

DANGERS IN UNBELIEF.

An Eloquent Address by Archbishop Ryan.

The lecture for the benefit of St. Benedict's Home delivered at the Metropolitan Opera House, New York City, Christianity and Civilization.

At an entertainment in the Metropolitan Opera House, New York, for the benefit of St. Benedict's Home for destitute colored children of Rye, Archbishop Ryan, of the Philadelphia diocese, delivered an eloquent lecture on "Our Christian Civilization and How to Perpetuate It."

The stage was filled with the prominent Catholic clergy and laity, and the boxes were occupied by many well-known men, among whom was Dr. Chauncey M. Depew.

The body of the house was filled by an audience which was deeply attentive to the words of the eloquent speaker. Among them were many colored people, who had come to hear the lecture for the benefit of a charity especially devoted to their race.

Archbishop Ryan began by saying there were many persons who could not see the necessity of any one speaking on such a subject as "Our Christian Civilization, and How to Perpetuate It." Almost every one knew, although but few realized, what that civilization is, and as many believed we were in no danger of losing it. They felt it was not necessary to speak of means of perpetuating that which could not perish. It is true that it would be impossible for Christian civilization to absolutely perish, because founded, as it was, on Christianity, it must exist so long as this survives, and this will survive forever.

But Christian civilization may be lost to individuals and to peoples, for there are those of each who have lost it. It is, therefore, important that both should know how it may be perpetuated. We may not go back to Paganism, but there is a modified modern Paganism, which is worse in many respects than that of old. The ancient Pagans had, with all their faults, many conservative beliefs. They believed in God, in a hereafter, in punishment and in reward after death for deeds done in life. They believed in the supernatural. The modern Pagans get rid of all these things, and go back to worse. They do not do it at once, because public opinion cannot be destroyed in a short time. But gradually and surely they lose all, just as the flower, when torn from the plant, will lose its scent.

Without Christianity, which underlies civilization, without doctrines, that civilization will disappear. Some form of civilization will remain, because the religious instinct is a part of man's nature, and it will manifest itself. When France rejected Christianity, it placed a dancing girl in the place of the altar, and grave men bowed down in worship before the Goddess of Reason. If there were a Goddess of Reason, why not one of Love, or of Honor, or of Glory? Would not the Pantheon of human attributes be surely filled in time? There is no danger of the grossness of the old Paganism, for Christianity has during the centuries purified the nations to a certain extent and has left an imprint which may not be washed away.

The civilization of Christianity rests on three great bases: First, the contemplation of the personality of its founder. He was the perfect man, and the effect of his example on men has been to civilize them. Second, on the teaching of certain doctrines underlying all morality. Third, on the work of a great organism, established by this Founder to preserve his doctrines, which organism has carried out this work of civilization.

In order to understand the subject it is necessary to know first what civilization is. Edmund Burke defined it as the work of a gentleman and the spirit of a gentleman. The best test of a civilization is the spirit of sacrifice. Carlyle has said: "Men of great thought doubt not the framework of society without the help of that society is built on self-sacrifice and all question of civilization, and the world with it."

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were always killed. Lycurgus, Solon and the wisest men of old promulgated these laws. There was no thought of the immortal soul, for utility was the only standard. God himself became a child, and children were saved.

From this has come such institutions as that of Father Burke. This country owes a public debt to the colored people, who were kept in slavery so long.

Women were the slaves of men in Pagan days. The husband had the power of life and death over their wives. Polygamy was general, and when it became too expensive to support many wives at once, that form of polygamy which we see in these days appeared. Divorce was common. The abuse continued because there was no respect for the weak. But when Christ came, Mary, the Mother of God, was the regenerator of all women. Christianity abolished divorce. In time the Nations would acknowledge the old Church was right and would give no permission to marry after divorce.

The most desolate of all were the fallen women, for whom, before Christianity came, there was no hope; the poor, too, for poverty was a crime in Pagan times. No earthly pageant ever equalled a Roman triumph, but the prisoners who took part in it had not a friend on earth. They were killed to amuse their captors. The head of the Church is calling for help to abolish slavery in Africa; the children are rescued, the prisoners are helped.

Even into the gladiatorial fight between capital and labor, Christianity has stepped, to reconcile these opponents and to point out to each that they are rightly friends. People speak of substituting morality for Christianity, but morality will not do work like this, work which is absolutely necessary to our national life. The Archbishop concluded with an eloquent plea for the principles on which Christianity rests, and an exhortation to his hearers to cherish the civilization Christianity has given them.

A Catholic Army Chaplain. The Rev. Father E. J. Vattmann, of the diocese of Cleveland, O., has been appointed a post chaplain in the United States army by President Harrison. He is a native of Westphalia, where he was born on September 11, 1840. He was ordained a priest on April 1, 1865, and joined the Cleveland diocese two years later. The pay and allowance of a chaplain amount to about \$2,500 a year. Father Vattmann was an applicant for the position of consul to Jerusalem, and was strongly supported by ex-Gov. Foster, Congressman McKinley and a number of lesser Republican lights. Falling in this his friends successfully urged his appointment as army chaplain. This is the second time Father Vattmann received such an appointment. In 1880 an army chaplaincy was tendered him, but Bishop Gilmour refusing him the necessary leave of absence he was obliged to decline and Father Lindesmith, also of the Cleveland diocese, was then appointed in his stead.

Newman and the Poor Irishwoman. A London paper tells the following story of the late Cardinal Newman: He was once travelling, before his elevation to the cardinalate, from Edgbaston to some station along the line, seated in a third-class carriage, a poor Irishwoman opposite to him. Dr. Newman was not one who gave much thought to his personal appearance, and his black clothes may have had a threadbare and neglected look. His face, worn and thoughtful, evidently suggested poverty and pinching to the heart of the daughter of the Emerald Isle, for as she was leaving the carriage she slipped a small coin into his hand, saying: "Get yourself something to eat, me good man: You look tired and hungry." The great churchman prized that lowly gift more highly than many honors that were lavished upon him.

Melancthon and the Church. On July 6, 1530, Melancthon wrote to the Papal legate: "We have no dogma which differs from the Roman Catholic Church. We are ready to obey the Church, if according to her clemency, which she has shown at all times to all peoples, she overlook silently certain matters of trivial importance or forgive what, though we wish it, we cannot mend." (Samtliche Werke, 54, 168.)

Cardinal Manning on the Unemployed. In a letter to Thomas Mann, the labor leader, Cardinal Manning says: "I fully agree with you that the public authorities ought to find work for the unemployed. I advise you to consult with the Lord Mayor of London. I am trying to do what I can."

Science and Religion. The Paris Academy of Science has decreed that the Jerome Pontil prize, worth three thousand and five hundred francs (\$140), shall be presented to the Rev. Father Colin, director of the Observatory of Antananarivo, for his remarkable researches.

FATHER CRAFT KILLED.

One of the Sad Results of the Indian War.

Hit By a Stray Bullet During the Fight on Wounded Knee Creek, While Trying to Prevent Bloodshed—The Battle the Outcome of Indian Treachery.

With the news of the terrible battle on Wounded Knee Creek in South Dakota, between the Seventh United States Cavalry, under command of Col. Forsythe, and Big Foot's band of hostile Indians, came the sad information of the mortal wounding of Father Craft, the good priest who has for so many years labored to elevate the Indians to the plain of Christianity, and has stood by them more than once in their long struggle for better treatment at the hands of the government.

The action of the Indians in this battle was particularly treacherous. The band which numbered about 100 well armed bucks, with fully 150 more, women and children, were surprised by a company of the Seventh Cavalry, under command of Captain Whiteside. When Big Foot saw the soldiers coming he prepared for battle, but as the troops drew near, he advanced from his column of warriors with a flag of truce. Captain Whiteside dismounted and met the chief half way. Big Foot wanted to talk about the trouble, but Whiteside demanded an immediate surrender, or fight. Big Foot at once decided to surrender and the prisoners were soon surrounded by the troops.

The following morning other companies of the regiment arrived and Col. Forsythe set to work to disarm the prisoners. He placed a close cordon of cavalry around the Indian tepees, ordered the braves all out and in line, and then commanded twenty of the bucks to go to their tents and bring to him their arms, knives and tomahawks. His intention was to send them in squads, fearing that if all went at once, trouble would follow.

When the twenty bucks returned they brought but eight guns and a few knives. Their action at once showed plainly that they were in an extremely bad mood.

Col. Forsythe then ordered a dozen soldiers to search the tepees for arms. This was done without trouble and a big stack of deadly weapons secured. The Indians, while this work was in progress, were standing huddled in a group with their arms under their blankets, which were drawn up, half covering their heads.

Orders were now given to search the Indians. As the soldiers advanced and commenced their task, of a sudden and without a moment's warning, the one hundred and fifty bucks quickly drew from under their blankets guns, revolvers, knives and tomahawks and opened fire. Before the soldiers could regain their wits two volleys of lead had been poured into their ranks and the Indians were doing terrible work with their knives and tomahawks. The cavalry by this time commenced firing, and a bloody battle raged for half an hour. About sixty soldiers were killed and wounded, and the Indians were wiped out almost to a man.

Just how Father Craft came to be wounded has not yet been learned, but it is reported at Pine Ridge Agency that he had predicted trouble when the attempt to disarm the prisoners should begin, and it is thought that the good priest was at the scene of the battle for the purpose of lending his aid to prevent hostilities, and that he was shot by a stray bullet. Father Craft's knowledge of the Indian character was highly appreciated by the Government and his disservice has repeatedly been sought by the army officers and agents.

The Indians loved him, and even when at hostility with the whites they have admitted him to their councils and treated him as one of their number.

Father Francis Craft was born in Hudson street, New York city, thirty-six years ago. He was the son of a physician, and was originally a member of the Episcopal church. He was converted to Catholicism, and began studying for the priesthood, intending to become a missionary among the Indians. Although he showed no traces of it, he had Indian blood in him, one of his ancestors having been a Seneca chief. He is a blue-eyed, brown-haired, six-footer, of gentle nature, and was liked by all who knew him. He has spent thirteen years at the Rosebud and Pine Ridge agencies.

Father Craft died shortly after receiving the wound.

All Governments Alike. A Rome despatch says that, in reply to a remonstrance from the Court of Austria against utterances by Church authorities in favor of republican government, the Pope has replied that he will not withhold his apostolic good will from any form of government which affords the protection to the Church in the fulfillment of its mission on earth.

MONUMENT TO A MISSIONARY.

Tribute Paid By Mrs. Leland Stanford to a California Pioneer.

In August, 1889, Senator and Mrs. Leland Stanford spent some weeks at Monterey, Cal., while the latter was convalescing from a tedious illness. In their drives every afternoon around Cypress Point, which overlooks the beautiful Bay of Monterey, they used to pass the rude wooden cross at the foot of the hill, which marks the spot where Father Junipero Serra, the pioneer Franciscan priest, landed on the 3d of June, 1770.

Thinking over the great results in civilization as well as in the work of religion which that date commemorates in California history, Mrs. Stanford conceived the idea of erecting a testimonial to the memory of this pioneer in the service of God.

The statue represents the monk stepping from an Indian canoe, with his right hand raised in blessing. In the canoe rests a cross, the planting of which was always the first step in the founding of a new mission. The habit and vestment are identical with those worn by Father Junipero, and the features are an absolute reproduction from long preserved pictures. The base of the statue represents the sea. The whole monument is cut from a huge block of granite weighing in the rough forty tons, taken from the Crystal Lake quarries near Cisco. The height of the figure is ten feet.

On one side will be this inscription: This monument was erected in 1891 by Jane L. Stanford in memory of Father Junipero Serra, a philanthropist seeking the welfare of the humblest, a hero daring and ready to sacrifice himself for the good of his fellow beings, a faithful servant of his Master.

On the other side of the base will be cut this quotation from the Holy Scriptures: "As the Lord liveth, even what my God saith, that will I speak."

The monument stands upon the military reservation at Monterey, in a commanding position on the crest of a hill overlooking the beautiful Bay of Monterey.

The ceremony of unvailing the statue will take place during the present month. The citizens of Monterey have made elaborate preparations to make the day a memorable one in the history of their city.

To compliment the land of Father Junipero's birth, the country from which he started on his apostolic mission and the glorious land of the free where he labored, his statue will be wrapped in the Spanish, Mexican and American flags. Archbishop Riordan will touch the cord, which will unloose the first, Father Casanova, a Franciscan friar, the second, and the Governor of California the American flag. Archbishop Riordan and Governor Waterman will make addresses.

CATHOLIC EDUCATION.

Father Burke Explains Why We Oppose the Present System of Public Schools. Very Reverend Father Burke gives some pointed reasons as to why Catholics oppose the present public school system. He says:

"It has been objected that we oppose, as Catholics, the system of public education as now carried on in this country, and this very reason is given, namely, that the priests wish the people to be ignorant. We are most assuredly opposed to the present system of public education, as now carried on, but from far different motives than they suppose we have. We are opposed to it because it deprives us of that freedom which is granted to us by the Constitution of this country, the United States, which is 'liberty of conscience'; and we are opposed to it for this reason, because it infringes upon our right of conscience—a very solid reason, under the present system. I say it is a crying injustice. We boast of our religion—we boast, in this country, of our free institutions, and it seems contradicted. A Catholic parent must bring up his child in the faith of his forefathers, in the faith of the whole Roman Catholic Church, and no other, and he regards that as a duty for which he is responsible before Almighty God, who is one day to be his Judge. Now, he cannot conscientiously have that child brought up in these free schools. Why not? Because these free schools are without religion; they even boast that they have nothing to do with religion, and he knows that that child will be more or less influenced by that system of education. And, although he is opposed to that system, he is forced against his will to pay taxes to the support of those schools. Then, if he wishes to do his duty, he is obliged to pay for the support of the Catholic schools. Here is a double reason; consequently we are opposed to free schools as now carried on in this country. What, then, do we wish as Catholics? We wish our rights; we don't ask any favors, but we demand our rights."

CONCERNING THE MISTLETOE.

An Exotic Shrub Which Has but Recently Been Introduced in America.

The mistletoe hung on the castle wall. And the holly branch shone in the old oak hall, and the baron's retainers were lithe and gay keeping their Christmas holiday.

At this season of the year the mistletoe is a welcome addition to the stock of our florists, being intimately associated, as it is, with Christmas sports. It is new, however, to this country, and it is not much more than a decade since the first venture was ever brought here. The shrub is mostly tropical and parasitical, and authorities on the subject tell us that there are over four hundred known species of the order. There is only one species known to Great Britain, the common mistletoe—the viscum album, as it is botanically known—and it is with that particular species that we have to deal.

It is popularly supposed that the mistletoe grows exclusively on the oak tree, but this is a mistake, as it is found on the oak in very rare instances, while it grows with great profusion on the apple, the pear, the hawthorn, and also on yucca, limes, poplars, locust trees and firs. In some portions of the south of England it is very abundant, and its evergreen leaves give a peculiar appearance to the orchards in winter, when the bushes of mistletoe are very conspicuous among the naked branches of the trees.

There is a superstition connected with the mistletoe that it is unlucky to fell an oak on which it grows, and the author of "Magna Britannia" describes a great wood belonging to the archbishops of the Hundred of Croyland, said to have consisted wholly of oaks, and among them was one that bore mistletoe, which some persons were so hardy as to cut down for the gain of selling it to the apothecaries of London, leaving a branch of it to sprout out, but they proved unfortunate after it, for one of them fell lame and others lost an eye. At length, in the year 1678, a certain man, notwithstanding he was warned against it, upon account of what the others had suffered, ventured to cut the tree down, and he soon after broke his leg. To fell oaks had long been considered fatal, and such as believe it produce the instance of the Earl of Winchelsea, who, having felled a curious grove of oaks, soon after found his countess dead in her bed suddenly, and his eldest son, Lord Maidstone, was presently killed by a cannon ball.—New York Press.

A Very Little Christmas Tale.

A party of gentlemen were discussing Kris Kringle and the day's events at the Auditorium dispensary. All or nearly all were relating the experiences of the night before or that morning with the little folks. "Boys," said one of the party, a big furniture man on Wabash avenue, "I want to tell you what my little youngster said when he saw the Christmas tree. He is the baby of the house and has taken a most absorbing fancy to his papa. I seem to be to his babyish fancy the be-all and end-all of humanity. My wife and I fixed up the tree last night, and this morning we opened her up just a little after daylight. Three pairs of eyes were all ablaze, but the fourth little pair seemed to be missing something. The little one of course understood that Santa Claus brought everything, and as Santa Claus had been very liberal older heads marvelled somewhat at the indifference of the baby boy to his gifts. Pretty soon the little fellow laid his toys away with a kind of bored expression, and climbing on my knee he lisped, 'Papa, did Thanta Claus bring cose sings?' I said, 'Yes, dear,' repeating the conventional lie. The little chap put his mouth to my ear and whispered, 'Papa, I don't care for Thanta Claus—what is oo doin' to diz me?' Boys, maybe I didn't go off and buy that baby something, and give it to him out of my own hand. Sometimes I think the Santa Claus fable ought to be relegated to the top shelf. That little boy cared nothing for Santa Claus or for his gifts. He did love his papa and wanted him to remember him."

A Negro's Keys to Heaven.

The Herald is in possession of a cane with quite a history. Tom Goodyear, an old negro, aged about 86 years, died. In his deathbed was a common walking stick, on the handle of which were two leather straps, to which were attached two keys—one large and the other small. The old negro carried this cane during the last twenty-five years of his life. He never went without it, and always proclaimed that the small key would open his way into the better world, and that the large key, should he not go to that desired land, would allow him to escape from the doors of that land which is hotter than this. But when Goodyear died he left the keys and stick by his side while his spirit departed to that undiscovered land. It matters not to which place the good old colored man went, he will find the doors open for his reception.—Palatka (Pa.) Herald.

Mt tak band T Jean Arm take Th silen May Then board here, anoti So dress her i head, arm th sign i Then "Befo scient melle all of which -Poo believ cloud as kin she sh troubl sides, The st yld. At t with duct. "Pa will s "Hi life." Mar price c Arm sheep; and so their b pocket In win a fire, heathe dren s qhatitc tatoes songs, ness at Someit Finaud was ne His lov ship, as and d either fed the ea their read at a great patien been's shepherd stored t a pity h Jeanne, When came, s her ado tage; i was pa tavern." The d saying home." But tl the way Her f ing and head to moment said: "F to ask ing me share in "Is tl You are with the She to "Wha "I wa "Well, "Fath well fed, Patriarc heart of your pov to be ha died. S they say let me o and love how swe to you?" The m