THE CATHOLIC RECORD.

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R'GHTS OF MAN IN THE OLD Was it then in the falsity of the declar-WORLD.

A Lecture by Bishop Keane, Rector of the Catholic University of America.

A large audience gathered in the Public Lecture Hall of the Catholic University last week to hear the Right Neither as An Rev. rector lecture on the above sub-ject. The following is a report of the the Dedantier find serious fault with lecture :

The world is at present very busy in. the endeavor to estimate how much good has resulted from the discovery of America. The inquiry is naturally of the greatest interest to us whose privilege it is to have America for our home and her treasures as our joint heritage. In no spirit of boasting, therefore, but in a spirit of profound thankfulness to to the Author of every good gift, we are trying to calculate how much the world is better off because of the achievement of Columbus. But it behooves us to make sure in such an inquiry that we are guided by the right principle and measure by the right test.

According to the various notions that men have of what constitutes human welfare they will naturally use different measures for the solution of the problem. Some will enlarge upon the million of acres now producing food for men, which then were a wil-derness or only gave food for beasts Others dwell upon the boundless stores of the useful and precious metals which then lay idle in the bowels of the earth, or only served here and there to grace the barbaric splendor of Indian majesty, but which now swells the wealth of nations and builds up the industries which place America in the front rank of enterprises and thrift. Others again tell us how the countless gates and avenues of international trade thus opened up have multiplied make such principles a living power the commerce of the world. All of these things and others that could be mentioned are of real importance and must receive their just value in making up the total of the results. But we must remember that far above acres, and food, and metals, and money, and industries, and commerce, and wealth are *men*. The question above all others is this: What effect has the discovery of America had in improving the condition of men? Has it put into human life more peace, more comfort, more happiness, more worth. What has it done towards ending human wrongs and establishing human rights; towards advancing the reign of physical, intellectual, moral and spiritual human welfare?

To answer this question we must take a synoptic glance at human con-ditions in the Old World and the New. Fortunately for our purpose and by a remarkable coincidence which notes one of the chief epochs in history, the transformation and fermentation in human conditions which had been going on quietly or stormily during three hundred years since the discovery of America, culminated at the same time towards the close of the last century in two great facts. very similar in purpose, yet very different in character and results,-the declaration of the rights of man by the Con stituent Assembly of France and the adoption of her constitution by the new-born nation of the United States The character of these two facts will supply us with matter for interesting and profitable study in the two lectures which I am to have the honor of delivering before you. This evening, therefore, let us study the condition and action of the Old World as soon wished to use it as a tool for his amwith awful intensity through the medium of the French Declaration and the ri the Revolution which it inaugurated On the 18th of August, 1789, the French Constituent Assembly issued declaration of the Rights of Man and the Citizen. This purported to be a measure which aimed at putting an end in France to all tyranny and oppression, to all unfair distinction and unjust burdens — a measure which sought to make France the happiest country on earth by establishing in it the reign of liberty, equality and fraternity. What heart that loves humanity would not leap at the thought? It sounds like an echo of the angelic song "Peace on earth to men of good will." Eagerly we look for the result. Alas, how bitterly it disappoints us! That promise of peace is swallowed up in a maelstrom of confusion. That vision of good will vanishes in a tempest of turbulent passions ; that dream of liberty and equality ends in the most awful reign of carnage that history tells us of Why this dire failure? Why this blasting of so noble a promise? Did the declaration of the rights of man fail because it was false? No, this was not the reason of the failure. the first place, the Constituent Assembly was the outcome of discon tent, which was as well grounded as i was universal. The eighteenth century hud culminated in intellectual, moral and social conditions which humanity could not endure, and even had no right to If the States General were tolerate. transferred into the National Assembly and that into the Constituent Assembly and that ere long into the Legislative Assembly, thus gradually working a revolution, there was nothing in the fact that can be blamed by us, either as Americans or as Christians. Thir-teen years before, the patriots of 76 had wrought in our country a similar revolution, for which, bothas Americans and Christians, we bless them and thank God. And if there were deems of violence connected with the trans-tion from the States General to the Constituent Assembly, so were there deeds of violence at Concord and Lex-ington and Bunker Hill. It was not therefore in the revolu-tionary character of the assembly assuch that the cause of the failure is found.

ation ? No. (The Right Rev. speaker then read

the Declaration of Rights and showed that interpretations of a radical and pernicious character, while quite pos-sible, are by no means necessarily

the Declaration, nor seek in its terms the reason of its failure. Where, then, is that reason to be found? It is to be found in the historical facts preceding the Revolution. The events preceding the French Revolution had almost completely taken Jesus Christ and His principles out of the minds and hearts of those who issued the Declaration and of those who were to put its provisions into effect. The scepticism of the seventeenth century had reached its elimax in the cynicism of Voltaire. His unrivaled power of sarcasm turned all things sacred into ridicule, and thus sapped the foundations of faith and reverence in the upper classes. Voltaire's horrible utterance concern-ing Christ and Christianity, " Ecrasez l'Infame," was the prelude to the horrors to come. What Voltaire had lone for the upper classes, Rousseau had done for the masses of the people. Rousseau taught the masses to attri-

bute their miseries to religion itself. The Constituent Assembly was chiefly composed of men thoroughly imbued with the anti-Christian teachings of Voltaire and Rousseau. When they came to make a declaration of principles, however, it is the principles of all the Christian ages that we seem to hear. No other principles could respond to the needs and aspirations of

the human heart. But those men had lost the convictions and the spirit which alone could soon proved to be the very contrary of the principles they had proclaimed Their lip spoke *liberty* and soon the prisons were not large enough to hold the hapless multitudes of those whose opinions differed from theirs. They spoke equality, and soon the revolution was turned into a desperate struggle of rival ambitions. They spoke of fraternity, and soon the guillotine was too slow for the work of massacre, and platoon vollies cut down in masses the hapless victims of fratricidal jealousy and hate. Finaliy, by a solemn de cree, Christianity was abolished.

But religion they must have, so they made a new religion and a new God. The religion of reason is decreed. For a God they enthrone a lascivious woman and offer her their adorations. In human history no parallel can be found for this horror of November 1793. It seemed that France in the frenzy of its terror must die or go helplessly mad forever. Then Robespierre, demor though he was, saw that to avert utter ruin the influence of religion must again be vindicated. Robespierre failed in his effort and was dragged to the guillotine for his pain. Poor France seemed sinking fast into the abyss of anarchy, when with giant grasp Napoleon seized her and saved her from utter chaos by subjecting her totally to his own despotic will. Creature of the Revolution though he was his practical sense clearly read the demonstration wrought out in these terrible facts, that without religion civilization was impossible. Napoleon alas ! discredited his measures in favor And so the old Voltaire virtue were so disastrous; that Liberty and Equality are still in France to a great extent empty names, and that the at-tempt at Republican self-government should still be so dominated by the spirit of absolutism and tyranny that we in America look on the experiment with but little hope of its ever succeeding.

gered on poisoning the moral life of the French people. It has lived on to our day, inspiring rulers like Paul Bert and Blanqui. No wonder, then, that the principles of Declaration of Right

NEITHER BOND NOR FREE. In the lamented Lavigerie who has Notable Address to Colored Catholics by Archbishop Ireland.

Archbishop Ireland's address at the recent dedication of St. Peter Claver's church for colored Catholics, Peter in St. Paul, has attracted widespread For his text the Archbishop announced : "There is neither Jew nor Greek, attention.

there is neither bond nor free ; there is neither male nor female ; for ye are all one in Christ Jesus." (Gal. iii., 28.)

"God sees in men souls-souls made to His own image and likeness, born to immortality," said His Grace. "All else in men is accidental, tranto immortality," sient, and entersnot into the make-up of human dignity. The world had sorely departed from the truth in this regard. Passion and pride had emptied the strong to lift themselves up upon the ruins of the weak, and to consider themselves as beings apart, whose personal importance implied hatred of and contempt for others. The Greeks viewed the people of other countries as barbarians; the Romans had no respect for one who bore not the title of citizen of Rome, and Greek and Roman held in dire bondage over one-half the men who inhabited their own lands.

"Christ came upon earth to regenerate humanity, and to save it from its errors. He proclaimed the cardinal principle that all men are children of the same Father, redeemed by the same Saviour, and brothers in one family. 'There is neither Jew nor Greek : neither bond nor free.' This sublime utterance of Christ's religion upon the dignity of human nature and the unity of mankind proves a divine origin. In the name of Christ divine origin. we assemble to day. For us there is neither Jew nor Greek, neither bond nor free. We ar great Father of all. We are children of the

"This is a day which I have long wished to see, when I should be able to dedicate in religion's name a church in St. Paul for the special use of my colored brothers, and in doing so give them a solemn proof of my respect and love for them. From the earliest days of my youthful priesthood I have felt myself drawn towards them, and as opportunities offered and other timetaking occupations permitted, I have labored for them and induced others to work for them. Their sad lot drew me towards them ; my sense of justice enlisted me in their service. I saw them in slavery. Oh, that in this

Christian age and in this Chriatian land the dire word should ever have expressed a reality ! Can we ever sufficiently repent that we reduced our brother man to be a chattel, and bought and sold him for our own base profit. "America has at last struck down

its shackles, but it lacks to this day the courage to be logical, and in the pathway of life it pushes cruelly to one side the colored man as if he were an inferior being, with whom contact was degredation. We are as small-minded degredation. and as small-hearted toward our fellowmen as the Indian Brahmin. In no civilized country in South America and in Earope can you find men socially branded in the United States for the simple accidents of shades of coloring in the face. I rejoiced in my soul when slavery ceased ; I will rejoice in my soul when this social prejulice shall cease, and in the meantime I will work in the name of humanity.

of religion and patriotism to kill it out. "The objection may be made that in We condense from a discourse by a ledicating a church for the special use

A STORY OF ARCHBISHOP RYAN.

of Christian crusaders to intercept the vile trader and give freedom to his When Archbishop Ryan, the great victims. In no other temple do black and white, savage and civilized man come so closely together on such perfect orator of the American Church, first went to Philadelphia, a prominent Protestant gentleman with broad views terms of equality as they do at the came to him and said : "It would be a communion rail of a Catholic temple. good thing if you would mingle with the people generally. Take part in public events, and come to the front For the sake of all rights which are yours, and for which you are struggling, I would have you be Catholics. "In becoming Catholic, the colored when matters affecting the city as a whole are being discussed.

race secures at once the potent influ ence of the great Church, which re-Apropos of this, when the famine in Russia was at its worst, the people of Philadelphia chartered an ocean steamer and filled in tons of provisions sists all tyrannies and never yields up the rights of her children. For her own sake, too, I pray that she may gain for the starving subjects of the Czar you. The colored people are to-day, and will be so in the future, a mighty On the day appointed for the sailing religious ceremonies were held at the element of power and influence. Those who do not labor for them are lacking wharf. A clergyman of every de nomination was on hand to participate wharf. in zeal and in foresight. Besides, and precisely because of prejudices from in the ceremonies. The Methodis preacher, the Presbyterian minister the Episcopal clergyman and the Baptist, all went through their forms which the colored people suffer, the work for their conversion and elevation of prayer. The large crowd was list less, and seemed anxious to have the is most noble and tempting-just the work which appeals to the chivalrous soul of the Catholic Church, and to the ceremonies end. Archbishop Ryar was standing modestly in the back fire of sacred ambition burning in the breast of every true Catholic crusader. ground with a heavy black coat or The choicest, most promising field for apostolic work to-day in America is He was invited to say something. He walked to the centre of the place our colored Americans. They who do not see it are blind; they who, seeing it, do not embrace the opportunity have not in their souls the apostolic assigned to the speakers, threw aside his coat, and was revealed to the great audience arrayed in full pontificials. Raising his right hand solemnly, he pointed to the vessel about to sail on pointed to the vessel about to sail on its errand of mercy. There was a pro-found silence for a moment, and then the Archbishop began a beautiful prayer, calling down the blessing of GOUNOD'S CATHOLIC SPIRIT. A Cruelfix Occupies a Place of Honor in His Library. heaven on the vessel, its crew and its cargo. The people were visibly Charles Gounod nails his Catholicism to the mast. The Catholic spirit in him seems to be growing even stronger now that he is an old man. Though affected. All other words seemed hollow and vain beside his. There was an unde fined feeling that here was a true, living faith. But the Archbishop had continuing to be an idol and an oracle made no special effort-for him of French society, he is not afraid to give a place of honor on his library was nothing out of the usual. He wa simply himself-noble, dignified and table to an imposing crucifix, and to proclaim before women of fashion and impressive. As the crowd was dis missed, and the Archbishop started t worldings that Jesus Christ is Lord and Master in his home. Examples of this kind are valuable in France because leave, the Protestant gentleman men-tioned in the beginning of this para

ing to the front.'

graph, came up, and grasping His Grace warmly by the hand, exclaimed

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he has just written. Writing to a panegyrist of the late Mgr. Gay, Bishop of Anthedon, he says: "How address carefully. Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back: in fact I was completely pros-trated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vege-table Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man of me is such that I cannot withhold from the proprietors this expression of my gratitude." can I thank you for having sent me a copy of your admirable funeral oration on my dear and holy friend, Mgr. Gay? I was an object of his sincerest friendship for sixty-three years, and from the moment that God called him to Himself I have looked upon him as a saint in Heaven as a powerful inter-cessor for me as long as I remain on t my gratitude.

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earth. My prayers go with my con-victions that the Church will raise him to her altars." It was Mgr. Gay who said when dying, "I am not afraid of × Respecting his latest work-"Instructions to Persons Living in the World,"—Charles Gounod says: "It is OldChum an imperishable work, destined by its sublime doctrine to effect the salvation Training of Members of the Society (CUT PLUG.)



rt, Ill., began to fail rapidly, and got into a serious condition from

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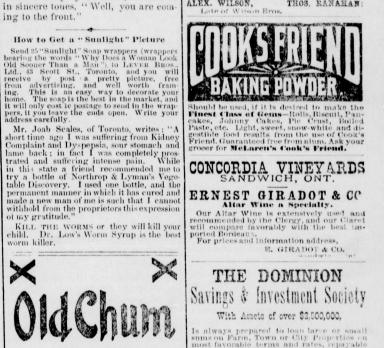
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NEW ENGLAND CATHOLICS

And How They Are Regarded by the President of Bowdoin College.

President Hyde, of Bowdoin College, Lewistown, Me., in his discourse to the college students, referred to the great changes that have taken place in New England in the last half cen-tury in industrial pursuits, social and religious views, and the comparative nationalities of its inhabitants. He spoke of the rapid increase in the Catholic population, and predicted that the time is not far distant when they will out number the puritanic Protestants of the country. In this connec-tion he denounced the position taken by some over-zealous Protestants who seek to drive the Catholics from their religious creed. Whatever we most cherish in our New England life, he said, we should strive to impart and to strengthen. The right things and best things will be the ones that will be handed down the ages. If the prin-ciples we advocate are right they will prevail. It will become a question of the survival of the fittest.

of the colored people I am myself yielding to this prejudice which I am condemning. There is truth in the objection. On principal there should be no special churches for the colored man. Both should kneel before the man. same altar and sit upon the same seat. Separate churches are not to be per-manent institutions. For the time time being, in view of conditions which we do not accept, but which we mast consider, separate churches are more pleasant and more profitable for the colored people. We have them for those among you who desire them. But in the meanwhile be it well understood that every Catholic church in the city of St. Paul is open to you on equal terms with the white man. "Make your choice. The first pew in the cathedral may be yours as well

as your white brother's, and as things are, for the sake of a strong protest against prejudice, I would prefer to see it occupied by a colored man rather than a white man. St. Peter Claver's church is yours in a special manner. I offer it to all the colored people of St. Paul, whether you call yourself Catholic or not. I wish you all to be at home under its roof. Come and see and hear and draw your own conclusions. You will be as free to disagree if we do not convince as you are to come. One thing is certain -our hearts will go out to you in warmest affection. to knock at his own heart and see if he is still inspired with his earlier

"The Catholic Church offers to the colored people the fullest recognition of all their right as Christians and as men, and offers to them her power to have these rights recognized by others. There are individual Catholics as prejudiced against the colored man as others are ; but Catholics are so in spite of their principles. Principles always work out logically. "The Catholic Church is the grand-

uit rather the the manner in which members of the far-famed Society of Jesus are trained: In the first place, as a boy, "the future Jesuit gets two years' training in habits of devotion, with the eyes of his superiors upon him, to see if he is fit for his vocation." After this he applies to be admitted as a novice, and if admitted is a novice. if admitted is expected to practice such humility that persons who had been "high military officers and Judges were not thought too good to clean shoes and knives and peel potatoes." After these two years, the student is permitted to take vows and become what is called "a clerk regular. Then comes three more years of study in rhetoric and philosophy, and after this seven years' employment as teacher or perfect of studies in some college where teaching in the branches just named is required. Then, after

"it takes seventeen years to make a

Je

of Jesus.

of their extreme rarity outside dis-

The demon of human respect or of

pusilanimity in religious matters seems to have got tight hold of French pusilanimity in religious

Catholics, for nine out of ten believing

Catholics at heart are afraid to give

open expression to their religious

opinions. Therefore it is refreshing

to come across a Charles Gounod now

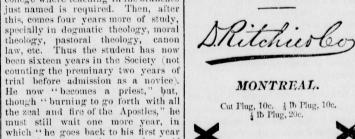
It is refreshing also to read a letter

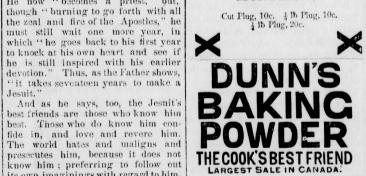
tinctly religious circles.

of thousands of souls."

and then

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