HON. W. BOURKE COCKRAN

In the Hope of Christian Fducation-Ilis Speech at Notre Dame.

The following is Mr. Cookran's reply to the address of Father Morrisey, President of the University of Notice Dynamo, on occasion of the presentation of the Lactare Medal, New York, May 14th

Most Rev. Archbishop, Right Rev. Most Rev. Archbishop. Right Rev. Bishops, Rev. Clergy, Gendemen-To be selected for special communication by a Catholic institution of learning is the highest honor that can be achieved by a Catholic layman. As I listened to Farher Morrissey's description of what the Lacture Medal represents, the high praise which it conveys, the lifty ideals it expresses, and as I realize "he noble source from which it proceeds, the association which it creates, the sense of my lown unworthiness would make its bestowal on me a source of embarrassmort,—almost of regret—if I did not interpret it as a shining proof of the inexpret it as a shining proof of the inex-haustible tenderness with which the Church through all its agencies treats the least meritorious of her children which makes her as enger to praise and as generous to reward as she is slow to censure a d reluctant to con-

dem.

Father Morrissey describes in flattering terms the confidence of the great university over which he presides in my loyalty to the Church. If there he any public interest in this ceremony it turns on the interpretation which Catholies place upon loyalty to the Church. It is not for me to undertake a definition of a Catholie's spiritual duty. That is not a subject of human speculation, but a matter of divine revelation. But while matters of belief are not to be debated on platforms but must be expounded from Catholic pulpts whence no error ever has been or ever can be pounded from Catholic pullyts whether no error ever has been or ever can be preached, it is permissible and fitting for laymen to inquire what lessons of civic patriotism are conveyed by Catholic faith. How does loyalty to the diarrch affect loyalty to the State? What influence on citizenship has the divine law of which the Cath-olio Church is the depository and the infallible exponent?

I have always believed, and I have never hesitated to say, nor to repeat at every opportunity, that in my judgment the Christian revelation is never hesitated to say, nor no repeat at every opportunity, that in my judgment the Christian revelation is the very feastain and origin of republican government. Nihere can we find a justification for the vital principle of democratic institutions;—that man if clothed with extensive feditical powers is capable of sufficient virtue to exc. size them for this own protection without perverting them to the oppression of his neighbor—except in that Christian doctrine which teaches the perfectibility of man through the saving influence of divine grace? Democracy is indeed the inevitable fraist of Christianity. The general acceptance of the one must lead to the general establishment of the other. The divine truth that all men are equal in the eye of God could not prevail throughout the world without leading to a recognition of the political principle that all men are equal in the eye of the law. Equality in the eye of God does not mean that all men are of equal merit and therefore entitled to the same reward, but it means that all men have equal power to exercise the free will with which each man is endowed; and by equality before the law we do not mean that all men are equal in (patriotism, in ability, in possessions, or in consequence, but that all men have an equal channes to achieve success under a government which stands impartial between them. Spiritual equality—the very essence of Catholic faith—is the fountain of political equality and political equality is the vital principle of constitutional freedom, the very corner-stone on which this American government rests. Since Catholic lie dootrine is the root from which republicanism sprung, it must also be the most effective force to maintain republican government. The preservation of Catholic faith is therefore not merely the main object of religious loyalty, but it should be supremeduty of civip patriotism.

By the preservation of the faith we mean not a mere nominal attendance at Catholic merely mean not a mere nominal attendance.

liberal in matters of f. Ith they can be liberal in their attitude to those who differ with them. The Church can not compromise with error, nor toler-ate it; but for those who reject the truth as she expounds it she has no-bling but charity and prayers.

obling but charity and prayers.

One important agency for the ste-haustible forbearance and unswerying patriotism. The state recognizes now its obligation to prepare youth fevoe of faith and morals the Church maintains under exceptional difficulties, but with dauntless vigor, inexfor the responsibilities of citizonship; but she intellectual training which it provides does not embrace moral instruction, and its attempt to make education non-sectarian has resulted in making it parely material. The Church believing that any system of education which excludes moral training is incomplete, inadequate to the preservation of morality and therefore do the security of the State, following the whole lesson of hir instory, has undertaken to supply from her own resources, those effectively of contract of morality and exception of results. whole lesson of her history, has undertaken to supply from her own resources those safeguards of society which the State has beer amade to provide. This issue astween Christian and purely material eduction, though surrounded by difficulties, is not hopeless or even discouraging. I can not doubt that it will be settled on the broad lines of justice, patriotism and morality, because the history of the world shows that no enterprise which the Church has held essential to the welfare of society and the progress of excilization, has disappeared from the face of the earth, but all of them are to-day in vigorous operation, and most of them supported by the whole power of the State. of the State.

The history of civil institutions for maneteen centuries is the record of a gradual but constant assumption by the State of enterprises originally assumed by the Chuich as works of religion. The relief of the sick and the ligion. The relief of the sick and the care of the needy, which the Church assumed in rude ages when the man who was unable to bear arms sank beneath the trange of luman sympathy, and was abandoned to die on the who was unable to bear arms sank beneath the trange of human sympathy, and havas abandoned to die on the roadside in misery and suffering, the State now acknowledges as an obligation of civil society; and everywhere the support of hospitals and alminouses is imposed on the community through the power of taxation. During the warrise and violent period when physical prowess was the sole method of attaining distinction, when learning was held in contempt and distrust, when it knowledge of grammar or "grammarye"—as we find it described in mediaeval literature—exposed its possessor to the suspicion of witcheraft, the Church maintained as part of her religious establishment schools which saved the light of learning from being extinguished under the feet of barbarous warring tribes; to day the State recognizes the education of youth as a precaution essential to its own safety, and everywaere schools one maintained at public expense to prepare youth for the duties of manhood. The Church, believing the education furnished by the State to be inadequate and insufficient, has essablished at her own expense schools in which moral instruction is added to intellectual training. Sae does not believe that Catholies should be taxed twice for educational purposes—once by the law of the State for the support of the public schools, and agaan by their own sense of duty for the two for educational purposes—once by the law of the State for the support of the public schools; but while refraining or the one hand from encouraging what she r. garis as sinjustice by approval or acquieceence, and on the other from seeking justice through disloyalty or disorder, she pursues her work of merality, civilization and patriotism, relying upon time, circumstance, and shove all on truth, to convince a highly intelligent people that the religion government. Why should not every citizen, Catholie or Protestant, Christian or pagan.

Why should not every citizen, Catho-Why should not every citizen, Cathodic or Protestant, Christian or pagan, commend and approve every force that operates to preserve and confirm Catholic doorring? What influence can Catholicism exercise that does not make for order, for law, for progress, and for propriety? There is not a service demanded from the citizen by the State as a matter of civic duty which that Church does not enjoin upon him as a matter of conscience. There is no not prohabited by the State through its laws when the Church does not op demn by its censure.

wation of Catholic faith is therefore not merely the main object of religious loyalty, but it should be supreme duty of civip particulism.

By the preservation of the faith we mean not a mere amound attendance at Octholic worship with mental reservations or can be commined attendance at Octholic worship with mental reservations or can be considered by the loyal cocptance of every line by which the divine very line by which the line line of considered in the line of the line o

think we may say with perfect safety that every commandment of the Church is an incentive to patriotism; every one of her prohibitions is a pre-eaution against disorder and orime.

What more patriotic wish could anyone express than a hope that the morad have embraced in Cataolic dectrine should become the governing influence of every crizen's info I f the value of a tree is to be judged by its fruit, surely the merit of religious belief is to be judged by the results which it has produced. To realize what Catholicion has effected for humanty we have but to contrast the goods conditions of to-day with those which prevailed when the Gospel of peace and love was first preached on the shores of Lake Galilee. What more patriotic wish could any In the Gospel read during the mass

on the Gospel read during the mass on the Sunday before last it is record-ed that our divine Savior conversing with His Apostles said that there were many rangs which he had yet to tell them, but which they were them, but which they were not then able to bear them. How clearly these words show that His omiscient glance rouged through the carridors of tim and deserned the frusts which His revolution would bear the control to the control of nistent glance ronged through the corridors of tim and discerned the fruits which His revolution would bear through the centuries. Suppose at their moment—in the midst of that society corrupt and debased, where the bonds which held men in social relations were those of fear and distrust; where all labor was servile; where the slave hated his master, where the master feared the slave; where the master feared the slave; where Caefon distrusted the noble, and the noble plotted against Caesar; where a few rioted in profligate luxury, while wast multitudes preferred to accord a miserable existence supported by tribufe levied on conquered nations frather than win abundance from the soil by honest industry; where fercelty was the dominant characteristic of all classes and the last of blood the dominant appetite, both imperatively demanding salisfaction by the murder of human beaugs, where corruption of morals was so universal and so bidecous that the very existence of the race was imperilled,—suppose at that time our divine Savlour had underfithen to foretell that a tlay was coming when under the influence of His revelation, through the spread of His Gospel, natuons would base their laws, not upon distrust of one's vices, but in confidence in their virtues; where a mighty republic should overspread a continent where men would engage in toll, not through feor of the lash but through voluntary co-operation; where labor would not be servitude and degradation, but dignity and consequence: where, instead of maintaining amphitheatres for the destruction of hamman life, the public revenues would be used to maintain hospitals sequence: where, instead of maintaining amphitheatres for the destruction of hamata life, the public revenues would be used to maintain hospitals for the saving of human life; where instead of military caruja to force obedience to laws which the people thated, the State would erect ballot boxes for the people to enact the laws through represent tives of their own selection; where the onler power among men was not the sword which destroys, glittering in the hamd of mercenary soldiers, but the cross, typisying the immeasurable sacrifice; through which men were saved, casting its gentle zhadow over the lighway from the steeples of charches in every village and town, where at the close of each day the sua did not sink upon millions discontented, silent and subjected, but upon multitudes free, contented, prosperous and hopeful—if He knad prophesied that the general acceptance of His word would bear these fruits in the course of nineteen centuries, would not His thearers have been more deeply shocked than they were when they heard life declare that his "flesh was meat indeed," and His "blood was drink indeed."

In the Light of the fruits which Christetry has borne live in the course of the fruits which

that his "flesh was ment indeed," and His "blood was drink indeed."

In the light of the fruits which Christianity has borne we may eneasure, though faintly, the fruits which it may yet produce: If the moral law was universally observed, can anyone doubt that government would be relieved from any necessity of exercising lits praitive for coercive power, and that it would become merely a powerful device to promote face co-operation of man, to reinforce industry by facilitating means of transportation, to modify the harshest decrees of nature by providing for the relief of sidences and of misery? Conceive ito yourselves a society where justice is so universal that courts would be closed for lack of suitors to complain, where no man need be withdrawn from industry to preserve the peace because everyone would respect the rights of his neighbor; where armies would be disbanded because right and morality would govern the relations of states as of individuals, where every pair of human hands would be employed in the productive fields of industry, none thereted to the wasteful enterprises of war, resulting in such to vastly increased production of commodities as would spread measureless confort and prosperity through all classes of society, and you can form such a vasity increase production of commodities as would spread measureless comfort and prosperity through all classes of society, and you can form some conception of the faults which Craistlenity has yet to produce. Is this a fanciful picture? Am I foregree the millenium rather than measuring the natural course of human progress? Remember, my friends, it is but a hundred years ago since every mail was forced to carry his sword because every person that he met in the highway was a potential enemy to his life and to his liberty, while to-day a man can walk in the dead of night through the most lonely highway and if he meets his fellowman he shows no fear of him, but approaches him cheerfully and confidently with very little doubt that if he need assistance on his journey he will get it. he need us: will get it.

will get it.

I do not believe the wildest dream of improvement inak we can include is extravagant in the light of the cogress which man has already uclied the country of those who yield obedience to law only through coercion is steadily diminishing, while the number of those who totally support it is every day increasing. Their widening circle of morality and justice is a distinct traumith of Christianity. To broaden it still further is the task to which every good citizen must address himself. And surely the best way to accomplish that result is to support the agencies by which regard for the moral law is implanted in the bosom of youth—to encourage Catholio-education which is at once the mainstay

of religious and the bulwark of citizen-

this.

It is with a inse of the most orofound satisfaction and gratitude that I accept this honor from a great Cay tholic University, and that I interport it as enrolling me among the number of those who by contributing in some way to the defence of Catholid fath are strengthening the foundations of this government and helping to make this Republic a mighty ongine for the regeneration and applifting of the human race.

A BRITISH OFFICER SPEAKS OUT.

From the London Timer.

"Sir;—it is time that a word was spoken in oppositior to the idea new being selulosuly fostered by pressagences and some of their clients in the London press that Gen. Christian Dewet is a man of brutal and dishoncould character.

orable character.

"Those, who, like myself, have served in South Africa, fought against him, and frequently met men who have been prisoners under hem, look, L believe, with shame and insignation on the attempts made to advertise and on the attempts made to advertise and magnify such incidents as the alleged magnify such incidents as the alleged flogging and shooting of 'peace envoys,' so as to blacken the character of a man who throughout the war has held a reputation with our troops in the field of being not only a gallant soldier, but a humane and honorable gentleman.

-uo) divides out except few om, acty of his resistance. Our duty and effort is to overcome it by 'smarhing' him in the field. We gain nothing and only lose in self-respect by our slandering him.

"But the stories may be true, and in their worst complexion. My point is, sir, that the character he has won is, sir, that the character he has won is such that nothing but the clearest proof, fifter full inquiry, of his complicity in or responsibility for barbarous and dishonon ole acts should be for a moment listened to by fairminded persons. His whole career gives the lie to such aspersions. It was in May of last year, ten months ago, that he first gained prominence. "Since then he has fought scores of engagements with us one successful, some unsuccessful, never with a suspicion of dishonerable conduct. He rut, some unsuccessful, never with a suspicion of dishonerable conduct. He has had at one time or another some thousands of our men in his hands ats prisoners of war. Many of them I have myself met. At second or third hand I have heard of the experiences of many others. I never heard a word against Dewet.

word against Dewet.

"When men had suffered hardships they always agreed that they could not have been helped. But on the other hand I have heard many stories showing exceptional personal kindness in him over and above that reasonable degree of humanity which is expected in the tree-ment of prisoners of war. I believe this view of him is universal among our troops in South Africa, irritated and wearied though they are by his hopeless resistance.

"It makes one's hlood bell to hear

they are by his hopeless resistance.

"It makes one's blood boil to hear such a man called a brigand and a brute by civilian writers at home, who take as text the reports of these solitary incidents, incomplete and one-sided as they are, and ignore—if, indeed, they know of it—the mass of testimony in his favor. It seems to be nobody's business to publish this testimony, while stories against him receive grossly disproportionate circulation and oredence. lation and oredence

"The same may be said, andeed, of the whole impression of Boers received by the public in England, perhaps because it seems impossible to admire whem without Leing thought to sympa hize with them. But in the instance of Christian Dewet, of all Boers, we should suppose the left of the standard supposed our indepent will the Caristian Dewet, of all Boers, we should suspend our judgment till the last moment, and in any case give him credit for a long and honorable record which it would take much to stain. I am, sir, yours faithfully,

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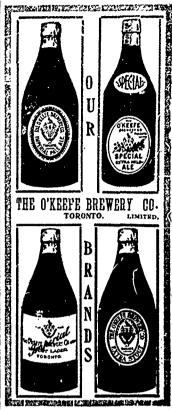
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