

THE PATRIOT CITIZEN.

Archbishop Ireland Returns to the Theme.

ADDRESSES A BOSTON AUDIENCE.

On the evening of Sunday April 28th, Archbishop Ireland of St. Paul addressed an audience of the people of Boston which crowded the Boston theatre to the doors. Mayor Curtis was chairman. His Grace said:

Patriotism is love of country, and loyalty to its life and weal; love tender and strong; tender as the love of son for mother, strong as the pillars of death; loyalty, generous and disinterested, shrinking from no sacrifice, seeking no reward save country's honor and country's triumph.

Patriotism! There is magic in the word. It is bliss to speak it and bliss to hear it. The human race through ages burnt at the shrines of patriotism the incense of admiration and reverence. The most beautiful pages of history are those that count the deeds which it inspired. Fireside tales, the outpourings of the memories of peoples, borrow from it their warmest glow. Orators are most potent when re-echoing its whisperings; poets are sweetest when thrilling its chords of music.

Pagan nations were wrong in making gods of their noblest patriots. The error, however, was only the excess of a great truth, that heaven unites with earth in approving and blessing patriotism, that patriotism is one of earth's highest virtues, worthy to have come down from the atmosphere of the skies.

The exalted patriotism of the exiled Hebrew exhaled itself in a canticle of religion, which was written under the breathings of Jehovah, and which was transmitted, as the inheritance of God's people, to the Christian Church. "upon the rivers of Babylon, there we sat, and wept, when we remembered Sion. . . . If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws, if I do not remember thee, if I do not make Jerusalem the beginning of my joy."

The human race pays homage to patriotism, because of its supreme value. The value of patriotism to a people is above gold and precious stones, above commerce and industry, above citadels and warships. Patriotism is the vital spark of national honor, it is the fount of the nation's prosperity, the shield of the nation's safety. Take patriotism away, the nation's soul has fled, bloom and beauty have vanished from the nation's countenance.

The human race pays homage to patriotism because of its supreme loveliness. Patriotism goes out to what is among earth's possessions the most precious, the first and best and dearest—country; and its effusion is the fragrant flowering of the purest and noblest sentiments of the heart.

Patriotism is innate in all men; the absence of it betokens a perversion of human nature; but it grows its full growth only where thoughts are elevated and heart beatings are generous.

Next to God is country, and next to religion is patriotism. No praise goes beyond its deserts. It is sublime in its heroic oblation upon the field of battle. "O glorious is he," exclaims in Homer the Trojan warrior, "who for his country falls!" It is sublime in the oft-repeated toil of dutiful citizenship. "Of all human doings," writes Cicero, "none is more honorable and more estimable than to merit well of the Commonwealth."

Countries are of divine appointment. The Most High "divided the nations, separated the sons Adam and appointed the bounds of peoples." The phy-

sical and moral necessities of God's creatures are revelations of His will and laws. Man is born a social being. A condition of his existence and of his growth to mature age is the family. Nor does the family suffice to itself. A larger social organism is needed, into which families gather, so as to obtain from one another security to life and property, and aid in the development of the faculties and powers with which nature has endowed the children of men. The whole human race is too extensive and too diversified in interests to serve those ends; hence, its sub-divisions into countries or peoples. Countries have their providential limits—the waters of a sea, a mountain range, the lines of similarity of requirements, or of methods of living. The limits widen in space according to the measure of the destinies which the Great Ruler allots to peoples, and the importance of their parts in the mighty work of the cycles of years, the ever-advancing tide of humanity's evolution. The Lord is the God of nations, because He is the God of men. No nation is born into life or vanishes back into nothingness without His bidding. I believe in the providence of God over countries as I believe in His wisdom and His love, and my patriotism to my country rises within my soul invested with the halo of my religion to my God.

Americans, noblesse oblige.

KNOW YOUR COUNTRY AND BE LOYAL TO IT

No country deserves so well of its people as your own, and none is so dependent upon them.

Our country! After God, we are indebted to it for all things, and, after Him, to it is due our sovereign allegiance. Time, labor, wealth, life, family—we lose sight of all when country demands sacrifice from us.

A government of the people, by the people, and for the people, as proposed by the founders of the republic, was as we have said, in the light of the facts of history, a stupendous experiment. The experiment has so far succeeded. What shall be her future, her own citizens will say: their citizenship decides her lot.

What America demands of her sons is good citizenship. What Americans owe to their country is good citizenship, this, and this alone will save the republic.

The foundations of good citizenship are morality, religion and intelligence. Republics are ruled by the many and the virtue of the many is their reliance. The personal righteousness of the citizen, the deep, abiding sense of duty, the quickly responsive moral conscience does what interest, ambition, honor vainly attempt. Those who observe the "Ten Commandments" break no civil law, and their virtuous souls are prompt to reply in action and sacrifice to country's call. The nation seems strong and prosperous, and the sentinels on its outposts repeat that no peril is nigh; but if intemperance, impurity, dishonesty dwell in the hearts of its people, its strength has departed and the dark shadows of death are fast descending upon it.

Private morality begets national morality, and the latter always reacts upon the former. The ethical code is the same for governments and for individual men. In its dealings with foreign countries, or with its own citizens, the nation or State, as well as the individual, is held to

THE SOVEREIGN LAW OF ETERNAL JUSTICE, which is never violated by high or low with impunity. Vox populi vox Dei, it is said. The words are true when the nation or state moves within the orbit of the powers delegated to it by the Supreme Master, but that orbit never exceeds the lines of righteousness.

Without religion, the recognition of a living God ruling men and nations, the everlasting impersonation of right-

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eousness and its avenger, morality is vague in its enactments and weak in its enforcements. The living God has for civilized nations His expression in the Christian faith. Wisely, indeed, in its official rulings, the government of America permits no union between itself and church organizations. It is, however, most fortunate for America that the people hold by the deepest roots of their being to a God and a Saviour.

The dangers to America, threatening the life of the republic and the permanency of our institutions, are those inherent in democracy, or a government of the people by the people. Our protection against them is good citizenship. Hence the imperative need of it, the jealous care we should bring to the cultivation of it in ourselves and in our fellow-citizens, and the abhorrence with which we should view the neglect of it.

Human society under every form of government is entering upon a period of intense unrest in search of solutions for those economic problems which have been called forth by the spread of popular instruction and the material and industrial progress of modern times. The liberty of discussion which our institutions allow and the fact that the populations of the world are parts of our own warn us that the agitation of these problems will be especially acute in the United States.

The final danger to American democracy, some assert, is state socialism; for political equality suggests social and economical equality, and the people being the makers of the law and understanding its power, will be tempted to seek through it remedies for all actual or fancied grievances. I shall say in answer that we may rely on the good sense and the spirit of individualism of the American people—qualities which came to them both from traditions of long years and from democracy itself. It is a plain truth, which Americans do not fail to grasp, that, as Burke said, "men have equal rights, but not equal things." The latter come from talent and energy, which nature has made different in different men.

Americans will not be willing, in the hope of ulterior results, to become part of a vast machine, in which each one is but a link in a chain or a cog in a wheel, without self assertion or self-control. State socialism, by whatever name of liberty it may cloak itself, is the veriest despotism, and is radically opposed to the American mind and heart.

It is not, however, state socialism, to secure by law the protection of natural rights in the weak, and to prevent unjust oppression of others by the strong—and government acts to those ends serve to remove the peril of state tyranny.

Poverty unsought for by will or act is no crime and no shame, and does not take from the dignity of man. Wealth, the fruit of thought and labor, is honorable. Capital and labor are necessary one to the other, and the one should respect the other and guard for its own sake the rights of the other. There must necessarily be aggregation

of capital, once we admit in men diversity of natural resources, and the right to the results of their own planning and work; and without such aggregation, large enterprises are impossible and labor is without employment. The poor man knows that he lives in a land of opportunities, where he may to-morrow be rich, and he is glad to defend his right to future possible possessions. Americans, poor and rich, understand those primary truths. I have fullest confidence that in America there will be no social warfare, no state socialism. But temporary ills may occur, and to prevent them I appeal to the patriotism and Christian sentiments of all Americans. There are duties for all. Be the employer just and kind to the employee; be the employee just and faithful to the employer. Be the rich mindful that wealth is a great social trust; let the poor remember that liberty and social order are conditions of their own peace and social elevation; let none forget that country is paramount to all private interests and that God is the master and judge of all men.

The second number of the Catholic University Bulletin shows an enlargement on its predecessor, there being 200 full pages in this issue. Bishop Keane holds the place of honor with an article dealing with the financial side of the university at Washington, and other papers are from the pens of Fathers Pace and Dacheby, Hon. W. C. Robinson and Edward J. Greene. Father Dacheby, in his article, sketches the fine seminary which the generosity of Mr. James O. Hill enabled Archbishop Ireland to erect at St. Paul, and which is now passing through the first year of its existence.

The impending celebration of Archbishop Williams' golden jubilee will interest the entire Catholic community of the country. It is not often that an Archbishop lives to keep such an anniversary, in the first place. Then Monsignor Williams enjoys a national reputation as one of the wisest, most sagacious and prudent of the American prelates. The archdiocese over which he presides is one of the most important ones in the country, and his jubilee will bring to Boston a large number of eminent ecclesiastical dignitaries. All these things will naturally cause the entire Catholic body to turn its eyes toward Boston during the observance of the archbishop's jubilee.

It is not at all likely that the church property of the St. Louis archdiocese will be jeopardized in the manner in which it was hinted it would be, at the death of Archbishop Kenrick, in the dispatch which appeared in the daily papers late last week. Even if no satisfactory arrangements be made before Monsignor Kenrick's death, the danger of the property being claimed by his relatives is a very remote one; and should such a claim be put in, it is difficult to believe that any court would sustain it, for all the world knows that Catholic prelates hold the church property that stands in their names simply as trustees for the congregations which built the churches and other religious institutions.