

RIGHTS OF MAN IN THE OLD 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 Rev. rector lecture on the above subject. The following is a report of the 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 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 wilderness 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 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 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 conditions 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 Constituent 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 seen with awful intensity through the medium of the French Declaration and the Revolution which it inaugurated.

On the 18th of August, 1789, the French Constituent Assembly issued its 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. In the first place, the Constituent Assembly was the outcome of discontent, which was as well grounded as it was universal. The eighteenth century had culminated in intellectual, moral and social conditions which humanity could not endure, and even had no right to tolerate. If the States General were 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. Thirteen years before, the patriots of '76 had wrought in our country a similar revolution, for which, both as Americans and Christians, we bless them and thank God. And if there were deeds of violence connected with the transition from the States General to the Constituent Assembly, so were there deeds of violence at Concord and Lexington and Bunker Hill.

It was not therefore in the revolutionary character of the assembly as such that the cause of the failure is found.

Was it then in the falsity of the declaration? No.

The Right Rev. speaker then read the Declaration of Rights and showed that interpretations of a radical and pernicious character, while quite possible, are by no means necessarily involved in it.

Neither as Americans nor as Christians need we find serious fault with 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 climax 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 concerning Christ and Christianity, "Ecrasez l'Infame," was the prelude to the horrors to come. What Voltaire had done for the upper classes, Rousseau had done for the masses of the people. Rousseau taught the masses to attribute 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 make such principles a living power and render their application practicable. As a matter of course, the facts 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 volleys cut down in masses the hapless victims of fratricidal jealousy and hate. Finally, by a solemn decree, 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 enthroned 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, demon 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. Creator of the Revolution though he was, his practical sense clearly read the demonstration wrought out in those terrible facts, that without religion civilization was impossible. Napoleon alas! discredited his measures in favor of religion by plainly showing that he wished to use it as a tool for his ambition.

And so the old Voltaire virtue lingered 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 Rights were so disastrous; that Liberty and Equality are still in France to a great extent empty names, and that the attempt 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.

NEW ENGLAND CATHOLICS

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

President Hyde, of Bowdoin College, Lewiston, Me., in his discourse to the college students, referred to the great changes that have taken place in New England in the last half century 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 outnumber the puritanic Protestants of the country. In this connection 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 principles we advocate are right they will prevail. It will become a question of the survival of the fittest.

Ex-Mayor Robert Bowie, Brockville, Ont., says: "I used Nasal Balm for a bad case of catarrh, and it cured me after having ineffectually tried many other remedies. It never fails to give immediate relief for cold in the head. There is no case of cold in the head or catarrh that will not yield to Nasal Balm. Try it. All dealers at 50c; and \$1 a bottle, or by mail, post paid. G. T. Falford & Co., Brockville, Ont."

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NEITHER BOND NOR FREE.

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, in St. Paul, has attracted widespread attention. For his text the Archbishop announced:

"There is neither Jew nor Greek, there is neither bond nor free: 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, transient, and enters not 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 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 we assemble to-day. For us there is neither Jew nor Greek, neither bond nor free. We are children of the great Father of all.

"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 time-taking 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 Christian land the dire word should ever have expressed a reality! Can we ever sufficiently repeat 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 degradation. We are as small-minded and as small-hearted toward our fellow-men as the Indian Brahmin. In no civilized country in South America and in Europe 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 prejudice 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 dedicating a church for the special use 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 same altar and sit upon the same seat. Separate churches are not to be permanent institutions. For the time being, in view of conditions which we do not accept, but which we must 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 brothers, 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 you as you are to come. One thing is certain—our hearts will go out to you in warmest affection.

"The Catholic Church offers to the colored people the fullest recognition of all their rights as Christians and as men, and offers to them her power to have those 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 grandest school the world has ever seen of human rights, human dignity, and civil and social equality. She it is who, in the person of Paul, sent back the slave Onesimus to Philemon as a brother in the Lord. She it is that banished slavery from European nations. No one ever spoke in thundering tones against the African slave trade as did her Pontiffs. To-day it is Leo that is stirring up Europe to withstand in Africa the traffic in men.

A STORY OF ARCHBISHOP RYAN.

When Archbishop Ryan, the great orator of the American Church, first went to Philadelphia, a prominent Protestant gentleman with broad views came to him and said: "It would be a good thing if you would mingle with the people generally. Take part in public events, and come to the front when matters affecting the city as a whole are being discussed."

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 for the starving subjects of the Czar. On the day appointed for the sailing, religious ceremonies were held at the wharf. A clergyman of every denomination was on hand to participate in the ceremonies. The Methodist preacher, the Presbyterian minister, the Episcopal clergyman and the Baptist, all went through their forms of prayer. The large crowd was listless, and seemed anxious to have the ceremonies end. Archbishop Ryan was standing modestly in the background with a heavy black coat on. He was invited to say something. He walked to the centre of the place assigned to the speakers, threw aside his coat, and was revealed to the great audience arrayed in full pontificals. Raising his right hand solemnly, he pointed to the vessel about to sail on its errand of mercy. There was a profound silence for a moment, and then the Archbishop began a beautiful prayer, calling down the blessing of heaven on the vessel, its crew and its cargo. The people were visibly affected. Altho' other words seemed hollow and vain beside his. There was an undying feeling that here was a true, living faith. But the Archbishop had made no special effort—for him there was nothing out of the usual. He was simply himself—noble, dignified and impressive. As the crowd was dismissed, and the Archbishop started to leave, the Protestant gentleman mentioned in the beginning of this paragraph, came up, and grasping His Grace warmly by the hand, exclaimed in sincere tones, "Well, you are coming to the front."

GOUNOD'S CATHOLIC SPIRIT.

A Crucifix Occupies a Place of Honor in His Library.

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 continuing to be an idol and an oracle of French society, he is not afraid to give a place of honor on his library table to an imposing crucifix, and to proclaim before women of fashion and worldlings that Jesus Christ is Lord and Master in his home. Examples of this kind are valuable in France because of their extreme rarity outside distinctly religious circles.

The demon of human respect or of pusillanimity in religious matters seems to have got tight hold of French 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 and then.

It is refreshing also to read a letter he has just written. Writing to a bishop of the late Mgr. Gay, a papeyrist of Anthoned, he says: "How 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 intercessor for me as long as I remain on earth. My prayers go with my convictions that the Church will raise him to her altars." "I am not afraid of God," respecting his latest work—"Instructions to Persons Living in the World,"—Charles Gounod says: "It is an imperishable work, destined by its sublime doctrine to effect the salvation of thousands of souls."

Training of Members of the Society of Jesus.

We condense from a discourse by a Jesuit Father the following account of 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 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 this, comes four years more of study, specially in dogmatic theology, moral theology, pastoral theology, canon law, etc. Thus the student has now been sixteen years in the Society (not counting the preliminary two years of trial before admission as a novice). He now "becomes a priest," but, though "burning to go forth with all the zeal and fire of the Apostles," he must still wait one more year, in which "he goes back to his first year to knock at his own heart and see if he is still inspired with his earlier devotion." Thus, as the Father shows, "it takes seventeen years to make a Jesuit."

And as he says, too, the Jesuit's best friends are those who know him best. Those who do know him confide in, and love and revere him. The world hates and maligns and persecutes him, because it does not know him; preferring to follow out its own imaginings with regard to him, that it may be more free to gratify its own malice in persecuting them, and to invent lies in self-justification. — Catholic Standard.

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