

Misereere.

BY CLINTON SCOLLARD.

Deep in a churchyard green with Spring's fresh gladness I hear the strokes that mark the noonday hour; Dark yew trees stand in immemorial sadness, And ivy girls the gray old Norman tower, And while the lark above is never weary, Outpouring clear his midday ecstasy, My eyes are bent upon the "Misereere" That from a time-worn stone locks up at me.

ARCHBISHOP RYAN AT GEORGETOWN.

Full Text of His Address to the Graduates of the Washington Institution.

Through the courtesy of the authorities of Georgetown University we are now able to publish for the first time an official report of Archbishop Ryan's address at the institution's recent commencement. The full text follows: Your Eminence, venerable fathers, ladies and gentlemen: I am invited to say a few parting words to day to the graduates of Georgetown University for 1896. What can I say to you, young gentlemen, which you have not already heard? I can but repeat the counsels which you have received in this venerable school of sanctity and of learning. As this, the crowning day of several years of study approached, your hearts were glad and triumphant, and though you regretted to leave the men to whom you owe so much, and who have given their lives, in poverty and chastity and obedience, to the cause of your education, yet with all the ardor of youth you sighed for the day when you would enter on your career in the world and rejoice because that day was at hand.

With the wisdom born of thorough knowledge of the human heart illumined by divine light, your revered preceptors before the time approached set you into the solitude of a religious retreat for several days, where with God alone you could look into the depths of your own hearts and ask yourselves, "What am I? Whence have I come? Whither am I going? What is the aim and object of the life amongst men on which I am about to enter? I am now a man and must 'put off the things of a child.' Life is a serious thing for me, for eternity is dependent on it: for the talents which God may have given to me I must be responsible to Him. This retreat is an appropriate close to the education imparted in this institution. Here you have had great advantages. The education is Catholic, not only in the religious, but etymological sense of the term. It is universal—physical, mental, moral and religious; but while deeply religious, it partakes not of that gloomy spirit which has been unfortunately associated with religion in many minds. On the contrary, the young man is here taught that religion is the worship of God, and He is the God of the beautiful, who has given to the young heart the capacity for joy and happiness. True religion must recognize that element in man's nature, and he must be taught to serve the Lord, in the language of the Scripture, "with joy of heart." The Catholic Church, with a maternal instinct for the protection, preservation and perfection of her children, desires to give them what is given in this institution—a thorough, all-around education. The powers and strength of the body are called out by the physical education in the gymnasium, and the athletic students of Georgetown are among the first in the land. Her intellectual education embraces all the branches of a great college and university curriculum. As the foundation of her moral education is to make good Christians and upright citizens she cultivates the great religious element which God hath planted in the human heart and which is as real as the physical and intellectual elements.

You know and realize, young gentlemen, the admirable system of intellectual training in which you have been here educated. It is a system the result of the accumulated experiences of the ablest minds of world during many ages. It takes many years to test a system of education. Its advantages may become at once apparent, but long experience may be necessary to discover its drawbacks. The educational system of the Jesuit Fathers has had centuries to test its merits. They have adopted all the improvements of the modern educational systems, which have had time enough to be duly tested. Like the Catholic Church herself, in which they are devoted ministers, they are sometimes thought to be behind the age; but they are only so, as charioters are behind their horses, duty to restrain and direct, but not to retard true progress. It is sometimes asserted that Catholic education dwarfs the intellect and contracts the heart by its partiality and sectionalism; that it fears to treat certain subjects which might diminish

religious faith in its doctrines, and demands absolute submission, which amounts to intellectual slavery. You know, young gentlemen, how false and unfounded is this charge, and those who make it must on a little reflection, be convinced, as you are, of its unreasonableness. Reason teaches that all truth must be from God in both the natural and supernatural order, and that God cannot contradict Himself. He cannot reveal one truth in nature and its contradiction in religion. Therefore in proportion to the depth and strength of my conviction that I possess religious truth is my fearlessness that any truth or fact in the natural order can arise to shake my conviction. If I have only religious impressions and opinions more or less vague and uncertain, I may fear to have them upset by some new knowledge of the secrets of nature, but if I am as certain of my position in regard to religious truth as I am in regard to mathematical truth, though in a different order, I stand fearless of opposition. Now it will be generally confessed that Catholic teachers have this conviction, which nothing can shake. You well know, young gentlemen, how impartially and fearlessly the arguments of unbelievers have been stated and refuted in this great institution. Nor is their any slavish dwarfing of the intellect in submitting to the teaching of a Church which that intellect has already accepted as the messenger of God to men. If such a messenger could err in the transmission of truth from the divine to the human intellect, there might be intellectual degradation in submitting in matters of faith to its declarations, but this is not the position of the Catholic Church. As the laws of the State do not destroy nor diminish your liberty, but preserve it, so the laws of the Church do not trample on, but preserve your intellectual freedom.

The second charge is equally untrue—that the system of training and education in Catholic institutions contracts the heart in its sphere of beneficence by confining its sympathies to members of its own Church. You know, young gentlemen, that you have been taught within these walls that charity knows no distinctions of religious or national character; that, on the contrary, the natural result of Catholic teaching is to intensify, to universalize and to perpetuate beneficence towards all men. You were taught to love your neighbor for God's sake and because of God's love to you. And as every man created by God bears His image upon his soul, so to our natural sympathy for our fellow man is added a supernatural element of love for our Creator's sake. And as this image is universal, universal also must be our beneficence, and as this image is permanent, so also must be the effect which it produces. Many noble and tender hearts, who have loved their fellow-beings with merely human sympathies, have become chilled by ingratitude and have become misanthropic. If to the human motive they had added the supernatural one, and understood the philosophy of Catholic charity, their beneficence would have continued, unchilled by ingratitude and undiminished by disappointment. You have been told how as "the spirit breathes where he will," these motives can influence good men of all denominations: how our divine Lord and Model, when He would give to the world an example of fraternal charity, did not confine His charity to the orthodox dogmatic religion. When a stranger, robbed and wounded, was left dying by the wayside, the orthodox Jewish priest passed by and did not heed him, and the orthodox Levite did also pass by and did not heed him, whilst the heretical Samaritan, unscrupled by the possible return of the wounded stranger and bound his wounds and placing him upon his beast brought him to the inn and thus saved him from probable death. Your teachers here in the spirit of Christ inculcated the broadness of true Christian charity, and these lessons you must act out in the future. Unite with your brethren of all religious denominations, or of no denomination at all, in acts of public beneficence, and stand with them on every platform where they meet to aid suffering humanity, and thus you act in the spirit of the Church, which inculcates charity to all men.

It is also sometimes asserted that the influence of the Catholic teaching is to contract the heart in its devotion to one's country. This false and humiliating charge of want of patriotism among Catholics has occasionally been put forward. It is extremely difficult to answer such a charge in patience. A man's country is as his mother, and when a man is charged with not loving his own mother, his heart and not his head answers the charge, and almost irresponsibly tends to answer it through the medium of his right arm. If any man should charge a member of the Georgetown Athletic Club with not loving his mother or his country, it is probable that the only hope of safety for the accuser would be his ability to distance the champion runner of this university. Treat with deserved contempt such a charge and be ever loyal to your glorious country. You well know that your Church teaches that patriotism is a duty and a virtue, and thus elevates, intensifies and consecrates it. Should you be called in the future to participate in the government of your country retain and act out the lessons you have here learned. Love truth and "the truth shall make you free. Be no slaves to party, but loyal to the truth you find, wherever it exists. Ever remember the glorious expression of an American statesman, "I would rather be right than President." On the sub-

ject of the responsibility of public life I know of no one who has written more clearly or acted more surely than that political philosopher, Edmund Burke, and I can commend his writings and his example to you if you should ever become public men. If you embrace some of the learned professions or engage in business, remember that you look forward and aim higher than mere money-making or empty fame. Act from a thought of supreme duty to God and man. You may not always achieve success, but you shall always attain that which is better than success, namely, to deserve it. The man who succeeds without deserving it is inferior to the man who deserves it without succeeding. Finally, gentlemen, amidst all the scenes of your future life, bear in mind the magnificent ideal constantly kept before you during your course of study and training within this University—that ideal is no other than that perfect Man and perfect model of man, our Divine Lord. He has been, is, and ever shall be, the model of the Christian gentleman with all the strength and power and dignity of humanity, united with all its sweetness and gentleness. Grouped around Him in His own society, you see the fathers of that society adoring, loving and imitating Him. Let the sacred memories and scenes of this holy home rise up before you in the days of future temptations, the illuminated altar, the vested priest, the ascending incense, the sweet songs of praise and love, the emotions that thrilled your young hearts after Holy Communion. Let these be remembered in the hours of future conflicts, when your faith and your chastity may be sorely tried. Remember how dependent they are on each other. You have a glorious mission to this age and country. Strength of faith, loyalty to authority, vigor of chastity, should be the effects of your education here, and with these strengthened and purified you go forth to act out your great destiny, to influence your age and country for good, and attain the ends for which God has created you.

CARDINAL VAUGHAN.

Sketch of the Archbishop of Westminster.

In a late issue of a London paper Miss Agnes L. Welch, under the title of "Popular Preachers," gives a very interesting sketch of His Eminence Cardinal Vaughan. "The great Cardinal Archbishop of Westminster is one of the most popular ecclesiastics in England at this moment. His handsome, genial face is familiar to most people, and those who have been privileged to come into personal contact with him have found him gentle and tender; one who follows the example of his Divine Master, and makes himself the friend, not the sinner, but the sinner, by rich and poor alike he is beloved, and many a sad and lonely heart has been encouraged to face once more the battle of life by a few genial words from the popular Archbishop.

The Cardinal was the eldest son of the late Lieutenant-Colonel Vaughan, and was born at Gloucester on the 16th of April, 1822. He belongs to one of the oldest and noblest Catholic families in England—the Vaughans of Courtfield, Hereford, who trace their descent from the Court of Vermandois, at a date long anterior to the Conqueror.

As a little boy, Dr. Vaughan exhibited many of the characteristics which have marked his career in later life. He was originally intended for the army, and it was not until the death of his mother, to whom he was devotedly attached, that he decided to give up all worldly prospects of advancement and enter the priesthood. He received his early ecclesiastical training at Stonyhurst college, Lancashire, where he studied from 1845 to 1847. An unusual aptitude for study and a keen readiness of perception were noticeable in the young student, whose motto even at that period might fittingly have been, "Whatever by hand I touch, to do with all my might." Such rapid progress did he make that after two years, he was sent to the French College of Jesuits, at Bugelette, Belgium, for at that time the Jesuit Fathers were not allowed to maintain or conduct a college in France. From Bugelette he went to Rome, where he entered the 'Accademia del Nobili Ecclesiastici.'

He was ordained a priest at Lucca, on Oct. 28, 1851. His first Mass was said at the Annunziata, in Florence, and his second at Monte Alverno. What sacred memories must have crowded round the young priest while performing his holy office at the latter place, for it was there that St. Francis d'Assisi received the Stigmata nearly six hundred years before! On his return to England, Dr. Vaughan joined the Oblates of St. Charles—a congregation of secular priests, founded at Bayswater by the late Cardinal Manning. From the Oblates he was sent to St. Edmund's college, near Ware, of which he was vice president until 1862. The following year he went to America in order to gather funds for founding a missionary college, and, after the example of St. Francis, he did not preach in big churches or lecture to wealthy congregations, but he begged from door to door and the lowly, the poor, the sick, recognized in him the Master's appointed messenger, and gave willingly of their poverty. After gathering the necessary funds he returned to this country, and in 1869 founded St. Joseph's Foreign Missionary College at Mill Hill, Middlesex, and towards the close of the year 1871 accompanied to Maryland the first detach-

ment of priests who were sent from that institution on a special mission to the colored population of the United States. Dr. Vaughan is still President General of the college, and takes an active interest in all its missionary work.

On the death of Bishop Turner he was elected Bishop of Salford and consecrated in his Cathedral by the Cardinal Archbishop of Westminster on Oct. 28, 1872. At Salford he published a series of pastoral letters, and has since identified himself prominently with the crusade against intemperance, while rescue work among children was tenderly carried on under his able guidance. But Dr. Vaughan, while dealing with and providing for the spiritual needs of his people, was also fully aware of their temporal necessities, and in the interests of commercial education he built St. Bede's College.

On March 28, 1892, he was elected by the Pope, on the recommendation of the Propaganda, to the See of Westminster, then vacant by the death of Cardinal Manning. His election caused universal rejoicing throughout all Catholic circles in Rome, where his piety and religious energy were well known. But Westminster's gain was Salford's loss, and it was with the deepest feelings of regret that he took farewell of his old diocese, where devotion and love of his people had endeared them to him in the strongest bonds of affection.

On May 12th of the same year he took possession of his new See, and received the Pallium on Aug. 19. In January of the following year (1893) the Archbishop was summoned to Rome to receive the Cardinal's hat. His reception in that city was of the warmest and most flattering kind. In one day alone he received over 400 congratulatory messages from Southern Italy, while the English-speaking residents were most enthusiastic in their manifestations of delight. But what was doubtless most pleasing to the English Cardinal was his reception by the Holy Father. It is well known that His Holiness entertains a very lively affection for Dr. Vaughan, knowing him to be a man who would worthily fill, to the best of his ability, the vacant place of Cardinal Manning. It was no wonder, then, that the Holy Father received him, on his being created a Cardinal, with much warmth of affection. And the Cardinal has more than verified the expectations of his staunchest admirers. His administrative energy and deep zealous love for the Catholic Church have endeared him to all his people, while those not immediately connected with his Church are attracted by the popular Cardinal Archbishop of Westminster.

As a preacher Dr. Vaughan has acquired considerable reputation. His impressive delivery and fearless remark of controversial consequences make him, not merely a popular, but a great preacher. It was one of his speeches in which he dealt comprehensively on the validity of Anglican Orders which led to the long controversy in the *Times* and other papers during the autumn of 1884. Dr. Vaughan is also well known as a writer, having published several pamphlets.

DIGNITY. I shall never forget, writes, "E. A. W." in the *Chicago New World*, the impression made upon my mind by a petition which I once heard offered in these words: "Lord, grant that we may be dignified without pride, and give education without affectation." I think I realized then, for the first time, that true dignity is something more than a natural trait, or an acquired ornament to character; that it is a virtue to be prayed for and acquired, like the queenly virtue, charity, to which its presence lends an additional charm, or the tender virtue, purity, of which, after divine grace, personal dignity is the safest and surest guardian.

For some it would doubtless sound strange to hear dignity extolled as a virtue. They have always regarded it as nearly akin to that pride which is one of the seven deadly sins. On the other hand, haughtiness has been sometimes mistaken for dignity, although as well might Dead Sea apples be mistaken for the wholesome fruit whose name they bear.

Dignity is indeed, founded on pride; not the pride of self conceit, puffed up with its own littleness, but that noble, honorable pride which causes us to hold in highest honor all that we are and all that we possess, because they are gifts from God and must be to Him returned. Although dignity is founded on the lowliest humility, it is consistent with the lowliest humility. The Blessed Virgin Mary was the most humble of creatures; she was also the most dignified. "In every action," says Nicophorus, "she evinced gravity, dignity and honor. She was gentle, humble and affable, rendering to every one the respect which they deserved." In describing the passion of our divine Saviour, with its sorrowful surroundings, Catherine Emmerich tells us that Magdalen gave way to passionate grief, but the Blessed Mother was calm even in her greatest anguish. "Everything about her breathes the dignity of holiness." Many of the saints were remarkable for their digni-

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nified demeanor, and the Church in all ages has afforded us numerous examples of virtuous souls who have added to rank, office or social position a personal dignity which challenges our admiration and respect.

We must not imagine, however, that dignity of character is always manifested by that exterior grace and majesty which are so attractive and so rare; nor by that unchangeable loftiness which dulls and awes the demonstrative into silence. The poet speaks of "the divinity which doth hedge a king." I might define personal dignity as the divinity which doth hedge a Christian. It is that subtle influence which surrounds the individual soul, lifts above everything that is little or base, and says to all intruders on the private domain: "This far shall you come and no further." This dignity may belong alike to king and peasant, nobleman and slave. In this country, where the social lines are not closely drawn, it behooves us to cultivate that dignity of character which takes the place of caste, and is the only true patent of nobility. However it may be with others, Catholic women should bear in mind that the Church clothes them with the dignity of the "Woman above all women glorified," and they shall respond by such dignity of demeanor as would command respect in all the relations of life.

Some years ago there died a young woman who had been early thrown upon her own resources and had led a busy and useful life. One who had known her well spoke thus of her: "Her intercourse with the world never tarnished the purity of her soul, for her dignity kept her above everything that could stain." Surely a fairer crown of praise was never placed upon the brow of a woman, yet we know that numbers of beautiful souls, guarded like hers by personal dignity, walk daily amidst the snares and dangers of the world, as of old the royal lady walked barefoot over the burning plowshares, unstained and unharmed.

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