rest, inasmuch as it is the organ of that love which is the central attribute of God. To the Sacred Heart of Jesus I will cry: "My God and my Lord! Behold how He loved me!"

It has been sometimes said that Our Lord died of a broken heart, and in one sense it is true. It was the yearning love of His Heart over sinners, and the anguish at the thought of how many would reject that love which caused Him to shed His Heart's Blood for those whom He thus loved. St. Francis used to say: "My love was crucified;" and in imitation of Him we will say: "My love had His Heart pierced with love to me."

Indulgence for Rosarians. The following indulgences may be gained by rosarians during the month of June: June 4th, Feast of the Sacred Heart, Plenary Indulgence for all the faithful who receive Holy Communion and visit a picture of the Sacred Heart exposed in church for veneration, and there say some prayers for the Pope. June 6th, first Sunday of the month, the usual three plenary indulgences may be gained on the following conditions: On the first Sunday of each month, on condition of confession and Communion in a church or chapel of the confraternity, if there be one, otherwise at any church or chapel, by saying the accustomed prayers for the Pope's intention; a plenary indulgence for all the faithful who recite the Rosary in common three times a week.

Pope Leo's Prediction. Providence Visitor. "And when will your lordship again come to Rome?" the Holy Father is reported to have asked Bishop Maes of Covington. "After five years, Holy Father," was the reply. "Come, then," said the Pope, "and you will find me here." Catholics the world over would be glad if this was indeed a prophecy.