

grounded conclusions. Nature will be to him no fortuitous concourse of atoms, whose origin is "unknowable;" no mute and dumb sphynx, but a real cosmos, vocal with intelligible and accordant utterances. Even where their meaning may not be fully understood, they will be felt and known by him, who has the gift of faith, to be in perfect consistency with what has been already definitely determined. Man will not then be degraded to the plane of inorganic matter, but will appear, as he is, a being glorious in his endowments, destined to immortality, the head and crown, under God, of all creation; his high hopes and inextinguishable aspirations not illusions, but grounded on reality, and possible of fruition; and Christianity will be, not an accidental form of an emotion which has neither purpose, nor object, nor end, lying entirely outside of the sphere of human reason, but a revelation from God, opening up to man's intellectual vision, cleared and strengthened by faith, a glorious reality, such as "the eye hath not seen, nor the ear heard, neither has it entered into the heart of man," but which God "hath revealed by His Spirit."

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THE CATHOLIC CHURCH IN AMERICAN HISTORY.

1. PRESIDENT GRANT'S SPEECH AT DESMOINES. Delivered at the Reunion of the Army of the Tennessee, Sept., 29th, 1875.
2. THE ANNUAL MESSAGE of the President of the United States to Congress. 1875.

Catholics have been building churches for the worship of God according to the dictates of their conscience, in which that worship is performed with all reverent solemnity; they have been building asylums for the orphan, the aged, the insane, those whom society has depraved or seeks to ruin; they have been building colleges, seminaries of learning, schools of every grade, making for the education and relief of their people exertions such as none of the sects have ever done; and they have meanwhile been doing their duty as citizens, as promptly and as fully as any of their fellow-citizens.

Suddenly they are arraigned as evil-doers, and a cry, sounded at first by a disappointed bookseller, has been reëchoed till the Chief Magistrate of the Republic departs from his constitutional line of duty to invoke, for their annoyance and molestation, the powers of Congress in a proposed modification of the Constitution of the United States.

What evil have they done that the great charter of the land should be moulded to war especially on them; that bolts should be forged that will pass innocuous over the heads of every other religious body, and strike the Catholic alone? Surely Catholics are as ardent supporters of American liberty in 1875, as they were in 1775, when John Wesley and the Wesleyans denounced it, and the American Catholics with their priests, once all Jesuits supported it to a man; and stood by the cause sturdily, when men like Arnold made their Protestantism a pretext for deserting the cause.

Has the Catholic Church in the United States anything in its present existence or its past history that can make the Catholic feel that in the presence of his fellow-citizen he should hang his head in shame? Surely not. From the very first discovery to the present her history is full of heroic self-devotedness, of earnest endeavor to minister to all men, to civilize, to instruct, to console, to enlighten.

The earliest explorers of our coasts were Catholics, and when they first landed, they planted the symbol of the cross, and so studded their maps with names from the Church Calendar, that we can trace their course by them. The lapse of years, the vicissitudes of war, the incoming of settlers with new-learned views, have not effaced them. When America took her rank among the nations, she claimed as her bounds the River of the Holy Cross and the River of St. Mary: beyond the estuary of St. Helen. It was the same in the interior, from St. Regis to the western river of St. Joseph and the rapids of Sault Ste. Marie. Catholicity had recorded her early presence as discoverer and explorer on the soil of the Republic of a century ago. Each accession of territory brought in new proofs of Catholic discovery, exploration and settlement: St. Augustine on the South, St. Louis on the West, the City of the Holy Faith, and California with San Francisco, as in a mediæval painting, amid a group of saints.

When European settlements began on the coast, Catholic Spain endeavored to colonize and conquer Florida and the northern shore of the gulf; succeeding at last in establishing a feeble settlement in Florida after a terrible deed of blood. Dominican missionaries at once began to instruct and civilize the natives. Cancer, a hero of the noblest type, laid down his life, to witness that the Church took no part in any cruelty of his countrymen. Missionaries of other orders followed to labor and to die. Dominican, Jesuit, Franciscan, planted the crops in Florida, Georgia, South Carolina, and even on the banks of the Rappahannock, before Raleigh thought of American expeditions. New Mexico was colonized and churches built by Indian converts, before the Pilgrims left England for the Low Countries. The labors of the missionaries

remain, and the earliest records of the Territory are found in the writings of the devoted heralds of the cross. Schools were established and Indians learned to read and write, as documents from them in Spanish archives remain to prove.

On the north France settled Canada, and her missionaries rivalled those of Spain in their zeal and heroic fortitude. With no weapon but a crucifix, they threaded the interior of the continent, revealing its wonderful elements of greatness, its mineral wealth, its mighty rivers and teeming soil. Often in peril, often perishing by the hand of violence or the very exhaustion of nature, none were deterred by the fate of loved and revered companions, but they kept steadily on; Franciscan, Jesuit and secular priest laboring and winning souls; cultured men abandoning, for Christ's sake, the very presence and sight of civilization in their high and noble purpose. More than one of these missionaries, in his apostolic journeys, passed from the mouth of the St. Lawrence to the Mississippi and Texas to return by sea, making the circuit of all that the United States was a century ago.

They contributed, too, to the well-being of settlers; not only by their Christian ministry, but by developing agriculture, and the resources of the country. They introduced the orange, the sugarcane and the vine at the south; they raised the first wheat crops of Illinois; discovered the salt springs of New York, the oil springs of Pennsylvania, and worked the first copper on Lake Superior.

When English colonies came, Catholics settling Maryland, *Terra Mariæ*, made it a home for the persecuted and gave all Christians equal rights; but found too soon that toleration was deemed in many parts "an evil egg," and disfranchised in a colony they had founded on the principle of justice to the the red man, and religious liberty to all, the Maryland Catholics passed a century of oppression, the severity of which the ancient statutes attest. The little settlement of Catholics in Maryland, with St. Mary's as a capital, is the nucleus of the present Catholic body in the United States; the French and Spanish feebler element on the borders merging into it as in this century it acquired its wondrous development. The Catholics of England and her colonies owned no special gratitude to James I. or his son, but in the civil war they found a deadly fanaticism against them in the Puritan party; and this, while it may not have weighed in their hearty support of the Cavaliers, or induced it, made them extremely obnoxious. The only battle of the English civil war fought in America, took place in Maryland; and the Maryland cavaliers, chiefly Catholics, were crushed by the Parliamentarians. The power of the new ascendancy was not weakened after the Restoration; while the fall of James II., bringing in a new anti-Catholic element, led on both sides of the Atlantic to

legal enactments of the most oppressive nature. The Maryland Catholics were disfranchised in the colony they had founded; loaded with double taxes, deprived of arms, excluded from the witness box and made as low as the negro slave. Yet most of them were gentry; and as the younger members were frequently sent abroad to obtain polish and culture in European colleges, their numbers included some of the most accomplished men in the colonies. Every Jacobite movement and every suspected movement increased their burthens, till weary of what seemed past endurance they proposed to the French king to settle in Louisiana. Formalities and delays of bureaus deferred action so long that the Maryland Catholics abandoned the project. The wiser heads among them read the signs of the times. A struggle was at hand, and in the day of need, Maryland might welcome the able heads and brave arms of her injured sons.

Virginia at an early day caught the alarm from Maryland; and she, with few Catholics on her soil, held up in terror her long list of penal laws; and the proclamations of her governors show how active they were in seeking to prevent any priest from entering the colony.

New England, with all the Puritan bitterness against Catholics found the feeling quickened by the proximity of French colonies, with a population weak in point of numbers, but strong in energy and dash. Penal laws of great severity were soon passed, threatening long imprisonment to any priest who ventured upon the soil. The bigotry was so deep that it drew many miseries on the New England colonies. The French in Canada, conscious of their real weakness and of the difficulty of defence, sought a friendly intercourse with New England. They proffered free trade, but so great was the fear of any Catholic influence that the offer was rejected. When the time came when the colonies were likely to be involved by European wars, the Canadians proposed that in the event of war the colonies should on both sides refrain from hostility. This proposition was rejected. As a last effort, the Canadians asked that Indians should be used on neither side: but even this was refused. To the excited and bigoted mind of New England, the French colonies were a stronghold of Catholicity, which it was their duty to destroy; and there was to be no truce or peace with them. The demolition of Catholic Churches, the profanation of altars, pictures and statues in structures dedicated to Catholic worship, was ever a leading thought, and it was carried out on many occasions. In the expedition against Louisburg, the chaplain of the New England forces bore an axe on his shoulders to carry out the unchristian work. Bitter as the feeling was in England, the conduct of New England in desecrating churches was pointedly rebuked.

New York, settled by Dutch Calvinists as earnest in their faith as their New England brethren, showed less virulence. Laws prohibited the exercise of the Catholic worship, but practically there was little restriction. Yet though nearly one-half the population of Holland, then as now, was Catholic, no trace of any Catholic emigration appears. The Dutch relations with Canada were friendly, and to the settlers of New Netherland Catholics will ever feel grateful for the charity extended by them to missionaries like Jogues, Bressani and Poncet, while prisoners in the hands of the Indians.

When the Dutch colony passed into the hands of England, the Catholic Duke of York became Proprietor, and granted to Penn and others what became New Jersey and Pennsylvania. These colonies thus seemed to afford an opening for Catholic settlers; but though New York was for a time under a Catholic governor, Colonel Thomas Dongan, in whose time the Colony had its first assembly, which passed a bill of rights establishing religious freedom, no considerable number of Catholic emigrants came in, and the few English Jesuits who labored there for a time retired when James fell. Then under William came a strong anti-Catholic feeling. Penal laws of the most stringent type were passed, and in the coming wars New York was led away to follow the course of New England; but after the massacre of Lachine and its retaliation in Schenectady, New York took counsel of common sense rather than of bigotry, and by agreeing to neutrality saved her frontiers from the Indian border wars that New England welcomed.

At the south, the Spaniards in Florida excited a fanaticism in South Carolina, and the invasions of the Catholic province were marked by bitter manifestations whenever victory attended the arms of Carolina. Missionaries were slaughtered amid their neophytes; Christian Indians were driven as prisoners to Charleston to be sold as slaves; only one man, the Quaker Archdale, attempting to check the practice. At St. Augustine religious edifices were not spared, and an indignant Englishman reproaches his countrymen with destroying a fine library, and not even sparing from the flames the Holy Scriptures themselves.

The whole spirit of the country was thus anti-Catholic to a greater degree even than in England. Hence during the earlier part of the eighteenth century there was very little Catholic emigration. The Catholic body in Maryland received no accessions; a few, chiefly Germans and Irish, settled in friendly Pennsylvania, where from the first they had been covertly protected; elsewhere there were Irish and Scotch Catholics sent over and sold, or redemptioners who sold themselves to pay their passage to America: and at a later date the unfortunate Acadians were torn from their

homes, and scattered along the coast from Massachusetts to Georgia.

The Catholics in Maryland had from the settlement of the colony enjoyed the ministrations of some Jesuit Fathers; and as Maryland youths went abroad to receive a college education, some entered the order to return in time to labor in their own colony. This little body of priests in Maryland thus before long had some native members. Besides them there were no other priests in the colonies, except a few Franciscans whose labors extended from the early days of the colony down to the commencement of the eighteenth century. These priests occasionally visited Catholic families in Virginia, and more freely penetrated into Pennsylvania and even New Jersey, reaching New York, however, only just before the outbreak of the revolution.

Churches there were none. The modest chapel under the same roof as the house quietly avoided observation. Nor were there schools for the disfranchised, overtaxed Catholics.

Meanwhile France, occupying the valley of the Mississippi, endeavored to hold the Ohio, and close in by forts on the colony of New York. A terrible struggle was at hand for the mastery of North America, and a strong anti-Catholic feeling was aroused throughout the whole land. The French threw up a fort at the source of the Ohio, before English colonists knew clearly whether the spot was in Pennsylvania or Virginia, and priests were saying mass in the chapel of Our Lady just over the mountains. There were similar forts at Niagara and Crown Point. Poor Catholic indentured servants soon learned this, and struck through the wilderness by the first underground railroad for these spots, where they could once more enjoy the blessing of taking part in the Awful Sacrifice. But their flight only deepened the feeling against those who remained.

The struggle of Canada was desperate and heroic. Almost abandoned by France she fought every inch of territory till hope vanished. Then England ruled from Hudson Bay to the Gulf of Mexico. But the spirit of bigotry which she had evoked and fostered was not soon laid. To govern the conquered realm of Canada was a question for English statesmen. They could not treat the whole Canadian population as they had done the Acadians, and make a desert of land reclaimed by a century and a quarter of toil. Sound policy counselled concession. The Canadian Catholics were to be encouraged to remain by the promise that their religious rights should not be infringed. Church, and convent, and hospital were to stand; the wayside cross was not to be demolished; the priest might say mass openly, beneath the English flag. The Jesuit and Franciscan alone fell under the ban, and even with

them, it was only decreed that no new members should be received; the Fathers were left in quiet possession of their houses, and in the discharge of their mission duty, till the last survivor expired.

This course of the British government came like a thunderbolt on the colonies, which had helped with blood and treasure to reduce the hated Catholic settlement. The fruit of their victory was gone. After all their sacrifices, they were to behold Catholicity actually protected and upheld by the strong arm of England. Of all the grievances which rankled in the colonial heart, none excited deeper feeling against England than what they could not but feel to be an act of deepest treachery towards them. The very bigotry and intolerance that England had fostered now turned against her, and nerved men to break off all the ties of kindred, nationality and government. In the northern colonies, that bordered on Canada, the feeling was especially intense; and when the struggle was imminent, the first colonial flag run up at New York in place of the English colors bore the words: "No Popery."

Anti-Catholic bigotry kindled the flames of the American Revolution: but when the delegates of the colonies met, there were statesmen fit for the great mission. The spirit of the country was nobler, broader and better than that of the isolated communities. The Catholics from Maine to Georgia, from the Atlantic to the Mississippi; the Jesuits, or rather ex-Jesuits, for the society was no more, with their flocks on from Virginia to New York; as well as the Canadian priest in far-off Illinois, with his flock of French and Indians, comprising all the Catholics in the country, with their clergy, at once took sides earnestly and heartily in the national cause; and two Catholics, a priest and a layman, formed part of a delegation sent to Canada to win that colony to alliance or neutrality, but found their labors thwarted by the anti-Catholic bigotry of Jay. There were no tories, no falterers and final deserters among them; none to shout for Congress, while they carefully carried a British protection for emergencies. The Catholics were to a man, with their clergy, staunch and true, which can be said of none of the sects; for the Methodists following the course of their founder, Wesley, were all on the Tory side, and nearly every other denomination was divided. Strange that in a Fourth of July address in 1875, a Wesleyan minister should be boasting as though his fellow believers had been all Whigs in 1775, and denouncing Jesuits; when in 1775 every Jesuit and every man of their flocks was a Whig, and even the Canadian Jesuits, so friendly to the American cause as to incur censure. Catholics bore their part bravely—the Carrolls, Fitzsimmons and others—in Congress or State Legislatures; Moylan and Barry, with

many a humbler hero, in the army and navy. But the struggle was an unequal one. America, in her need, looked for aid to Catholic France.

A revulsion at once took place. For a time bigotry was silenced. The French officers who first came over won friends everywhere; the French army and fleet with their chaplains were welcomed, and even the selectmen of Boston took part in Catholic services, to the intense delight of the Tory paper in New York, which taunted them with their sudden conversion. The influence extended. Rhode Island dropped an anti-Catholic law. Pope's day ceased to be kept in New England, and the celebration of that long-kept November holiday was, we may say, abolished by a fiat of George Washington.

When America finally triumphed by the aid of her Catholic ally, the war which had begun with a long nurtured hatred of Catholicity closed with a most friendly feeling towards a Church to which the ancestors of all had belonged for centuries.

Some of the States had constitutions adopted in the outset of the struggle; and these, as in the case of New York, were deeply tinged with the spirit of that day. The States that drew up later their fundamental charters were more liberal, and made all religions equal in the eye of the law.

The establishment of the Republic found the Catholic body centered in Maryland, Virginia and Pennsylvania, with a few owing their origin to the British Isles and their colonies, amounting in all to about 45,000; while the French in Michigan, Indiana and Illinois, numbered not over 10,000 more. They were under the care of a small body of priests; most of whom, if not all, had been members of the Society of Jesus before its suppression; they were, as secular priests, subject to the Vicar Apostolic of the London District in England, but had not during the war been able to communicate with him. The Catholics in the West, of Canadian origin, were in the diocese of Quebec, and the priests in charge subject to the bishop of that see.

Left isolated by the war, these Catholics desired an independent organization, and addressed the Holy See on the subject. Rome acted with her usual caution. She wished to give no offence to the government of the new Republic, to do nothing that could offend any susceptibility, or excite prejudice. Through the nuncio at Paris and the American representative in France, the Pope, in 1783, asked the consent of Congress to the creation of a Vicar Apostolic or Apostolical Prefect in some city. The scheme of government laid down by the Articles of Confederation gave Congress no power to act in regard to religious matters, and the reply left the Pope free to act according to his own prudence. The

American Catholics were, in 1784, placed temporarily under the Rev. John Carroll, as Prefect Apostolic, Franklin recommending him earnestly as a man of superior ability, a zealous priest, and a sincere patriot. The wishes of the Catholic priesthood and people had centered on the same man, and when the Pope subsequently established the see of Baltimore, Nov 6, 1789, Carroll became Bishop of Baltimore.

He had everything to create. Emigration began to the new land of freedom. Little bodies of Catholics appeared at all the larger ports. Seminaries, colleges, schools were needed. It was the day of religious schools. Throughout the country there were Catholic schools; doctrine was taught with the letters; and men held that the best citizens were those trained in the religious spirit. This idea was exactly that of the Catholic Church; and, from the moment her children in the United States acquired freedom to this day, she has, in unison with this genuine American system, labored to give the State good citizens by making good Catholics. Georgetown College was founded, the pioneer of all the Catholic universities; schools were established beside the rising churches, and preparations made to found a divinity school. And in this great work help came from an unexpected source. Infidelity overturned the ancient monarchy of France, placed Christianity under a ban, and sent the clergy to the scaffold or to exile. Many priests, eminent for learning, zeal and piety, fully conversant with the laws of the Church, and familiar with all its ritual, came to America and were gladly welcomed by Bishop Carroll. Zealous priests came, too, from Ireland, men of devotion and learning: but, had the formation of the new church been confined to them and the American clergy, it might long have borne the character of the church in the British Isles, as modified by two centuries of oppression. Providentially an element came to raise it to the position it should occupy in a free State. The Catholic shook off the habits and language of inferiority so studiously imposed upon him.

The long European wars swelled emigration, and the Catholic Church for nearly fifty years increased without a check, winning the good will of the citizens of all denominations; new bishoprics being established in 1808 at Boston, New York and Philadelphia, and Bardstown; and the diocese of Baltimore, which had embraced the whole United States, was divided. A colony of Carmelite nuns came from Europe, a Visitation convent and a community of Sisters of Charity sprang up in the East, with similar organizations in the West; giving to America the example of convent life, women nobly devoting their lives to education and works of charity.

This halcyon period lasted, we may say, during the first half-century of our national existence. There were occasional controver-

sies, sporadic ebullitions of old prejudice; but the infidel doctrines of the French Revolution made Protestants in America disposed to regard Catholics favorably, as fellow-combatants against the great anti-Christian army.

After the restoration of peace in Europe, emigration to America increased very rapidly, especially from Ireland; and then began, on the British Isles, a movement among the Catholics to obtain from the English government an emancipation from the slavery, to which the penal laws reduced them. Their demand aroused the most bitter anti-Catholic element, and the press teemed with denunciations of Popery, with violent philippics, heated controversy, and even forgeries.

In America, while the Catholics sympathized with their fellow-believers abroad and met to encourage their undertaking, on the other hand Protestants, drinking deep from the English literature of the day, began to look with alarm at the increase of Catholicity in the land. The half-century of good conduct in the Catholic body went for naught. By the help of aids to vision from abroad, they began to discover a terrible state of things in their midst. A blind fanaticism succeeded the half-century of good feeling, and a systematic warfare against Catholicity was begun, and has been carried on with a pertinacity, a skill in raising new issues and misstating the case, which has few parallels in history.

When Catholic emancipation was won in England, the Catholic Church in the United States had spread throughout the land, and in almost every state there was a considerable body of believers. Louisiana had come in with a Catholic population and a bishop's see; Florida with a few Catholics and her old traditions. In 1833 the first Provincial Council, ever held north of Mexico, met at Baltimore. Archbishop Whitfield presided, surrounded by Bishop David, coadjutor of Bardstown, Ky., Bishop England of Charleston, Bishop Rosati of St. Louis, Bishop Dubois of New York, Bishop Portier of Mobile, Bishop Kenrick, coadjutor of Philadelphia, Bishop R  s   of Detroit, and Bishop Purcell of Cincinnati, convened with all the forms required by the canons and usages of the Church in a Provincial Council, to form laws better adapted for the great ends in view, the increase of piety and the due celebration of divine worship, the elevation of clergy and laity, and especially greater union and harmony among them.

It was the first Provincial Council held in any English speaking country since the Reformation, and the first held in any country during the century. America thus led the way to the revival of this ancient usage, and thus prepared for the holding of a General Council.

In view of the coming attack on the Church in the United States,

this organization was all the more necessary to bind all parts together, and enable it to cope with the unscrupulous enemies about to assail it.

The Church had thus a life of its own, with theological seminaries at Baltimore, Emmittsburg, Barrens, Mo., and elsewhere; colleges at Georgetown, Baltimore, Emmittsburg, Cincinnati, and some other points; with academies, asylums for orphans, for the deaf and dumb, hospitals and schools in all parts of the country, most of these being under the direction of religious orders, Jesuits, Dominicans, Lazarists, Sulpitians, Visitation and Ursuline Nuns, Sisters of Charity, Sisters of Loretto; and in the recent terrible visitation of the cholera, the devotion of the Catholic priesthood and sisterhoods had been so eminent, that its influence exalted the individuals in the public eye, and invested them with a halo that was galling to bigots. To their eyes something must be done to diminish the influence. Catholic sisters and clergy had acted the part of good Samaritans; they were to be stoned as an example.

The moral tone of the country was higher then than now, the Protestant clergymen of more dignity and purity of life. The old Puritan spirit had not been altogether lost, and this state of affairs enabled the unscrupulous enemies of the Catholics to appeal to a strong feeling, when they opened the campaign against the Catholics by charges of great immorality in the convents and religious institutions. The Awful Disclosures of Maria Monk, the most shameless imposture in the history of American literature, was thrown upon the public, accusing the nuns of the Hotel Dieu, Montreal; and though the utter mendacity of the work was exposed by a Protestant editor of New York, William L. Stone, many of the Protestant clergy upheld the book, and Stone was attacked in prose and verse for what was deemed unnecessary honesty. This vile book was followed by others, one, "Six Months in a Convent," being connected with the riot, in which a mob, roused to frenzy by intemperate preachers, attacked and destroyed the Ursuline Convent at Charlestown, Massachusetts.

This deed of violence caused a revulsion, and a new plan of action was adopted. Men seemed to forget truth and honesty. A so-called reprint of the Rhemish Testament of 1582 appeared, and a number of clergymen attested that it was reprinted exactly from the original of 1582; yet an examination will convince any bibliographer that these gentlemen had not the original edition before them, but printed from a well-known anti-Catholic work.

Men who could so far forget truth and honor were not likely to hesitate. At this time, too, the Bible Society took decided ground as a sectarian, anti-Catholic body. It had already mutilated the Bible by omitting the deuterocanonical books, but had continued to

print Catholic versions in French, Spanish and Portuguese, for distribution among Catholics. Now these were suppressed, the plates broken up, the piles of unissued copies burned, and Protestant versions issued, with all the errors and mistranslations of the King James carefully reproduced. A general system of proselytizing among Catholics was initiated, and has been persevered in to the present time. Societies for benevolent purposes, the relief of the poor, sailors' aid societies, the almshouses, and other eleemosynary institutions of the State, asylums for the Reformation of Juvenile Delinquents, and school organizations as they then existed, were all made instruments for depriving Catholics of all opportunity of being imbued with the doctrines and principles of their own faith, and of instilling into them a shame for it, and for inculcating direct Protestant teaching. In many parts the State actually seemed to abdicate its high office, and to become merely part of the machinery of Protestant Home Missionary Societies for the "conversion" of Catholics. By party tactics and special legislation, the voice of Catholics, in any locality where their numbers had increased, was cleverly neutralized, so that the work of State proselytism should proceed unchecked. This policy has been steadily pursued to the present day; and this mania for proselytizing Catholics is the source of all the troubles that have arisen. A general system of education that would have satisfied Catholics and Protestants, and trained up religiously a generation of citizens, was possible forty years ago, but is now almost out of the question. Even in the State of New York, where the Catholic population must be nearly one-fourth, the Board of Regents of the University, the head of the educational department of the State, is, and always has been, exclusively Protestant: no Catholic has ever been appointed, and some of the members always are Protestant clergymen. In the city of New York, where the Catholic population is nearly, if not absolutely half, a Board of Education, chosen by the people, might contain some Catholics; hence, by special law, the appointment of the Board is vested in the Mayor, and that official at once appointed more than twelve Presbyterians and but one single Catholic, and yet the Presbyterians are now complaining of some act giving privileges to a Catholic school.

This is the day of small politicians; but America will yet produce statesmen as of old, and some one among them will before long examine this question of State Proselytism — Should the State enter this field of proselytizing, or should it, like the "Society for Propagating the Gospel" in Boston, declare distinctly and clearly, that it is no part of its business to lure young or old from one Christian denomination to another? He will, by examination of statistics, show his countrymen, how this wholesale proselytizing

has increased immeasurably the dangerous classes of the community, by a result not difficult to see. It is a trite saying, that it is easier to pull down than to build up. It has been easy to make weak and ignorant Catholics ashamed of their faith, abandon its sacraments and aids to a better life, cast aside respect for its ministry, and neglect to contribute to its support; but it is not easy to implant into such minds, once imbued with religious doubt, a new faith that will bring any moral influence over them. In most cases they become utterly irreligious, and plunge recklessly into vice, amid the temptations of great cities, and the corruptions of our political system. This result is due also to the fact, that with the increase of wealth, and the broader line between rich and poor, Protestantism is rapidly ceasing to be the religion of the poor, or to exercise even its former limited influence among them. It can pervert, but it cannot produce from its perverts moral, God-fearing citizens.

Proselytizing was now thoroughly systematized. The early schools of the country had been religious; but as the non-church goes increased, numbers of children were unprovided for. To instruct these the Public School Society in New York, and similar organizations elsewhere, were formed, avowedly only to supplement the Church Schools, as acts of incorporation attest. These schools, though of no denomination in particular, were Protestant and intensely sectarian; the books often being most unjust and offensive to Catholics. Gradually in New York the Public School Society's schools took the lead, and the Protestant Church Schools declined, especially after the discovery of a fraud practised by the Bethel Baptist School. And finally, all aid to Church Schools was dropped. To revive the old New York system, Catholics asked that their schools should be put on the same ground as the Protestant Public School Society's Schools; or that those schools, on receiving aid derived from taxes paid by Catholics and Protestants, should furnish education satisfactory to Catholics as well as to Protestants. This led to the famous Public School Debate before the New York Common Council in October, 1844, in which Archbishop Hughes, pleading the Catholic cause with eloquence, zeal and moderation, became known to the whole country as one of the ablest men of his day. The petition of the Catholics was denied: an agitation began; the cry was then raised, and has since continued, that the Catholics wished to drive *the* Bible from the public schools. Both political parties in the coming election pledged themselves to resist the Catholic appeal for free unsectarian education, or the restoration of the old New York system of religious schools. The Catholics voted an independent ticket, and their numbers and unity so influenced the result that both political parties seemed ready to make some concessions to justice. The present system of State Schools

was established, and, though fair in intent, has been brought under the control of the Protestant proselytizing sects so as to be actually bitterly sectarian. The old cry of "The Bible," is raised from time to time; but in all the discussions it is somewhat curious, and by no means creditable to the logical acumen of courts and legislative bodies, that the term "The Bible" has never been defined. If it is defined, The Bible must be the books received by the majority of Christians throughout the world, in the original text, or a text based on the best manuscripts, or a translation from such a text. The book forced into the schools by the proselytizing spirit has none of these characters, and it can be denied that *the* Bible has ever been in them. The volume now issued by the Bible Society does not contain all the books received by the majority of Christians; it does not contain all the books found in the Bible as issued by James I., and still issued by authority in England; nor in the old Geneva Bible, which the Pilgrim Fathers brought to America, and clung to so fondly, while they looked with scorn on the King James. The Bible Society's volume is based on the so-called "Received Text," which is utterly unsustained by the older manuscripts, and was, so far as the New Testament is concerned, hastily prepared by Erasmus from very incorrect and defective codices. The very Lord's Prayer in this so-called Bible is admitted by all scholars to be spurious; and if spurious, as all American translators have admitted, certainly blasphemous; yet in the sectarian spirit of proselytism, it is forced into the schools.

The School Question coming into the legislative bodies, has, since 1840, made the Catholic question a political one; and Catholics have had to meet the proselytizing spirit by attempts to free the schools from Protestant sectarianism; and where the attempt is seen to be hopeless, by erecting schools of their own, and submitting to the iniquity which taxes them to educate their neighbors.

The charge of immorality brought against Catholic institutions had fallen; the charge that they neglected education had fallen. The Church was steadily increasing; new dioceses were formed, and each gathered its own institutions of charity and learning. The German emigration, which had begun to attain a vast extent, brought many Catholics; and the emigration from all lands brought much skilled labor, that came into active competition with American mechanics. Out of these various influences arose a mongrel party, called the Native American, which objected to Irish Catholics as Irish Catholics, to American Catholics in general, to all foreigners, especially Catholic, who cheapened American labor. This agitation then begun, culminated in 1844, just about ten or eleven years after that Maria Monk campaign. The recurrence since, at periods of about ten or eleven years, of an anti-Catholic agitation,

springs from several causes. The Protestant clergy in the United States, for a body educated and expected to appear as gentlemen, are, excepting the popular clergymen of the day in large cities, the most wretchedly paid set of professional men in the country. Their salaries do not average five hundred dollars, far less than a successful and industrious mechanic earns. Their stipends, low as they are, are not secured; they depend on their congregations. Now Protestantism has properly no worship; it has no rite, essential to the worship of God. A man may be a good Protestant, read his Bible at home, and go to no Church. There is no service which binds him to attend under pain of sin: it is simply a matter of choice, a very good thing to go, and the proper thing for a man with a family; but there is no feeling of moral responsibility compelling him to attend. As a natural consequence, men grow indifferent; they go for a time, but as the preaching is the main thing, they easily tire, and drop off. In about ten years, by inherent causes, a paying Protestant congregation will be brought to a period of difficulty. A general arousing is needed to bring the lukewarm and indifferent to the churches, and to awake in them an interest in religious affairs. Protestantism has no distinctive positive tenets, as it has no worship; its strong rallying point, and its only one, is protesting against Rome. Hence every ten or eleven years a campaign against the Catholics is an actual necessity, to save Protestant churches from extinction, and the Protestant clergy from starvation.

The charge of immorality, which had been played so boldly in 1834, was less available in 1844. The movement was more political, and guided by unscrupulous politicians, whose coarse brutal tools were sufficiently fanaticized by anti-popery sermons and diatribes. A chance collision in Philadelphia led to fearful riots, in which the churches, schools and houses of Catholics were pillaged and burned; and a valuable library was committed to the flames. The city authorities were paralyzed, inefficient or secretly hostile, and the strong arm of the State alone checked the course of arson and murder. The malcontents ere long renewed their violence as a distinct rebellion against authority, to be again crushed by the strong hand of the law. This spirit of violence found an echo elsewhere in deeds of violence; and New York, where the so-called Native Americans had just elected one of the publishers of *Maria Monk* to the mayoralty, was saved from similar scenes only by the firmness of the outgoing mayor, and the attitude of the Catholics.

When this storm passed away, the Catholic body in the United States numbered about a million and a quarter, divided into 21 dioceses, and one Vicariate Apostolic, that of Oregon. They had 675 churches, clustering chiefly in Maryland, Pennsylvania and

Southern New York, in other parts scattered very sparingly; Arkansas having but two, Tennessee three, Mississippi, though a State originally settled by Catholics, only five; but the new Western States showing already large and increasing numbers. Of the clergy, 572 priests were engaged in mission duty, and 137 in seminaries, colleges and religious houses; 220 young men were preparing for the ministry; there were 91 colleges and academies; 94 charitable institutions. The increase in Catholic churches, since the former anti-Catholic campaign of 1835, had been from 272 to 675; of priests, from 327 to 709. The Church had an active press. The remarkably philosophic mind of Orestes A. Brownson, who had just entered the bosom of the Church, made his Review a vehicle for the soundest and ablest discussions of questions underlying all government and society, and for treating Catholic questions upon a basis and with a genius that could not be ignored, but that the statesman and the scholar felt himself compelled to read and to grapple: there were monthly magazines, weekly papers. Religious orders, which sprung up spontaneously from the very vitality of Catholicity, had dotted the land with their houses; not indeed the grand abbeys of the middle ages, which even in ruins command respect; but modest homes, where the rules of olden days were kept as rigorously amid the new scenes of a new land, as in hoary Europe. Augustinians and Dominicans carried one back to the Middle Ages, Jesuits to the period of the great Apostasy, Lazarists and Redemptorists to later centuries; while Carmelite, Dominican, Ursuline and Visitation Nuns, labored beside the more recent Sisters of Charity, of the Sacred Heart, of the Good Shepherd, of Notre Dame, of Loretto, of Mercy, of Providence, and of our Lady of Mercy.

The incessant struggle had accumulated the inherent force and energy of the Church to meet its pressing wants. It made men earnest, where they would have been careless; but the increase of churches, with their necessary schools, asylums, and other institutions, had overtaken the resources of the Catholic body, and their clerical labors had overtaken the priesthood. There was little room for the development of mere æsthetics. Hence the Catholic influence on the country at large, then, and even now, is slight. The tactics of parties exclude Catholics almost entirely from all higher offices in the country. We have had one Catholic among the Chief Justices of the Supreme Court of the United States; a few, very few, members of the United States Senate; scarcely a single Cabinet officer; here and there a Catholic reaches the position of governor of a State, but too rarely to be noted. The army and the navy show many Catholic officers, whose record is of the noblest. In literature, science and the arts, we have made little mark,

and are behind even the modest position of the country at large. At the earliest period, Matthew Carey and Robert Walsh occupied a higher position in general literature than any Catholic does at the present day. Even the wonderful ability and depth of Doctor Brownson in his *Review*, in his *American Republic* that should be a classic, and in his minor works, have failed to take their place among far inferior works, and are seldom noticed in writing or speech in such a way as to show their influence.

Archbishop Hughes left no great work to take its place in the literature of the country, great as was his influence in life; and the same may be said of Bishop England. Archbishop Kenrick, in his varied learning, enriched our Catholic rather than the national literature by his *Theology*, his *Essay on the Primacy of the Apostolic See*, and his version of the Bible. Archbishop Spalding took a more popular tone, and in lighter paths for Catholic readers there are names of merit, but few that will make an enduring reputation. In the field of history O'Callaghan, McSherry, Meline and others have indeed won a place by critical research, sound judgment and eloquent narration. In poetry Shea and McGee will be remembered by some of their minor poems which found their way to collections; but we have no poet to rank with Longfellow, Bryant and Whittier. Thebaud, in his *Irish Race* and still more in his *Gentilism*, lays claim to a higher position in the more serious school of general literature. Still it must be confessed that on the whole we are behindhand. Our college course is perhaps too elementary; and Catholics even more than their neighbors, perhaps, underrate literary culture, and in their anxiety to throw their sons into the world of business and care, deprive some of that learned leisure that is needed for great and enduring work. Among the clergy the science, learning and ability that might add laurels to the body are often kept unused by the severe toils of missionary life or by modest diffidence; and an occasional article in some magazine, unnoticed, and hence unappreciated, alone reveals what might be.

It must be admitted, too, that although industry, talent and probity have brought to many Catholics, in professional and mercantile life, great earthly rewards in wealth and means, these successful men have produced few men of such public spirit as we behold in the various Protestant denominations. While every college under Protestant influence shows its scholarships, professorships, special schools and libraries established and endowed by individuals, there is scarcely a case to be met with of similar Catholic liberality. It is still more rare to find a church or institution of any kind among us built or endowed by a wealthy Catholic. What has been accomplished hitherto has been mainly the work of the poor; but the wealthy Catholics seem sadly lacking in pub-

lic spirit. Yet, the noblest monument a man could erect would be a church or an institution. There are monuments in our cemeteries, mere ornamental structures, evidences of family pride, which have cost more than would have built a beautiful church to stand for a century, where Mass would be said constantly for the founder. Better an hospital for the sick or afflicted than a palace for the dead; better something Christian than anything so essentially Pagan.

The Indian missions form the opening chapter of the history of the Church in the United States, and they continue to furnish matter for record. In spite of the changes of flag from France and Spain to England and the United States, Maine still has Catholic Indians descended from converts of the missionaries from DeIullete in the 17th to Rale in the 18th century. New York has Catholic Indians, fruits of the mission founded by Jogues, while the Dutch held Manhattan; Michigan and Wisconsin are in the same condition. But there were new fields in the Indians removed to the West. The Jesuits began missions among the Pottawatomies and Osages in 18—, and in a few years planted the Cross among the Flatheads and other tribes of the Rocky Mountains, DeSmet devoting his life to extend the missions, chiefly by means and by missionaries whom his fervor drew from Europe. New Mexico and California came in with Indian converts of the older Catholic missions, those in the former dating back to the sixteenth century. The Archbishop of Oregon and his suffragans still direct the missions they began as humble laborers in the vineyard. The Protestant denominations had not been idle among our western or transplanted tribes. Their success among the Cherokees, Creeks and Choctaws had been marked in bringing those tribes on the path to civilization. In other places they failed, and the zeal of the people to support these missions, often barren of results, declined. The result may be seen in the Report of the Commissioner of Indian Affairs issued in 1861: out of seventy-seven missionaries engaged among the Indians, nineteen were Catholics; and the number apparently did not include the New Mexican and Californian priests who attended Indians as part of their settled flocks. This seems to have excited anti-Catholic zeal, and schemes were set on foot to break up or neutralize the Catholic missionaries as far as possible. The civil war paralyzed all for a time; but the project was renewed soon after the peace, and managed insidiously but effectually.

In 1870 the President, after appointing a board of commissioners and calling upon the Friends to aid in establishing honesty in the intercourse with the Indians, formed a plan of dividing the various tribes among the religious denominations of the country. This

ostensibly was unobjectionable, and did not seem to be a movement intended to strike at the Catholics; yet that was almost the sole object. The Catholics, in 1861, supplied one-fourth the missionaries then engaged, and thus gave one-fourth the mission force. But in the division of agencies and superintendencies, not a single superintendency was assigned to the Catholics: sixteen agencies were given to the Friends, five to the Baptists, ten to the Presbyterians, two to the Christians, who never, that we can find, had any Indian missions; fourteen to the Methodists, eight to the Episcopalians, eight to other Protestant denominations, making sixty-three in all; while to the Catholics only seven were allotted: the Pueblos of New Mexico, who had been converted by Catholic missionaries before there was a Protestant settler within our territory, were allotted to the Christians, and have since been passed to the Presbyterians; in the same way the Catholic Kansas, Osages, Chippewas, Yakamas, Pimas and others, were placed under the control of agents appointed by other denominations; and these agents had the power to appoint missionaries, and to prevent the Catholic missionary from setting foot within his Indian reservation, and he could also punish the Indians for going off the reservation to attend a Catholic church, if the missionary erected a chapel on free ground. Tribe after tribe has appealed to government, but their complaints and appeals have been alike disregarded. The Catholic Indians were to be dragooned out of the Catholic Church, and if possible into some Protestant form. It is scarcely to be believed, yet it is a fact spread on the pages of government documents, that a Methodist agent thus placed over Catholic Indians complained to government and sought to have a priest punished, for telling the Indians that the agent's appointment by government did not empower him to administer baptism and act as a clergyman for them. The man was so confident that all ecclesiastical powers were conferred upon him by his appointment as agent, that he actually wished all gainsayers punished. He probably mistook General Grant for Henry VIII. in taking him to be the Head of the Church, and wished the offending Catholic missionary beheaded, like More and Fisher, for denying the Royal supremacy.

The Catholic hierarchy selected a gentleman to act at Washington in behalf of these dragooned Catholic Indians, and societies for their relief have been projected; but government has sternly refused to do justice: the appeals are unheeded, as will be the recent request of Sioux Chiefs for Catholic missionaries. It is a sad spectacle for America to offer to European contemplation in the Centennial Year.

In this, as in the matter of education, the United States stands dishonored beside Canada. Though a province of England, which

has an established Church, Canada fosters impartially the missions of all denominations with no unjust discrimination, and has never openly or by any subterfuge attempted to break up the Catholic missions. She has solved, too, the question of education, and of the religious needs of inmates of eleemosynary and penal institutions, so as to give full satisfaction to all; and the State is a State, not a department of a proselytizing society. In the British Provinces, New Brunswick alone, affected by a New England neighbor, doubtless, has copied a page from the conduct of this country.

The great civil war in the United States, was one produced by a state of feeling that Protestant clergy had fanned. Before it began Archbishop Hughes wrote, speaking of the Catholic body: "They take but an abstemious part in the great questions which have threatened the disruption of the country. They have entire confidence that the general wisdom and patriotism of the American people will be quite sufficient to preserve the Constitution and Union of the United States." Thus far it stands in print; but in his original copy he added: "If, unhappily, an event which is sometimes alluded to as a possible contingency—namely, a division of the country—should ever take place, the Catholics will have had no voluntary part in bringing about such a calamity. We trust that it will never occur. Should it ever unfortunately happen, it will not be by their co-operation." And what he said of the division, is true of the war. They had no hand in producing it. The Catholics in each section bore their part with their fellow citizens. North and South Catholic chaplains faced the dangers of the battle field, and Catholic Sisters tended the couches of the sick and wounded, as calmly and as nobly as they had faced the cholera, the typhus or yellow fever. Archbishop Hughes, like the first American Bishop, was an envoy of our government, and did efficient service in Europe. The Pope, when addressed by the President of the seceding States, counselled peace, and like many a Pope of old, proffered his services to restore harmony.

In the desolating path of contending armies, many Catholic churches and institutions were swept away: sometimes the desecration and destruction were wanton, sometimes unavoidable. The close of the war found the Catholic Church in the Southern States more disastrously situated than any other; and the misgovernment which has followed, has involved them still more. But with zeal unchecked she has, with the new freedom, begun her labors among the negro race; and as a Church which makes no distinction of color, but reveres, as saints, the negro Saint Benedict, and the mulatto Blessed Martin de Porras, she sees her success limited only by her limited number of missionaries to devote to the work.

In the North we are now feeling the result of the war, and of the

impoverishment of the South. In the prostration of commerce, and the stagnation produced by excessive taxation and the results of inflation, emigration has fallen off greatly; and the Catholic body gains now mainly by natural increase. But the persecution of the Church in Germany has driven to our shores many excellent priests, secular and regular, and members of religious orders of women, who increase greatly the power to minister to the Catholic body. All do not reach us. Some, like the Franciscan nuns on the Deutschland, meet their death on the ocean, more nobly and bravely, than Bismarck or his imperial master will.

The civil war absorbed the public mind too much to allow the regular decennial campaign against the Catholics. Many of the Protestant clergy were drawn away by it to more lucrative positions, so that the necessity for it was not felt. But the ten years since the close of the war find all ripe for it. Yet the present campaign against the Church has some peculiar features. It is not Protestant so much as Methodist.

All our Presidents have been Protestants; several Episcopalians, some Presbyterians, Congregationalist, Reformed Dutch, Unitarian; yet no one ever felt that they were Presbyterian or Episcopalian, or even Protestant. The religion of the President was unthought of. Few even could tell to what denomination Mr. Fillmore belonged, though as ex-President he was nominated as a distinctively Protestant candidate by the Native Americans.

But with the advent of President Grant to the Presidential chair it has been different. That he is a Methodist is kept constantly before the public mind. He is actually priest-ridden. The bishops and ministers of his creed exercise an influence, that the Presbyterians never dreamed of coveting, while Jackson or Polk were in power; or Episcopalians under Washington, Madison or Monroe. Methodist influence prevails throughout. The Methodists, in the division of superintendencies and agencies, did not find that the poorest or leanest fell to their lot; and new employments like that of inspecting consulates were devised for Methodist clergymen, with secretaryships for their wives. Perhaps to blind the other Protestant denominations to this, they raised the war cry against Popery. Harper's Weekly began the campaign, and that old Methodist firm kept up its attacks long before the press of the Protestant denominations had begun to move, or before the Protestant clergy in pulpit or conventions showed any inclination to begin an anti-Catholic excitement. They have been ultimately led in; but the movement arose with the Methodists, who have at last crowned all by nominating General Grant for the third term, and doing this as part of the business of a religious convention.

Other denominations will resent this, or will bide their time and

follow the same course; and America will in future see a series of priest-ridden administrations, according to the denomination to which the actual chief magistrate belongs.

As part of the programme, President Grant, in his Message of December, 1875, urges an amendment to the constitution, which shall compel all states to adopt a public school system, to forbid all "religious, atheistic or pagan" instruction in them, and to prevent hereafter all division of the school moneys among denominations according to the old New York system. It uses the undefined word sectarian, in the usual treacherous way; it being understood among the initiated that nothing Protestant is sectarian, and that everything Catholic is.

To use a homely simile, they would maintain that if a Catholic were, in disputing about this question, to be drubbed soundly by a Methodist, it would be a sectarian drubbing; but that if a Methodist, a Presbyterian, a Baptist, and representatives of half a dozen other sects, all set upon him at once, it would be a non-sectarian drubbing. We must confess that we should consider it as intensely sectarian as there were sects engaged in it, and sectarian precisely to that degree.

The President also recommends an amendment to compel States to tax Church property. This step, too, was aimed at the Catholics. The burthens of the late war have made people seek all means to relieve themselves, and especially by abolishing all exemptions. In New Jersey, in 1875, an amendment to this end was proposed. Bishop Corrigan, of Newark, in a circular, called the attention of Catholics to it, and urged them to vote against it as a measure as yet uncalled for, and intended to be oppressive. A strong anti-Catholic feeling was excited; the amendment was passed by a very large majority; and now the various Protestant denominations are organizing to appeal to the legislature for relief. Like unskilled men, they hurled the boomerang only to wound themselves.

It is by no means unlikely, that in the decennial madness to which the nation is subject, amendments, such as the President suggests, may pass through Congress, and obtain from a majority such a sanction as will make them part of the organic law of the land; or, it may prove, that some States will hesitate to put out of their hands all future power to administer local concerns according to the better judgment of the people. New York, for instance, may hesitate to place herself in such a position, that she can never revive a system under which education prospered, and religious animosity was unknown; she may, rather than keep up a deep-seated and indignant protest against an ill administered system, wish herself free, when she chooses to adopt the course which Can-

ada finds so satisfactory. She may read the motto on her old coins, "Liber natus libertatem defendo," and decline the invitation of the President to surrender irrevocably her power to adapt her educational system to the wants of the people.

The amendment proposed by the President puts religion on a level with atheism, and would scarcely meet the desires of the fanatical; the amendment introduced by Speaker Blaine has all the insidious cunning of the small politician. It is so worded that Protestant doctrines may be taught in the schools with impunity; but no Catholic doctrine ever can be. It will put the broad seal of the United States to proselytism, and make us the great *Souper* country of the world.

The recommendation to tax Church property was based, in the message, on statistics which are absolutely false, even as the figures are officially given; and in regard to Catholics these official figures are really fraudulent. Churches, schools, academies, asylums, are all included in the Catholic figures; but many colleges in the country, distinctly and avowedly under the direction of separate Protestant denominations, are not so counted. Moreover, there is a class of institutions such as the Bible Society, the A. B. C. F. Mission, the Tract Societies, the Society for Propagating the Gospel, and others of the kind, whose property would reach millions, which are not, of course, charged to any Protestant denomination, but should be added to the sum of the different Protestant denominations.

The Centennial year thus announces to Catholics a two-fold attack: one that will make the obtaining of justice in regard to the schools impossible; the other that will endeavor to crush their churches, or confiscate them, every generation.

And in the population of forty millions, over which this chief magistrate presides, what is the Catholic body? A community numbering more than six millions, with a Cardinal Archbishop, and ten other archbishops, fifty-six bishops, 5,074 priests, 5,046 churches, with nearly two thousand schools, besides colleges, academies and high schools, and more than three hundred hospitals and refuges for the afflicted. It was shown on an examination, not prompted by them, that these eleemosynary institutions are conducted with the greatest order and effectiveness, yet at a percentage of expense for management that is marvelously small compared to that which obtains in most others, either state or denominational, in many of which officials obtain really more, than the objects for whom the money is given. The same holds true of the schools. In an age of extravagance, and in a reign of government extravagance, nothing can exceed the lavish extravagance in the outlay of money for public schools. It is no exaggeration

to say, that, in many parts, the Catholic schools, educate the young so well as to compete without fear with the state schools, and yet at a cost to them not exceeding one-third, what each scholar in the state schools costs the state.

We have seen what the Church was in 1845, and what it is in 1876. The progress has not been merely in numbers. The general effect of a more numerous clergy has enabled new Religious from abroad or formed among us to become auxiliaries to the secular clergy in their parochial work. The retreats and missions, initiated, we may say, by Bishop Forbon Janson, have become general, and the lack of direct instruction in many cases is supplied by these exercises, given by Redemptorists, Jesuits, Paulists, Passionists, Dominicans—reviving faith, arousing the torpid, strengthening the wavering. The increase and diffusion of Catholic works has been very great, and is no longer confined to reprints and translations, but shows, constantly, accessions of books of piety and instruction, suited in language and thought to the time and country; for though truth is always the same, the objections to it differ, and many of the arguments and defenses in our older works are almost unintelligible, as they were framed to meet objections no longer raised, suppose our opponents to believe truths they have long since discarded, and have no reference to the now prevailing indifference to all definite religious thought.

With the increase of schools has come a vast improvement in school books; and those now prepared for Catholic schools are in many cases equal to any found in the country in their general beauty and workmanship, while in correct thought they are superior. These schools, too, have led to the suppression of much offensive matter in the ordinary school books of the day, where they had crept from bigotry or sheer ignorance. The calm, patient attitude of the Catholics has in these points effected reform; their attitude in regard to the vital point has been the same. Feeling as they do, deeply, that the present school system, as actually administered, is unjust, oppressive and unconstitutional, they have held no meetings, begun no agitation; they have neither petitioned legislatures, nor appealed to the courts. They have submitted to injustice, and quietly made sacrifices to do for themselves what government takes money from them to do, but does not. All the agitation, all the declamation, all the constitution-tinkering, is the work of the very men who have caused this deep injustice to be committed against the Catholics.

To secure freedom of worship for Catholics in penal and eleemosynary institutions, has been a great object. Several States have already placed Catholics nearly in the same position that England has done for years; other States still think it part of their duty to

deprive Catholic inmates of all the worship and sacraments of their Church, and to compel them to listen to Protestant ministers. As it has not been proposed to make this course peremptory, by altering the Constitution of the United States to meet the case, we may hope that what George Washington, President of the United States, wrote, may yet come true, even in New Jersey: "As mankind become more liberal, they will be more apt to allow that all those who conduct themselves as worthy members of the community, are equally entitled to the protection of the civil government." "I hope," he added, "ever to see America among the foremost nations in examples of justice and liberality; and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

We have thus sketched the exterior rather than the interior life of the Church since its first appearance in America to this day, and especially the origin and influence of the campaigns against her during the last forty years, and the various pretexts on which her enemies have relied.

She has had in this century her bright examples of virtue and sanctity, in such of her children as Bishop Cheverus, Prince Galitzin, Bishop Flaget, Mrs. Seton, Miss Lalor, Rev. Mr. Nerinckx, Bishop David, Archbishop Neale, and many whose names are less familiar; her ardent missionaries in Father De Smet, Bishop Baraga, Archbishop Blanchet; her martyrs in the hundreds of priests and religious, who have laid down their lives ministering to the sick and wounded, when pestilence stalked abroad, and all fled from the stricken; she has her writers taught in the school of persecution to be honest and fearless, and who have so often passed through unjust accusation that they can be just to others amid a general excitement, as was the case when the son of an old enemy of the Catholics found, in his hour of trial, a solace in Catholic fairness, when Protestants almost denied him a hearing. She has her regular Councils, Provincial, or embracing the whole country, forming her body of Canon law, full of wisdom and instinct with the spirit of the best ages of the Church.

Here the Church has shown her inherent vitality. Composed of heterogeneous material, "of devout men from every nation under heaven," she blends them all into one body of American Catholics, attached to the country, making its prosperity their own, and ready to share its trials. In all she keeps alive the higher religious life, the desire to seek first the kingdom of God and His justice; and evolving from this her countless forms of devotion, the highest

that of self-consecration to the entire service of God, in some of those religious communities which are the rich flowers in her garden. There is nothing, in this life or this vitality, that can do aught but tend to the greater good of the whole country; and the country, when not blinded as she is sometimes for a moment, attests this by the instinct, which in every case has impelled her, almost at once, to discard with scorn the decennial fanatics.

The Catholic Church, first to plant the cross on our soil; first to bedew it with the blood of martyrs; first to offer on it the Christian sacrifice and administer the Christian sacraments, has a great mission before her. Persecution she expects, injustice and oppression: these are not new to her. She sees in them the tokens of approval. "The Lord gave, the Lord hath taken away." This will not deter her from her path; they will but strengthen and unite. As things are now tending around us, in the decline of morals and religion, the substitution of secret societies for churches, in the war of natural science on faith, it is not rash to assert, that, fifty years hence, the Catholic Church will be on this soil almost the only compact Christian body, battling for the Scriptures and the revealed Word of God, or recognizing Him as the Creator and moral Governor of the Universe, a rallying point for all who shall claim to be Christians.

JOHN GILMARY SHEA.
