on the Superiority of Christian Civilization

AND THE PERILS THAT THREATEN IT.

A Masterly Survey of the Church's Benefits

TO THE HUMAN RACE.

(From the Philadelphia Catholic Standard, March 23, 1889 )

Not since the days of the Very Rev. Dr. Moriarty, O. S. A., and Very Rev. Father Burke, O. P., was such an audience gathered in the American Academy of Music to listen to in the American Academy of Music to listen to a lecture by a Catholic triest or prelate as assembled there on Monday evening of this week to hear the Most Reverend Archbi-hop Ryan. Every part of the vast auditorium from the partery part the highest calleng. Every part of the vost and total from the part-quet to the highest galkery, was filled to its entire capacity; all the boxes were occupied be-sides, and the wide staye, too, was crowded with sides, and the wide staye, too, was crowded with a distinguished array of ecclesiastics and members of the laity. And certainly never before in this city, on a religious occasion, were so many non Catholics mingled in a Catholic andience. Some of our most prominent citizens dissentsome of our most prominent crozens dissent-ing from us in religious balief were there, some on the platform and a great many more in the body of the house A handsome sum must have been realized for the benefit of the Convent of the Good Shepherd.

Befere the time came for the Most Reverend Sefere the time came for the Most Reverend secturer to make his appearance, invited guests both of slergy and of the laity assembled in the green-room, where His Grace held an informal reception. Meanwhile a band in the orchestra

readiscoursing Irish national airs.

Very soon after eight o'clock the guar's filed in upon the stage and took seats there. Lest n upon the state and scots shows there. Lists came the Archbishop, who was received with a hearty outburst of applause, which was resumed with even increased warmth when he rose to address the vast audience, one of the most intelligent and appreciative gatherings ever assembled

#### ARCHBISHOP RYAN'S LECTURE.

The Archbishop had been announced to deliver a lecture on "Christain Civilization and the Perils that now Threaten it." He prefaced his discourse with a brief reference ro the celebration of the fast day of Ireland's patron saint.
National apastles, he said, are the civilizers of
the nations to whom they preach the Go-pel. In this capeity Sh Parrick converted Ireland from pagan to Christian civilization: and this latter condition of human existence His Grace had chosen for his theme this evening. In sub-

state, he spoke a follows:

I propose to speak to you this evening, ladies and gentlemen, on the subject of Christian Civilization and the Perils that now Threaten I have selected the subject because I deem it a very important one at the present time. I feel, too, that it is not inapproriate to this occasion. The national apostles of all countries have been also their great civilizers, in the highest sense of that term. No matter how great may have been its material wealth and progress before its advent the introduction of progress before its advent, the introduction of Christanity into any country marks a new and most interesting era in its history; hence, St. most interesting era in its history; hence, St. Patrick, the Irish Apostle, was not only the Apostle of the Christain religion of that island, but was also the Apostle there of that Christain civilization which is the offspring of that religiously. ion, and his children should preserve from peril the heritage of that civilization. The term civilization is a very general and somewhat vague one, and various definations and descriptions of it have been given. I think, with Ed. mund Burke, that the essence of civilization consists in the spirit of a gentleman and the spirit of religion; that is, the union of all that is noble and sacred in religion with all that is gestle and strong in our humanity. Emerson easys: "The truest test of civilization is not the casus, not the size of cities, nor the crops, but the kind of a man the country turns out." Our highest conception of a parfect man is the union of religion and gentle manhood, realized in the person of Christ, the Founder of Christian civilization. Christianity is Christ continued, and its civilization is His continued influence on the outside world. I think the best test of the civilization of called influence of the continued of the continued influence of the continued influence of the continued influence of the continued of the c civilization of an individual, or of a nation, is unselfishness, and the best test of unselfishness is care for the poor and oppressed of our race.
Mr. Lecky complains of this age as defective in the spirit of self-ascrifice. Its defect is in proportion to its forgetfulness of the teachings and spirit of Christanity, which is preeminently the religion of self-sacrefice.

## Principles of Cohesion Necessary to Society.

The spirit of self-sacrifice is essential to the continued existence of civilized society.

Each man must pay a little of personal comfort to the general fund of society. Selfishness led to the fall of pagan civilization and threatens our own. Carlyle says "that men of learning and profound reflection begin to doubt whether it is possible for the existing frame-work of civil acciety to hold together without the principle of cohesion, supplied by the truths which it has cast away."

which it has cost away.

Fortucately, only a portion of society has been rash enough to reject them; and, as Christianity is immortal, like its Founder, that rejection can never become universal. It is however, the duty of Christians to keep it within as narrow limits as possible.

# Paganism Christianity and Civilization.

To do this intelligently and effectually, we have to fully appreciate the connection between Christianity and the civilization to which it has given name. To see that this civilization is based on, and motived by, great Christian doctrines, which, if weakened or denied, will weaken or ruin the great superstructure itself, and send us back not merely to pagan civilization, but much farther. For you will observe, ladies and gentlemen, even paganism taught great conservative truths such as the existence of the Supreme Being, and His providence over men, and the doctrine of future rewards and punishments, which modern unbelief affects to deny. It may be some time before the dangers which we apprehend will fully develop them-selves. The flower that is plucked from its stem retains its fragrance for a time afterwards. The morality and public conscience which Christianity has produced will influence men for a time also, after they shall have ceased to believe, but this influence must be necessarily temporary. The restrait which even paganism placed on human passion being removed, and God blotted out in the midst of His own creation, self-will becomes the worshiped Deity. To avert this, let us first understand the con-nection between Christianity and its civiliz-

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and the creature, such a one can never adequately understand the philosophy of human history Christianity refashioned the whole being of man, politically and socially, as well as religiously. It formed not only the Christian Saior, but he Christian etaterman, the Christian tian warner, the Christian citizen, the Christia artist, the Christian soldier and the Christian

philauthropust. 'Christianity," says Mr. Gladeto e in his "Studies of Homer," speaking c: is from the third century upwards, "has marched for fifteen hundred years at the head of human civilization, and has driven harnessed to its chariot as the home of a triumphal car, the chief intellectual and material forces of the world.
Its learning has been the learning of the world, its art the art of the world, its genius the genius of the world, its greatness, glory, grandeur and majesty have been almost, thoughnot absolutely, all that in these respects the world has had to boast of." But in no sphere, ladies and gentleboast of. men, did it affect so signal a revolution as in the formation of Christian philanthrony. To understand this fully we have but to view the poor tian civilization, to behold the spirit of Christian civilization, to behold the spirit of Christ passing clong the wayside of human history, bending, good Samaritan like, over the wounded and robbed sufferers of our race under paganism, and not only pouring into their wounds the balmy and strengthening oil of wine, but also bearing the sufferers to the inn—that is founding institutions for their permanent cure and com-fort, and promising that when the Lord shall return in the end, He shall pay whatever is over and above the caretakers of wounded humanity. To see the condition of the unfortu nate under pagan civil zation, we need not take examples from the rude, untaught children of the forest, who are called the barbarians of an-tiquity; but to look to the polished, educated, highly cultured nations of Greece and Rome. It is the fashion of a class of modern humani tarian political philosophers who have some influence in this age and country, to praise classic antiquity, to exhibit its virtues, as proofs of what unaided man can do, to practically ignore the civilization of Christianity, and to hold forth the pagan nations as magnificent models for the emulation of of our own young Republic. God forbid that we should ever adopt these models. If we do, our moral corruption will, like theirs increase with our material greatness, and a false civilization, with a terrible power for evil, will, like the strong nen of Scripture, soon twine its mighty arms around the great pillars that support the national edifice, shake them to their foundations, and be destroyed only in the crumbling ruins of the edifice itself. I am far from denying to these classic nations of antiquity many glorious natural qualities. Their learning military prowess, exalted patriotism, their culti vation of the arts, and their spirit of material progress, are unquestioned and unquestionable. But for their morality, for their care of the poor and the suffering, for disinterested sacrifice for others, for genuine civilization, we look almost in vain regarding self-sacrifice until the rising Orient of the Christian day, the "Light of Light," appeared above the troubled waters of paganism and illumined the dark passage of this valley of tears.

#### Ancient Paganism and Child-Murder.

Aristotle tells us that is was a common prac tise in his day for parents to expose the child-ren to death. This was no secret crime for which there was punishment as now, but it was a public, recognized, legalized act. One of the laws of Lycurgus commanded that all children born with any deformity should be immediately put to death. He claimed the children as the pus to death. He claimed the children as the property of the State, and treated them as such. Infanticide was not uncommon in Greece. In Rome she fourth of the twelve "Tables of the Law" enected that the father should have the right of life; death and sale of his child, and it also decreed that the deformed ones should be put to death. The result of these laws was that the parents kept as many of their children as they pleased, sold or killed the others, treated them as men do newly-born whelps. In some instances, as Lactantius and Minutius Felix tell us, they cast forth their children to be devoured by dogs. You shudder at this; why? Were not these men and women with human hearts like our own, not barbarian cultured Romans? ism that ignores Christianity. Already perils You shudder because the civilization of Christ surround her. For nearly nineteen centuries tianity has softened your hearts and protects you from the splendid classic barbarism of these nation. Tacitus tells us that the Romans smiled at the scruples of the Jews for holding the doctrine that infanticide is a crime. We find men, like Solon and Quintinan, defending childmurder when the children became inconveniently numerous.

## By Christ's Coming Infancy was Sanctified.

Behold, then, the appalling spectacle! Helpless infancy exposed, killed, cast to dogs. See the yellow Tiber, as it sweeps by the marble palaces, by the temples and luxuriant baths of ancient Rome, bearing upon its water the floating bodies of pure, innocent, hely childhood Such, ladies and gentlemen, was the state of the world when a voice was heard from obscure Palestine. It was but the feeble cry of a child, but it was to reverberate in thunder-tones through the universe, and to awaken and purify the echoes of the seven-hilled city. It was the cry of in-fancy from the stable of Bethlehem. It was the deep, solemn protest of the Child-God against the barbarism of infanticide. It was the proclamation of the young King, that infancy was now sanctified and abould be reverenced, that Divinity itself had descended from on high, and appeared in the vesture of infantine humanity.

"A Child is born to us, and a Son is given to us, and a possible to an advertise to the second and the government is upon His shoulders, and His name shall be called Wonderful Counsellor, God the Mighty, Father of the world to come, the Pince of Peace." Behold Him afterwards in that sweet scene of His public life, when the children clustered around Him, and the disciples would keep them at a distance, and when He restrained these disciples, saying, "Suffer the little children to come to Me, and forbid them not, for such is the Kingdom of Heaven." When protecting the virtue of little children from scandalizers He seems for the time to lose His scandalizers He seems for the time to lose His sublime habitual calm. He pardons the greatest sinners with geatle pity; He cries out from the cross to His Heavenly Father for mercy on those who mack and crucify Him; but when He speaks of those who by word or deed injure the acoll of only one of His little ones, "the Lamb of God who takes away the sins of the world" becomes "the Lion of the fold of Judah"; the becomes "the Lion of the fold of Judah"; the benediction becomes a malediction, and the scandalizer of childhood, like the barren fly tree, falls beneath His withering curse; "woe to the man that shall scandalize one of these little ones. It were better for him that a milstone should be hanged about his neck and he should be drowned in the depths of the sea." Again, He says: "See that you despise not one of these little ones, for I say to you that their angels in heaven always see the face of My Father who is in heaven."

## The Church Legislating against Child Mur-

Sublime dignity of these little ones! God's angels are their angels also, appointed to shield them, and only wait the Divine permission to strike down the scandalizers and persecutors of their charge. Theretore, "despise them not," defend, cherish, embrace them. Great has always been the care of the Christian Church for holy childhood. For centuries she had to fight alone for these little ones of Christ. Child murder was so common that it required her onmurder was so common that it required her entire power to abolish it. Even as late as the years 546 and 589 of the Ohristian era we find her in the Councils of Lerida and Toledo enacting penalties against child murder. We see this eare through all the ages of history in the Historical impertance of Christianity.

Ohristianity is a fact in the history of the human race, the most subgendous and universal in its effects established by her in all the the most subgendous and universal in its effects which philosophy cannot ignore, nor infidelity dany, nor skephicam doubt; which will vividly show you she value has influenced religion, arts, arms, sciences, literature, sodal life, politics, human progress, more than any other fact in the history of our race. The human suffering, human progress, more than any other fact in the history of our race. The human suffering, human progress, more than any other fact in the history of our race. The human suffering, human progress, more than any other fact in the history of our race. The human suffering human progress, more than any other fact in the history of our race. The human suffering human progress, more than any other fact in the history of our race. The human suffering human progress, more than any other fact in the history of our race. The human suffering human progress, considered the progress of the presence of the prisoner of ron-time to continued in the states of the great of the progress of the presence of the prisoner of ron-time to continued in the states of the great of the progress of the presence of the prisoner of ron-time time the correlation of the prisoner of ron-time time the correlation of the prisoner of ron-time time that the control sweetness. Mocking Pharisees to conforce of the momentum state in the correlation of the prisoner of ron-time time the correlation of the control of the correlation of the prisoner of ron-time time flates shall endure. What Christianity as continued and to nation can, with impunity, treat the prisoner of ron-time does not not control to the heaven beyond the size and the source with much the control was also control to the prisoner or ron-time does not not the heaven beyond the first and contents. Treating a partial finding flat—The carp. Treating a fact finding flat—The carp. The control of

withering clance of our Common Parent is upon her. Nervously she draws from beneath her shawl the concealed off-pring of her sin. She looks at its face for the last memont with the looks at its face for the last mem nt with the lover. glare of a manaic, for with all her crimes she is a mother. She leaves it in the enew to perish, and flies to hide her face from every human eye. The child weeps, and soon the child of death will stop its young heart's pulsations. Is there no hand near to life it up, no breast that will press this young heart to it to continue life, until the waters of the regeneration shall experify it? Behold that to terring old man of eventy winters. Time has laid its hand upon his hard and forest this hairs into gray. He is his head and frozen his hairs into gray. out thus early to seek poor outcasts like thir. Between three and four hundred of them were baptiz devery year. He takes the child in his arms, lifts his eyes to Heaven, thanks God, and thinks of the infinit in Bethle nen, on that old December night, when "there was no room for him in the inns." He is the priest of Christianity, the true philanthropist, the great-hearted Vincent de Paul. He takes the child home to his Sisters of Charity, in whose virying becomes throb mothers' hearts. Thus what Christ commenced Chris an typerp tuat a The child is the image of God. undimmed by sin Its soul is of priceless value, no matter how deformed its body, or how impure the blood that courses through its veins. Its body came from its parents, but that soul come out from the Heaven of God, and is destined to return to its portals, and to adore God with His angels and its angels, "who always see His face." From this great truth springs a principle of Christian civilization, which must ever protect childhood. Let unbelief deny it, and let men act out this un-belief, and we shall in time return to the bar-barism of pagan civilization; as great principles act themselves out into great institution, so it is true that he who would strike down the principle must also crush the institution and rob childhood of its loving protectors.

#### Relative Condition of Woman under Pagan-ism and Christianity.

From the consideration of childhood under pagan and Christian civil zution we come natur-ally to consider the condition of woman under like influences. Before the advent of Christian. ity woman was, in most countries, little more than the white slave of man, who had dominion over her property, and in some places over her life. The degradation which polygamy stamp-ed on her was everywhere felt. It was sometimes simultaneous polygamy, when a man kept several wives at once, and sometimes it was the no less criminal, but more comfortable and con-

venient, successive polygamy of divorce. Seneca lawents the fact of almost daily fiveree in Rome in her most cultured period. Juvenal, who lashed the vices and vicious of his day, tells us of one woman who by divorce married legally eight busbauds in five months Even the "divine" Plato, the most "naturally Christian" of the pagan philosophers, advocated a community of wives, and on the ground that the children would then become more exclusively the property of the State. Hymen, the god of marriage, was represented in Roman mythology as the son of Venus, the goddess of impurity, by Bacchus, the god of drunkenness. How degraded was woman, whom God made far purer than man! Such was the world when in the stable of Bethlehem, the birthplace of civilization, stood a woman. Her arms formed the throng of the new-born King who pro-claimed the new civilization. The blood with which He paid the ransom of redemption had come from her alone. Filled with the Spirit of God, she, representing as it were the whole sex, cried out in her sublime "Magnificat," "He hath regarded the lowliness of His handmaid; from henceforth all nations shall call me bleesed, for He that is mighty hath done great things for me, and holy is His name."

#### The Mother of Christ the Model of Woman

Woman was exalted in the person of the Mother of Christ. Therefore it was, as it were, the triumphant "Magnificat" canticle of liberated womanhood! The Christian Church rated womanhood! rated womanhood! The Christian Church abolished at once simultansous and successive polygamy, and taus preserved the dignity and treedom of woman. Should she over become degraded again, it will be by the modern pagar-Christianity, organized in the Catholic Church, has contended for the indissolubility of the marriage tie, which is woman's only passion, by sweeping away the very possibility of marriage after divorce. The world will yet do justice to Christian Rome as the only power to save her from pagan Rome, and will address her with the author of "Childe Harold":—

"Parent of our rollgion, whom the wide Nations have knelt to for the keys of heaven, Europe, repeatent of the particles, Shall yet redeen thee, and all backward driven Roll the barbarian tide, and sue to be roughen?

The Reclamation of Fatien Womanhood. And not only over woman, noble and virtu ous, but also over her fallen sisters, who are populary supposed to be like fallen augele, des tined never to riseagain, has Christianity spread the egis of her protection, and inspires hope of reformation, by institutions such as that in favor of which I speak to night. Under pagan civilization this unhappy class of women was simply ignored, and their case deemed hopeless. Of all the beings on this earth who drink the bitter waters of human misery, the most truly wretched is that outcast woman who has less virtue and has come to know and to feel her supreme solitude and wretchedness, whom the world in its cold-beartedness or pharisaical prudery deems it pollution even to mention, crushed by sin and sorrow and all social pro-scription, wanders in the world like a moral leper, pareneless, friendless, homeless; whose heart is a wid waste, without tree, or fruit, or flower, or one gleam of juyous sunshine, whose hopes, like fallen leaves, are weathered forever, and who wishes to sink like these leaves into the earth and be forgotten. Only Christian charity could reach her; fallen as she is, she is a glorious subject of that charity. Fallen as agiorious subject of that distriby. Father has she is, yet remember there was a time when that young heart beat high and joyous to a pure and holy love. There was a time when a mother's kiss was imprinted as a signet upon her yet unprofaned lips, when the eyes, now closed in sorrow, and scorching under her warm tears, laughed out the ingenuousness of her simple heart. There was a time, but it is gone, gone forever; then why enumerate? The world that allured and fascinaced and ruined her, now flings her from its bosom, like a scorpton, or smiles scornfully at her misery, looks upon her as Satan looked upon Eve after he had wrought her fall.

## . The Heroic Magdalen.

Such was the fallen woman under paganism and stern Judaism, when one of her class, with singular apparent audacity, which was really supernatural courage, entered the banquet hall of Simion, and unterrified by the presence of indignant scribes and fell broken-hearted at the feet of the Founder of Christian civilization. It was her only resting place on God's earth. She washes His feet with her tears, whese them in the distance that the feet was the feet with the stars, when the with her disheveled hair. She kisses these feet in reverential love, for they are beautiful. Yes, Mary, beautiful are the feet of Him on the mountains, high above the low prejudices of men; of Him who evangelizes good things, evangelizes peace to thy broken spirit, which, like, thy broken alabaster box, send upwards to

The same of the sa

Megdalen's Piece in Christian Civilization. She was found on Calvery at her old place, at His feet, His bleeding feet; the threw her arms around the bloody rood as. He hung expir-ing upon it. She knew him in the Garden of the Resurrection when He pronounced her name and awake the memories of Simon's banquet hall. How she fell again at His feet, and exclaimed, Rabboni, Master! And now in Heaven she still clings to her old place, at Jesus feet, the part "that shall not be taken from her forever." and prays for the poor outcast sistersthe sinners of the cities of the world. She be-came a factor in the great work of Christian civilization. From the time of Megdalen the our evenue charity, sprung up in every portion of the Christian world. For one of these I am here to night to plead. They are appropriately called "Houses of the Good Shephard." There are of this order along 175 hours and generous in the large of this order along 175 hours and generous in the large of this order along 175 hours and generous in the large that what is noble and generous in the large that what is noble and generous in the large that what is noble and generous in the large that what is noble and generous in the large that what is noble and generous in the large that what has been enacted? are of this order slone 175 houses, some of them are of this order sione 170 houses, some or them of the Tory Government. These indignities United States. In the houses in Philadelphia, Norristown and Scranton there are \$34 immates, Parnell struck the right chord when he said. and a new in titution has just been opened at Reading. Quite a number of these poor pari terms desire to remain all their lives under the protection of the Sisters, and a religious order called that of the "Mag talens," with yows of poverty, chastity, and obsidence, has been instituted for them. Of the penticuts who leave, the greater number persevere in virtue and get happily married. Of those who relause into sin quite a number return again to the house, as the vivid impressions made on them during their former residence there almost invariably Amongst the penitents, especially in England are found highly educated women, and it has sometimes occurred that the pure virgina Sister of the Good Shepherd received as a penitent one whom she knew in the world as a dear friend. We can well imagine such a scene The Sister attempting to throw her arms around her, and the penitent recelling from her and recalling, "Oh, don't," it will kill me! Angelshould not touch demons such as I have been." And then behold the Sister leading her to the Convent Chapel and leaving her before the tab-

#### ernacle-Magdalen at the feet of Jesus! How Cruckly Prisoners Were Treated of Old

Passing to another class of the unfortunate sufferers of our race, let us consider the couds tion of priconers, even those of war, usually supposed to be privileged. Let us consider them under the most refined and cultured agan civilization. Look at the scene of a Roman triumph. See the kings and generals who are taken prisioners of war, whilst defending their own countries. Behald them led along in melancholy, insulting procession, in chains of gold, silver, or iron, according to their rank, but all bearing the badge of slavery. Jesters are employed to mock at them in their misfertune. No wonder the curse of Rome is burning on their lips and in their hearts, whilst the crowded thoroughfares and propied house-tops peal forth insulting curses on their heads. Worse than this they force these prisioners to become slaves and gladictors, and to butcher each other for the amusemet of their highly civilized Rom n conquerors. Brother had to encounter brother in the bloody arena, and when two strong, brave men met in fight and could not vanquish each other, the populace cried out im-nationally for the others to enter the arena. They were thirsty for blood, and should have it. The wounded gladiator might plead More than this, but how shall I tell it? Pliny and Tertullian, the Pagan and the Christian, both inform us that it sometimes happened that when the fresh, warm tide of the gladiator's blood gushed out, it was received in frinking cups, handed round to the andience, and sipped by Roman men and Roman women!
Great God! how terrible can human nature
hecome, even highly cultured human nature.
Man is truly the vilest as well as the grandest
of God's creatures, an angel at once and a

#### The Change Brought about by Christ.

Thus was paganism treating its prisoner when there stood in the hall of Pontius Pilate, the Roman governor of Judea, a prisoner. He has contended for the indicators only the marriage tie, which is woman's only hope of retaining the position which she now possesses. Unfortunately, this doctrine has been disregarded, and divorce, with permission to marry again, is drifting us back to successive payan polygamy. The back to successive payan polygamy. The back to successive payan feel and acknow the said I will live in every wished me;" as if He said I will live in every wished me; as if He said I will live in every the influences united. That remarkable man thoroughly studied and deeply loved these primitive tribes. I remember the condition of elements of the captive, and make the condition of the fitters of the captive, and make the captive. He so that the fetters of the captive, and make the captive. He so that the fetters of the captive, and make the captive. He so that the fetters of the captive, and make the captive. He said I will live in every visited me;" as if He said I will live in every heart-broken captive until the end of time. His heart-broken captive until the end of time. His captive incompanions by the influences united. That remarkable man thoroughly studied and deeply loved these primitive tribes. I remember the condition of elements of the fetters of the captive, and make the captive, and inviolate. He so that the fetters of the captive, and make the captive, and inviolate. He identified Himself with the prisoners of all time, American Indians. Missionaries like Father the made kindness to prisoners of all time, American Indians. Missionaries like Father the captive and inviolate. He founded. The Roman prisons were deep, dark dungeons, into which one ray of Heaven's of Theodesius, the condition of prisons and prisoners were mercifully ameliorated. Christians visited them, according to the communication of the communicat prisoners were mercituly ameticated. Corretians visited them, according to the command of our Lord. The Christian Church perpetuated this charity. In the Twontieth Canon of the Council of Orleans, In 549, and in the Great Council of Chalcedon in 551, it was ordered that prisoners should be most kindly treated, visited and consoled by the faithful, according, says the Council of Chalcedon, "to the traditions of the Holy Fathers," showing that it ever had been the teaching and practice of the Chris-

# bian Church.

Abolition of Gladiatorial Combats. You know how the dreadful gladiatorial combat. were finally abolished. Men continued them in spite of the Church's protests, when a monk of the distant Thebaid heard of the terrible excesses. A light flashed on his on soul ike inspirations on the souls of the prophets He left the desert and journeyed on to Rome. Though an old man, his spirits was young and fearless, and he bounded into the midst of the Culoseum whilst the gladiators were fighting and commanded them in the name of God to desist. Eighty thousand people filed the mighty building and locked in wonder at the audacious stranger. He appealed to them and to the Emperor, in the name of Christ, to stop this partible combat. The appeal was not heed. ed. The populace demanded the blood of the intruder, and he was stoned to death. But this scene ended the gladiatorial combats. They never revived after it, and the monk is honored now as St. Telemachus, truly a hero of Christian civilization !

## An Order for the Redemption of Captives.

Time and suffering quenched not the fire of zeal in the old Church. On the contrary, we behold her in the time of the Crusedes establishbehold her in the time of the Ordisades establishing that wonderful Order for the "Redemption of Captives," the members of which bound themselves by yows, not only to collect money to redeem the Christian prisoners retained by the Turks, but to actually go, as they not unfrequently did, to exchange places with the prisoners, in order that men of family could prisoners, in order that men of family could return to their homes to support their wives and children. Behold them, offering their hands for the prison chains of the Mussulman, and their bodies to the lashes of their taskmasters, for they thought of One on whose sacred flesh fell the scourges of the Roman soldiers! Far-Reaching Effect of Christian Principles.

We beheld the same spirit animating the various religious Orders, as well as private in-dividuals, during the late civil war, in a less heroic degree, it is true, because such sacrifice was not demanded, but still influenced by the same principles and motives. It continues still, and shall continue whilst the name, the memory, and the love for the prisoner of Pon-tius Pilate shall endure. What Christianity has

courage of his convictions, boldly posed the Government, and delivered wi was regarded as dangerous speeches. He was accordingly cast into prison for some months. I first met him on the day of his liberation, and at the first dinner of which he partock out ide the prison-gates. "It is a relief to be able to use a knife and fork again," he said to me as dinner commenced. "Is it poss ble," I asked, "that they deprived you, a poli-tical pracer:, and a member of Parliament, of the use of knife and fork?" "Yes," he replied, "we were not allowed these little luxuries." I was indignant to think that such men in this nineteenth century should be constrained to tear their food I ke envages I But how trifling was this privation to the enormities that have since English that has been touched by them, and liberal England blushes to-day at the brutality "I appeal to the great heart of England." Every people that God has made has a great we can only pierce the prejudices around it. It is this great heart of the people that will yet rule the world. For kings and oligarchies in many instances are proving re-creamt to their mission, and God is sending His prophet with oil to amount the foreheads and

#### The Church and Oppressed Nationalities.

peoples.

consecrate the hearts of the brave, pure, honest

What was true of individual prisoners was true also of oppressed nationalities. The Church was ever of the people and with the people. When the Normans invaded England, the Norman prelates, who came over with the invaders, stood between the oppressed Sexons and their own countrymen, and defended with great selfsacrifice and cor quered nationality. Who was it that here on the soil of this New World pretected the primitive people from the savage ex-cesses of their Spanish masters? Who but the Church's clergy, represented by such men as Las Casas, the Dominican, the Franciscan Fathers and their secular clergy, who became the champions of the oppressed races. Bound to them by the stronger than those of kin and nutionality they defied the wrath of royal and military powers. In Archur Helps' "Spanish Conquest of America," Vol. II., pp. 46 and 66,

"The King's preachers and Las Casas formed a junta of their own. They admitted one or two other religiouses into it, a brother, it was said, of the Queen of Scatland being one of

#### Practisingthe Church's Pracents in America.

"The conclusion this junta came to was, that they were obliged by the Divine law to undertake to procure a remedy for the evils of the Indies; and they bound themselves to each other by oath that none of them were to be dismayed or to desist from the undertaking till it should be accomplished.

"They resolved to begin by 'the evangelical form of frat rnal correction." First, they would go and admonich the Council of the Indies; if this had no effect, they would then admonish the chancellor; if he were obdurate, they would admonish Moneieur Chievres; and, if none of these admontions addressed to the officers of the crown were of any avail, they would finally go to the ging and admonish him.

"If all these carthly powers turned a deaf ear to fraternal admontions, they, the brethern, would then preach publicly against all of these great men, not committing to give his due share of these to the light himself.

of blame to the king I imself. "This resolution, drawn up in writing, they sub-cribed to; and they swore upon the cross and the Gospels to carry out their resolve." Robertson, in his "History of America," vol. iv., p. 8, says: "The pricets were the ministers peace among the Indians, and continually exerted themselves to remove the rod of iron from the hand of their oppressors. Any mitigation of their hardships was due to the media. tion of the priests. Ecclesinatics both regular and secular were regarded by the Indians as their natural protectors. In every case of viol ence or exaction they had recourse to them."

could have lived so long and so happily amongst these savages. "Savages!" exclaimed the old where I have stayed. The civilized savages who have received and rejected Christianity truly deserve that name." General Harney, now the oldest officer, I believe, in the American army, told me that Mr Lincoln, during his Presidency, sent for him to consult on the sub Presidency, sent for him to change or period pect of sending troops to subdue some trouble-some Indians. "If you wish my opinion, Mr. Prosident." said the General, "it is, that you Fome Indians. "If you wish my opinion, Mr. Provident," said the General, "it is, that you and not troops, but Father De Smet and myself on a peaceful campaign." The influence of the old missionary was marvellous, and the peaceful campaign effected more than could have done several regiments of soldiers. What was true of the Saion and the Indians, I need not say, was true also of the relations existing betwee the Catholic clergy and the penal persecution famine sufferings, and, thank God, they stand together as one man in these trying times! Christanity civilized and santified that island. A civilization far above that of material progress has signalized her—a civilization which nerved her to sacrifice the things of this world for her

### honor and her God. Cold should be the heart of the priest who would not love and defend Christanity and Slavery.

her.

The action of the Christian Church in :ela-tion to the »bolition of slavery is so well known that it reads but a passing reminder. That action commenced in the first century and has continued until the present day. In the first contury a Catholic Christian lady named Callists, passing through the slave market of Smyrns, was attracted by the gentle and intelligent looks of a young slave, and redeemed him. He was afterwards instructed in the Christian ne was atterwards interrected in the confishian faith by St. John the Evangelist himself, and subsequently became Bishope of Smyrna and the celebrated martyr, St. Polycarp. Callista's action foreshadowed the action of the church in future ages. We find the Church gradually preparing slaves for the enjoyment of liberty, and the calcium their mannions of calcium. and then seeking their emancipation, civilizing at once and sanctifying them. St. Patrick had been a slave in Ireland, and we find him writing to Caroticus, a Welsh noble, begging him to liberate his Irish slaves. At this moment the leader in the war against slavery is Cardinal Lavigerie.

(Continued on 6th page.)

## FACTS, FUN AND FANCY.

Some Sheet music-Snoring. One kind of footman-Shoemakers. True to the last-A well-made boot. Live longest in this world-Tall men.

Approve of long engagements-Actresses.

The state of the s



#### SAVED FROM AN INSANE ACYLUM.

COLUMBIA CITY, IND, OCT. 18, 1887.

Alady well known to me und of whose family
I am a friend, was afflicted with a nervous dis-Alady well known to me and of whose family I am a friend, was afflicted with a nervous disease for a long time and cured at last by Rev. Pastor Koonig. The circumstances were so peculiar that I will give a short history of the case. The lady's sickness started about the end of 183, the symptoms being unusual anxiety in connection with sleoplessness, which had such an effect on her mind that delusions made their appearance. It was therefore necessary to watch her they and right for fear that she might burn herself, and in the month of August she had to be brought to an insance asylum. After a three-months' trial her cendition had not improved in the least, and she was taken home again. About this time the Rev. Pastor Koenig was asked to treat the lady, and in the month of January, '81, she had so much improved by his treatment that she could sleep again, and the excimbility and delusions were growing perceptibly less, she had the last of such an attack in the latter part of that month, and to-day she is a healthy person that will always remember the great blessing bestowed upon her by the Rev. Pastor E. Koenig.

She does not wish to have her name made Koenig.
She does not wish to have her name made

public, and, therefore, asked me to make this statement in her name. REV. A. M. ELLERING.

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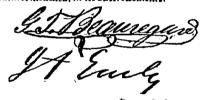
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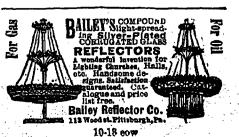
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