

GAVAZZI'S FAREWELL LECTURE.

Father Gavazzi delivered what was advertised as his farewell lecture, at the Broadway Tabernacle, New York, on the evening of Dec. 20th. His topic, as announced, was: "Africanism—its Purity and Integrity." The first part of it was mainly devoted to the school question, and gave repetitions of his customary denunciations of the Catholics, in that connection for their alleged purpose to destroy the Public Schools by excluding the Bible therefrom. There was much verbiage in this part of the lecture, the effect of which was to render it rather obscure. It was contended that the Bible was not a sectarian book. All Protestant sects accepted it as their guide in faith and conduct. If the Roman Catholics rejected it, they could not be Christians. But, forsooth, the Bible must be excluded from the Public Schools. Now, either we must please God or the Roman Catholics. He was for pleasing God. The Bible was a book of common sense, and was not from their national schools proved themselves sectarians. There was no purity of Christianity where there was no Bible—Only they who held on to the Bible were true Christians. The book must be taken without comment and without coloring. The purity of Protestantism in this country depended upon free access to the Scriptures.

The lecturer had been charged with despising and disgracing the Cross. He was opposed to the Cross, but it was the Cross opened by the Papists. He had been denounced as "the revolutionary Padre." He had fought for the rights of his own dear Italy, and worn the proud Italian cockade. That was his Cross, and not the Cross displayed in the churches as a piece of mummery. Such uses of the Cross were not known in the pristine churches. They could not be justified by the scriptures. The spiritual Cross was the only reliable Cross. It must be worn in the heart, not as a mere form. He denounced the "little Church Journal" very severely, assuming grotesque attitudes which created not a little excitement.

The lecturer next proceeded to notice the custom of wearing crosses as female ornaments. It was not his disposition to interfere with "woman's rights," but he must condemn this custom as anti-Christian tendency. The American eagle would be a more appropriate ornament for American females; and the manufacturers saw fit to make crosses for sinister purposes. Foreigners, who could not read the names with which they had been baptised, signed their X. The cross was worn too much by foreign women to be safe as an American custom. They smiled at the man of the Catholicism of the countries from which the wearers came!

The lecturer proceeded to consider church architecture. He denounced the Gothic style. It belonged to a barbarous age. Gothic churches and chapels were but Catholic places of worship with Protestant names. The fantastic windows, and equally fantastic spires, were ridiculous, in his estimation. He would recommend that all places of worship be square in form and plain in arrangement, so that the people could get more equally near to the preacher. In such churches there would be some chance for "worshipping in spirit and in truth," instead of the worship of mere outward meaningless and heartless forms.

Orchestral galleries and choirs, as now employed, were also of Catholic tendency. So of organs. He would not banish organs entirely, but he desired to see them used less and the Scriptures more. He loved to hear the voices of the people, and not those of a few hired singers, however fine might be the voices of Mr. or Mrs. So-and-so. In this connection the lecturer was very severe upon the aristocratic pews and pulpits, as well as steeples of many of the Protestant churches. While the fashionable worshippers of Fifth Avenue were luxuriating in their fine Gothic churches, costing fifty or a hundred thousand dollars, thousands of God's poor went without the Gospel. Let them think how many smaller churches and chapels the money thus wasted would build. The lecturer drew frequent and loud cheers with his "hits" at the fashionable churches and their appliances.

The subject of foreign missions was taken up and discussed to some length. It would be, in the opinion of the lecturer, time enough to found missions abroad after the mission fields at home were occupied and cultivated. It was only necessary to look around this City to find work for missionaries. When the poor and ignorant and vicious of New York were cared for, it would be proper enough to turn attention to the heathen elsewhere! This portion of the lecture was rapturously applauded.

The lecturer next passed to a more particular consideration of the school question, and Americans were warned not to let foreign teachers and books control them. It was American, and not German, Irish or French schools that should be established and sustained, much less Roman ones, if it was hoped to retain the purity of American Christianity. He closed with a denunciation of the claims of the Bishop of Buffalo as to the ecclesiastical control of church property, and of The Tribune as a "capricious newspaper." He complained of it as the advocate of all the "isms" of the day, such as totalism, abolitionism, and even Bloomerism. The Tribune, in the opinion of the lecturer, while hoisting the flag of progress, and even that of Red Republicanism, was doing all it could to arrest and crush the spirit of religious freedom, and encourage religious despotism. It did this by defending the Bishop of Buffalo, and leading the Pope's Nuncio. It zealously advocated anti-slavery at the South, while aiding the worst of slavery at the North. He (the lecturer) wanted to see anti-slavery at the North as well as the South.

The denunciations of The Tribune, which were very bitter, were boisterously applauded by a portion of the audience, especially

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Every day his family grew poorer and poorer, but he comforted himself by saying that to-morrow he should have more gold than his strong box could hold. To-morrow came, but it brought no relief to the suffering household. Many to-morrows passed away, but still the strong box was empty. His starving wife and children clasped their thin hands, and with streaming tears besought him to return to his trade, but he would not. Twenty years glided on in poverty and suffering. Death's hand was gray, and his form bowed, but still he thought only of his darling child. His children were scattered here and there, to earn their daily bread. His neighbors called him a madman, a fool, and a villain.

He laid aside the painting of grief, which had supported his family so comfortably, and spent all his time trying to make this vase, which was his very life he could lose.

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