

Rutgers University
LIBRARY

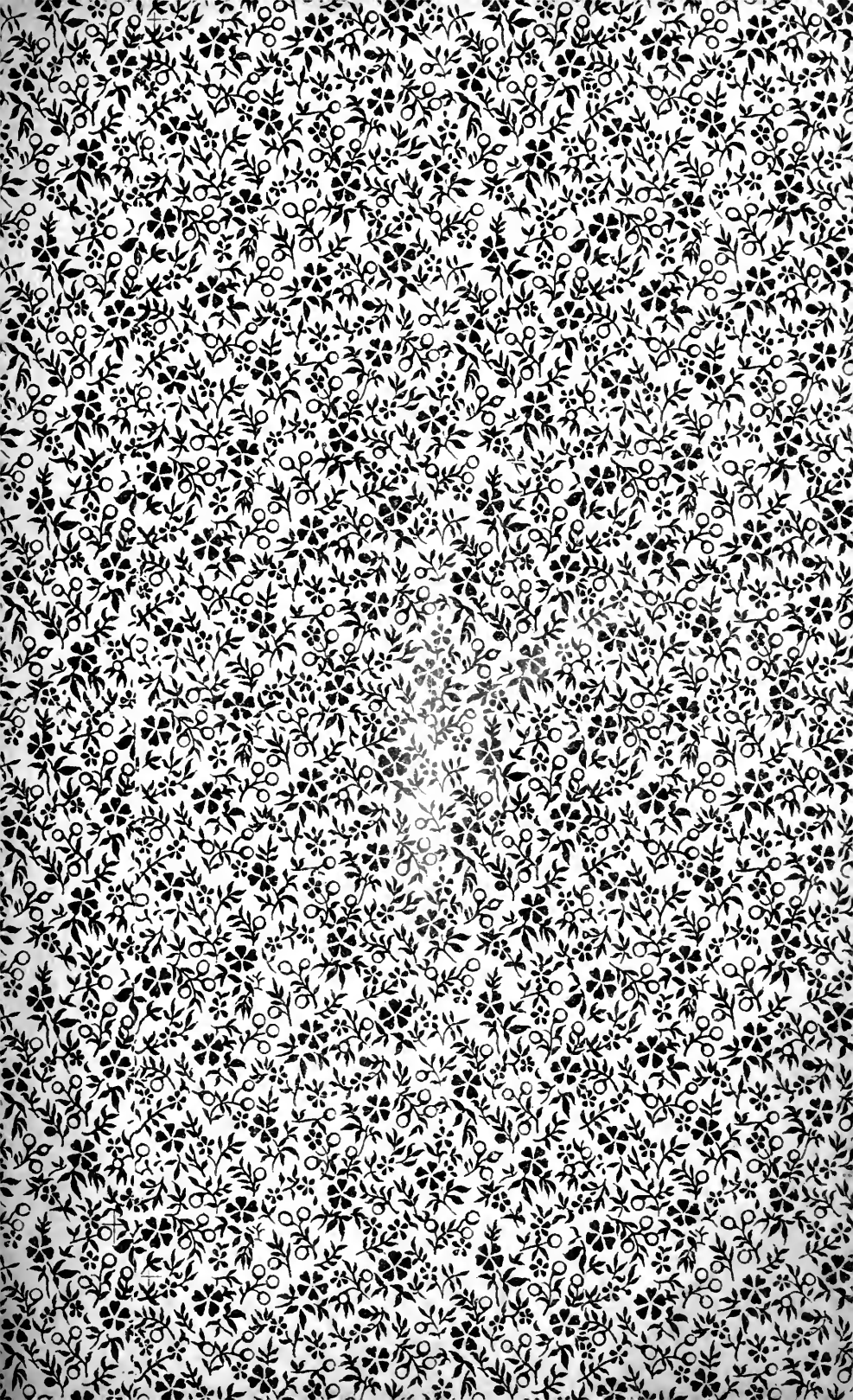



Purchased by
APPROPRIATION OF STATE OF NEW JERSEY
FOR
REFERENCE BOOKS AND PERIODICALS

NJ. BX1756

269924

.W 144





Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation

THE PASTORAL LETTERS,
ADDRESSES
AND OTHER WRITINGS

OF THE

Rt. Rev. James A. McFaul, D.D., LL.D.
BISHOP OF TRENTON.

EDITED BY

REV. JAMES J. POWERS.

TRENTON, N. J.
STATE GAZETTE PUBLISHING CO., PRINTERS.
1915.

N.J.
BX1756
M144

Dedicated to the Clergy, Religious and Laity
of the Diocese of Trenton in testimony of their
loyalty, devotion and fidelity.

✠ JAMES A. McFAUL,
Bishop of Trenton.

EDITOR'S PREFACE.

I have the honor of presenting to the public the Pastoral Letters, Addresses and other writings of the Rt. Rev. James Augustine McFaul, Bishop of Trenton, N. J., an ecclesiastic who needs no introduction to Americans.

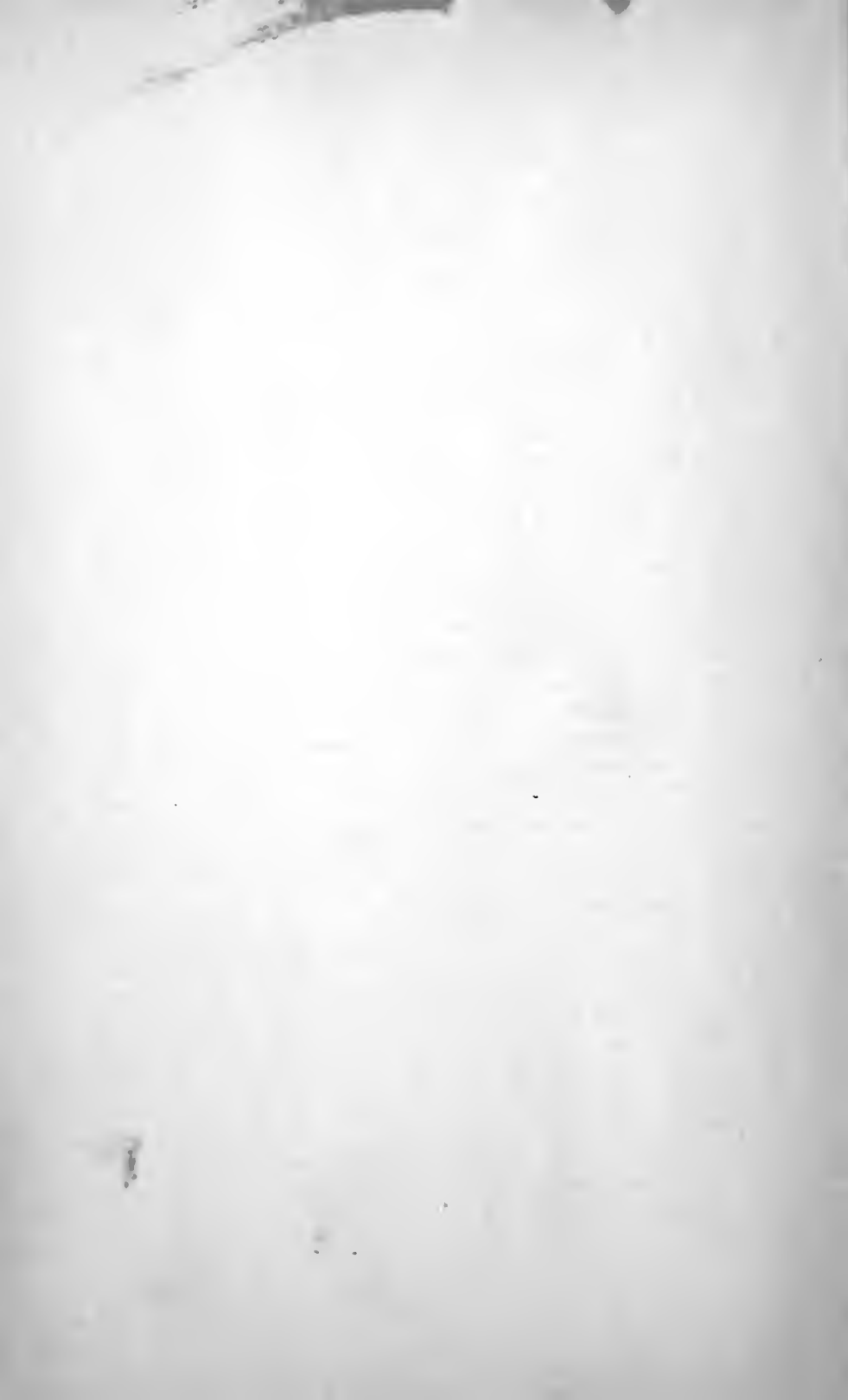
For over twenty years he has ruled over this diocese and besides building churches, schools and other institutions, as well as attending to the spiritual wants of his flock, he has made addresses and preached in many of the principal cities of the United States. His name is most familiar as an organizer of the American Federation of Catholic Societies which has a membership of about three millions.

It is hoped that the selections offered will help to solve some of the perplexing problems of the day and also lead to a better understanding of social, civil and religious conditions of life in our American commonwealth.

JAMES J. POWERS,
Chancellor.

RECTORY OF THE CHURCH OF
ST. MARY OF THE LAKE,
Lakewood, N. J.

August 15th, 1915.



CONTENTS.

	PAGES.
1. DEDICATION	ii
2. EDITOR'S PREFACE	iii
3. FAITH AND FATHERLAND.....	1
4. NATURE AND POWER OF THE PRIESTHOOD.....	17
5. FAREWELL SERMON	33
6. BLESSING OF BELLS.....	45
7. OUR COUNTRY'S DEFENDERS.....	57
8. EULOGY—MGR. MORAN	65
9. ST. AGNES	73
10. ADDRESS—ST. PATRICK'S DAY.....	81
11. ADDRESS TO THE GRADUATES—SETON HALL.....	89
12. ARBITRATION—A. O. H.....	97
13. NATIONAL CONVENTION—A. O. H.....	105
14. CIRCULAR LETTER	111
15. THE ATHLETE OF CHRIST.....	125
16. CATHOLICS AND AMERICAN CITIZENSHIP.....	131
17. THE DEAD PRESIDENT.....	149
18. THE FORMATION OF THE CHURCH.....	157
19. THE CHRISTIAN HOME.....	167
20. THE DIOCESE OF TRENTON—SILVER JUBILEE.....	197
21. THE CHRISTIAN SCHOOL.....	207
22. SOME MODERN PROBLEMS.....	237
23. THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES	269
24. INFIDELITY IN OUR UNIVERSITIES.....	281
25. BISHOP McFAUL AND DR. ELIOT.....	289
26. LIFE AND DEATH.....	297
27. AN APPRECIATION—REV. DR. L. A. LAMBERT.....	303
28. THE AMERICAN DAILY NEWSPAPER.....	313
29. THE CHRISTIAN CHURCH.....	323
30. THE CATHOLIC CHURCH AND THE LABOR QUESTION,	357
31. TUBERCULOSIS	367
32. ADDRESS TO LADIES' C. B. A.....	381

FAITH AND FATHERLAND.

DELIVERED IN ST. MARY'S CATHEDRAL, TRENTON,

St. Patrick's Day, 1885.

FAITH AND FATHERLAND.

My dear Friends, I am to speak to you, this evening, on a subject which has the greatest interest for every one of us; for where is the man in whose veins flows the blood of Erin's race who does not love the history of his native land! You especially, who have been born in the old land, cannot look back to it without the tenderest recollections. The scenes of your childhood are summoned up before your mind to-day. The father and mother that bore you, who first instilled into your minds love for faith and country, now lie perhaps beneath the sacred sod of the Emerald Isle, and, therefore, your hearts go out in love and fondness beyond the sea. You can at this moment recall the thatched cabin in which you first saw the light, where your days of childhood and innocence were spent. Every hill, every valley, every tree and rock are sacred to you. Betimes you live those days over again in imagination, while the tear unbidden rises in your eye, and you feel as every true man must what has been so well and beautifully described in the old familiar song:

“Mid pleasures and palaces, though you may roam.
Be it ever so humble there's no place like home.
A charm from the skies seems to hallow us there,
Which seek through the world is not met with elsewhere.”

And this sentiment makes a profound impression on you, for nowhere in the world is there a more beautiful land—a land possessing a braver people or a grander history. It is a glorious history and it is a sad history. I shall briefly sketch it, because you and your children should ever remember the noble deeds done by your ancestors for that Faith which they valued dearer than life, and the struggles they made to preserve their homes and country from the yoke of the oppressor.

We are living in a land of freedom, our civil rights are respected, and our religion has made such progress that the unprejudiced are realizing its divine beauty and grandeur;

wherefore it behooves the rising generation of Irish-Americans to know well what their fathers endured for Faith and Fatherland that they may be encouraged and spurred on by their noble example to so live and act in America as becomes the children of saints and patriots.

The history of our native land is lost in the "twilight of fable" going back as it does 2,000 years before the birth of Christ. If we except China, no existing nation's history extends so far into antiquity. It is a proud thing for us to be able to prove that the Irish were a civilized people when those who form the modern nations were grovelling in barbarism. We boast to-day of our congresses, our parliaments, our deliberative assemblies, where the representatives of the people make laws and discuss whatever pertains to the interests of the commonwealth; we look upon it as a great boon that the people have a voice in the choice of their rulers, but all these blessings were enjoyed by Ireland, long before the rest of Europe had come forth from barbaric darkness. The Irish had their parliament, their kings were elected, and besides great colleges where law and history and all the then known sciences were taught. As for music we have only to refer to the harp on the banner of Erin.

Do not imagine from this that we are not now enjoying a higher civilization, the result of the progressive influences of Christianity during the centuries. I am making a comparison between the rest of the world and the Irish in early times, and I feel that it is a source of honor to us that our forefathers were so far in advance of their age. We have no reason to hang the head in shame, but rather to rejoice that the natural abilities of the Irish were productive of such blessings.

It seems to me that the character of civilization found among the pagan Irish and its superiority to that of other pagan lands may be found in the character of their religion. In Greece and Rome we find a low form of paganism. There are gods of wood and stone erected to deify some vice, often of those that reduce man to the level of the beast. Not so in Ireland. The pagan Irish worshipped the great luminaries

of the day and night. Their religion soared upward and not down to the earth. It tended toward faith although it was far from it, while that of the surrounding nations was material and vicious.

Yes, the pagan religion of the Irish was, with all its faults, a noble religion. Therefore, we find them endowed with great natural virtues. They were a pious, and a pure people, having much respect for their religion and great reverence for its ministers. For this very reason we are told that they readily accepted the truth from St. Patrick. They had the natural disposition to accept it; it sank deeply into their ardent nature, and history bears witness that they never cast it off.

The Irish were a warrior race. The Romans who were the conquerors of the then known world had overrun the countries outside of Rome and obliged them to pay tribute; they landed in England and they soon overthrew the power of its native chieftains; they never dared enter Ireland. It was the incursions of the Irish into Gaul, now called France, which made them relinquish England, for they saw that their soldiers must come nearer home, if the Empire was to be preserved. In one of their warlike expeditions, the Irish took among other persons a boy who was afterwards to bestow on them the blessings of Christianity. He was enslaved to a man in the North of Ireland and compelled to herd swine. He escaped and went to his home, but the voice of the Irish, he tells us, called out to him day and night. After many years of preparatory study, he returned a Bishop, and began the conversion of the Irish. He landed in 432, and set out for Tara, where the High-King of Ireland held court. The Druids were celebrating one of their principal feasts, the main feature of which was the lighting of the sacred fire on Tara's Hill. Until the fire blazed out in Tara, no other fire could be lighted in the country under pain of death. It was the time of Easter, and St. Patrick with his companions had kindled the Easter fire. In the gray morning the King beheld the little, flickering flame on the horizon. He at once sent for the Chief Druid and asked an explanation of it. "O

King," said he, "there is a flame enkindled there which, if it be not put out at once, shall never be quenched in Erin." How true his words were let history tell. The faith of St. Patrick has never grown dim in Ireland, but in the midst of persecution has burned all the more brightly, and her exiled children have carried that flame into every land where they have fled as a refuge from oppression.

St. Patrick was sent for by the King and brought before him to give an account of his doctrine. So great an effect had his words that he was allowed to begin the preaching of the Gospel, and all who wished were allowed to join the new faith. St. Patrick journeyed through the land north and south, east and west, everywhere extinguishing the fire of Paganism, everywhere gaining souls to Christianity. Soon the country embraced the Gospel of Christ. In a few years the sweet chants of the Church resounded on every hill and valley of Erin. Thousands of both sexes were enrolled in religious communities, and never ceased day and night offering to the Almighty Father anthems of praise.

The five hundred years previous to Patrick's coming was the period of Ireland's national and military glory; the five hundred years succeeding were the period of religion and science. Particularly between the sixth and eighth centuries did the sons of Erin carry the torch of religion and science into all the surrounding countries. Where the Irish warriors had long before penetrated, the missionaries now brought the cross and all the then known sciences and arts. Ireland was dotted with churches, monasteries, universities, and students from the most remote parts of Europe flocked to her schools.

Often, since then, has Ireland been obliged to appeal to the nations for bread by reason of the poverty brought upon her through the rapacity of her foreign rulers; but she has well earned their charity, for in the days of her greatness, she opened the doors of her schools without pay to the needy scholars from abroad. So great was her renown for sanctity and learning that she earned the proud title of the "Isle of Saints and Scholars."

There is one great figure that stands out prominently in

this period of our country's history; it is Saint Columbkille, great were his labors and his penances. He evangelized the Caledonians and built up, in Iona, a city of churches and monasteries, so that the island became too small for these sacred establishments, and they spread to the adjoining shores. Soon the Gospel light began to shine brightly in Scotland, and the names of Columbkille and Iona were known in every tongue throughout Europe. The saint did not rest with the spiritual freedom of the land; he battled for its independence and, through his sagacity and diplomacy with the Irish king, gained the independence of the colonists from the North of Ireland who had taken up their abode in Scotland, and laid the foundation of the Scottish Monarchy by the crowning of its king. Dr. Johnson was no flatterer, yet he declared that "the man is little to be envied whose patriotism would not gain force upon the plains of Marathon or whose piety would not grow warmer among the ruins of Iona."

Now, we enter upon the beginning of Ireland's sad days. From time to time the Danes had been making incursions upon the Nations of Europe. They were a bold, warrior race, devoted to the sea and to piracy. They had made many attempts upon the coast of Ireland, but met with defeat. Finally, they came with a great fleet, resolved to overthrow the Irish nation. They conquered by their numbers and at once began the work of desolation. Churches, monasteries, universities all were leveled to the ground. Gradually the disorganized clans united against their foes, and drove them to the seashore, where they allowed them to dwell by paying tribute. After a time, they again became strong. They had seized on England, and, made bold by their successes, they went to help their brethren conquer Ireland. The Irish mustered in great force as they felt they were making a final effort in defense of their country. After a fierce battle, Brian overthrew the Danes on the field of Clontarf, Good Friday, April 23, 1014. The historians graphically describe the figure of the great king, riding at the head of his troops on a handsomely caparisoned charger, his athletic form cov-

ered with complete armor, addressing his men in words of glowing eloquence, while he held aloft the crucifix and called upon his heroic followers to fight with all their strength "for the glory of the crucified and Erin's glory too."

The interval, preceding the landing of Henry II. in Ireland, was one of bloody and ruinous contention among the Irish princes. Frequently there were two or more claimants for the throne. These were sad days for the nation; in considering them we cannot wonder that the day of national disaster was near at hand. Henry II. entered the country 1169, on pretense of restoring religion and morality. After a time, he claimed the Pope had commissioned him for that purpose and exhibited what purported to be a Bull from Pope Adrian IV.

At this perilous moment was found a traitor prince by the name of MacMurrough who invited the Norman foe to Ireland, and brought over the celebrated Strongbow, promising him great possessions and the hand of his daughter Eva. The enemy conquered and took to himself the sovereignty of Leinster. This excited the jealousy of Henry II. and he himself came to Ireland, where the assumed gentleness of his manners captivated all. He discountenanced the proceedings of Strongbow, and represented himself to the Irish as their deliverer. He called a Synod at Cashel, under the pretense of reforming the corruption which had crept into the Irish Church. Very soon after that, however, he turned his attention to civil affairs. As he was obliged to return to England to quell a disturbance which had broken out during his absence, the Irish arose and overthrew the Normans. A treaty was signed and Henry II. acknowledged as their High King, a title which in the mind of the Irish never signified complete subjection, for each clan was subject to its chief. A treaty was made guaranteeing the Irish all their rights and liberties, but like another famous treaty, made at Limerick, the English did not keep their plighted troth. Henry II. apportioned Ireland among ten of his followers, notwithstanding he had pledged his honor to protect all the rights and privileges of the Irish by treaty.

The Normans had entered upon the 2d Century of their settlement on Irish soil, when the Irish began to realize their true position toward England. They were in reality a conquered people. It was England they must fight, and not her colony in Ireland. What spurred them on to free their country from the yoke of the oppressor was the brilliant career of Robert Bruce, King of Scotland, the hero of Bannockburn, whom they had helped in the struggle for his country's independence.

Under the leadership of Edward Bruce, his brother, and his followers, the Irish were victorious over their enemies, and they crowned Edward Bruce King. It seemed that Providence was against them, for famine desolated the land, and, when the English again made an attempt, they carried all before them. The brave Edward Bruce was slain while courageously leading his troops. This circumstance put an end to hostilities.

Let us not imagine that all the ills of Ireland came through Protestant kings and queens. The Catholic rulers of England were just as greedy for her lands and just as heartily hated the Irish. Catholics formed the detestable Statute of Kilkenny which was made to subjugate more easily the entire country. The English saw that, unless some provision of the kind was made, all their attempts at conquest would be vain, because the colonists of the "Pale" were becoming "more Irish than the Irish themselves."

We now come to that lamentable period when the English, under Henry VIII., departed from the faith of their ancestors. You know the history of Henry VIII.'s immorality; you know also the baseness of the English nobles who turned their backs upon God for the plunder of the goods of the Church. You are aware also how these corrupt nobles changed their religious opinions under Mary, and went back again to Protestantism under Elizabeth, willing to adhere to any religion, whether true or false, provided they were allowed to retain their plunder.

Henry was resolved that the Irish also should abandon their religion, and he placed an apostate priest, George

Brown, in the see of Dublin, and seized the lands of the Church. No Catholic was allowed to educate his children. Hence, they were sent to universities on the Continent.

The reign of Queen Elizabeth was noted for its confiscation of Irish lands in favor of English adventurers. The Earl of Desmond had made a gallant struggle for his country, but was defeated and forced to seek safety in a wood, where he was afterwards discovered and murdered. His head was sent over to England for the gratification of Elizabeth and was exposed on London Bridge. So eager were the English soldiers for slaughter that they did not spare man, woman or child. The poet Spenser declares that Ireland "was reduced to a heap of carcasses and ashes." Over half a million acres were bestowed upon the favorites of Elizabeth, who had goaded the Earl into rebellion.

Under James I., confiscation continued. Thousands of acres were given to Protestant Bishops, thousands more to Trinity College and Corporations in London. In all about 400,000 acres. But not satisfied with this he formed what is known as "The Commission for the Discovery of Defective Titles." This Commission set about finding pretended flaws in deeds, so that it might have some excuse for stealing the land. It accomplished its purpose by packing juries, bribing judges, hiring spies, and torturing witnesses to give the evidence needed. By this means nearly half a million acres were taken from their real owners.

King Charles was asked for certain rights called "Graces." They were: 1. Free trade; 2. Security of property; 3. Worship of God according to the dictates of conscience. To Charles' disgrace, after the Catholics had paid him 120,000 pounds for these concessions, he broke his word and listened to the Protestant Bishops, who declared it would be a grievous crime to grant toleration to Catholics. In return for the money of Catholics, the "Commission of Defective Titles" was brought into Connaught, and several counties forfeited to the crown.

Another infamous provision was instituted called "The Court of Wards." This institution was founded to take the

heirs of Catholics and bring them up Protestants. It is to this Court that we owe the fact that some of the most glorious names in Ireland are now borne by men who hate their Catholic fellow-citizens.

Bad as these persecutions were, they were little compared with the cruelty of the Puritan leaders. These fanatics swore that they would not leave a priest in Ireland; they endeavored to extirpate the people, and they performed their work with the sword in one hand and the Bible in the other. As a pretense for their bloody deeds they pretended that the Irish, in fear of what they thought was to befall them, intended a wholesale slaughter of all Protestants, and asserted that it had actually taken place. I thank God that Ireland cannot be blackened with this charge. A massacre, however, did take place, at Island Magee, when the Protestants slew 3,000 Catholic men, women and children. Millions of acres were again confiscated.

Owen Roe O'Neill gained a great victory at Benburb. This advantage, however, lasted only for a time. Cromwell landed at Dublin and put an end to the struggle. At Wexford, the enemy broke into the town and put the inhabitants to death. Three hundred women who had gathered around the great stone cross were put to the sword. At Drogheda, four thousand men were massacred. Then went forth that cruel edict from Cromwell banishing the Irish to Hell or Connaught and directing that any Catholic, found outside the County of Connaught, might be instantly put to death.

In alluding to the cruelties of this infamous man, I am reminded of the man who asked the priest, if he thought Luther was in Hell. "Well," said the priest, "you know we are not allowed to judge any man in such things; God is merciful." "Father, if Luther is not in Hell, what's the use of it?" And, if Cromwell hasn't a warm corner there, I am inclined to the same opinion. He was not satisfied with murder, for he shipped 80,000 people to the sugar plantations of the Barbadoes to work as slaves, and so barbarously were they treated that, in six years, not more than twenty were

left. He collected 6,000 Irish boys and he sent them there also to die of cruelty.

James the II. was a Catholic. His accession to the throne naturally brought a gleam of hope to the downtrodden nation and religion. James, however, lost his throne through the rebellion of his subjects and then he betook himself to Ireland. The Irish willingly assisted him in battling for his throne. Before beginning hostilities the Irish Parliament was opened and the Irish Parliament's independence of English supremacy was decreed. The hopes of the Irish were short lived; for William of Orange blasted them at the battle of the Boyne. The Irish were making a charge that would likely have gained a signal victory when the cowardly James cried out: "O spare! O spare my English subjects!" The day was lost and King James fled, bitterly complaining of the Irish whom, he said, had deserted him. He received the answer from Lady Tyreonnell: "Your majesty, however, has bested them in the race." Finally the Irish capitulated with the Treaty of Limerick. The toleration procured by that Treaty was refused; "the treaty broken ere the ink with which 'twas writ was dry."

Then the penal code was put into operation and executed in full vigor. Edmund Burke stigmatized this code as "A machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man."

Those were the days of sorrow, when the priest of God surrounded by his poor people offered up the Holy Sacrifice in some mountain or glen. What hallowed memories cling around those moss-clad stones whereon the God-Man was offered up in secret, the death penalty hanging over both priest and people! Those were the days when the same price was put on the head of a priest as on that of a wolf; when the infamous trade of priest-hunting sprang up. Often did these miserable priest-hunters surprise the priest, in the middle of the Holy Sacrifice, in the dead of night, and leave the Mass-

rock covered with the blood of the priest and his devoted little flock.

Is it any wonder that emigration began on a large scale? So many left the country, during these years, that 16,000 fighting men, sons of Erin, were found in the ranks of the Continental army, wringing the independence of America from the British tyrant; that nine Irishmen signed the Declaration of Independence, while Irish merchants of Philadelphia gave nearly half a million dollars towards the support of the American army.

The real source of England's power in Ireland has been the disunion of the Irish. From the settlement of the English in Ireland there was assembled the "Council of the Nation." Those English Lords who settled within the "Pale" met together to make laws. This Council continued until the first great Parliament of the entire nation was held, in 1612. The Lords of "The Pale" did pretty much as they wished in their Parliament. The English therefore determined that they should enact no laws, unless they were first submitted to England.

The American war broke out and Ireland was asked for 4,000 troops. The English said, "give us 4,000 Irish soldiers, and we will give you as many Hessians." The Irish Parliament gave 4,000 soldiers; but they would not have the Hessians. They said, "We can take care of ourselves. If you will give us arms, we will raise volunteers." Immediately 50,000 Volunteers were enrolled, and soon after 70,000. Then Henry Grattan lifted up his voice. The streets of Dublin were filled with volunteers, and their cannon drawn up before the House of Commons. Grattan obtained Free Trade, and lastly he gained the passage of the famous resolution which made Ireland's Parliament free: "The King, Lords and Commons of Ireland are the only powers competent to enact laws for Ireland." It was through the power of the volunteers that Grattan was able to say: "I found Ireland on her knees; I watched over her; I traced her progress from injury to arms, from arms to liberty. Spirits of Swift and Molyneux, your genius has prevailed. Ireland is

now a nation. In that new character I hail her, and bowing to her august presence, I say *Esto perpetua.*"

Many of the penal laws were now relaxed. Under her free Parliament, Ireland prospered. During the eighteen years that it existed, peace reigned, trade returned, and Ireland made rapid strides in progress. Bribery and corruption, however, destroyed the splendid achievements of Henry Grattan, one of the greatest orators and statesmen Ireland ever produced, who, although a Protestant, like Curran and Emmet, had the welfare of his native land at heart. Through the infamous acts of Lord Castlereagh, the union was again accomplished, and the sun which had risen so hopefully went down in ignominy and despair.

Thus did the 19th century open. Ireland's Parliament was gone, and her heart broken; nothing remained except her religion and her people. Discouraged and downcast as she was, she still had two of the greatest gifts of God: divine faith and a loving people. In spite of emigration, in 1828 there were eight millions of people, and God raised up an exceptional Irish leader, a giant in frame, in intellect, eloquence and energy, Daniel O'Connell. With eight millions, through the unity he had created by the establishment of the "Catholic Association," he knocked at England's Parliament and the doors of bigotry and oppression opened. The result was that O'Connell gained Catholic Emancipation, one of the greatest boons Ireland has received in modern times. All the offices were thrown open to Catholics, except the Throne, the Vice-royalty of Ireland, and the Chancellorship of the United Kingdom. It is true that persecution still went on, because there was still another great tyranny existing, the Protestant church, established by law in Ireland. The Catholics were compelled to support a church that they detested. You remember the congregation that Dean Swift preached to on one occasion. He began with "my dear Brethren," and then looking around and seeing no one but the clerk, he commenced again with, "my dearly beloved Roger." Such was the case in many of the Protestant churches of Ireland. Nevertheless, the ministers drew their salaries from

the poor Catholics and strove, by every means in their power, to pervert them.

But, God's time came for the abolition of this infamy, this act of tyranny and injustice to the Catholic people of Ireland. Gladstone called upon the English Parliament to disestablish the Protestant church in Ireland. The law was passed and signed by England's Queen.

And now, my friends, I have been relating facts that must be dry to you because you are not ignorant of your country's history. Now, let me refer to our own days. See how the persecution of the Irish; the evictions, the famines brought about by English greed have caused a greater Ireland to grow up in America, Canada and Australia. How the faith has prospered! Where there was but a handful of Catholics a few years ago there are now thousands! The poor Celt came here without means, without education, he had been deprived of them both at home. Wherever he settled the Church grew up, as he gladly gave his mite to the priest of God, who had stood by him through all the dark days at home, through all the struggles for Faith and Fatherland, and we now number millions in this Western world, nearly one-fifth of the population of the United States. None of the Protestant denominations can count so many souls. Our faith has triumphed. It had sad days in the old land under Henry VIII., Elizabeth, Cromwell, and in the penal times, but it came forth from its mountain fastnesses stronger and more robust than ever. Will the cause of fatherland not now also triumph, will not the voice of Ireland at home and abroad be heard with effect in the British House of Parliament! The struggle has only begun, but there is every reason for strong hope. Ireland is united like one man. Clergy and people are all in harmony. Before long we may expect to see Ireland with Home Rule, once again. Let us stand together, shoulder to shoulder, fighting for this great result, for the day when Ireland shall again make her own laws in her own Parliament. Then, shall we be able to challenge the world to point to a more glorious example of the power of Christian faith, conquering the most brutal persecution, or a more magnificent

example of patriotism descending from father to son, and finally coming forth victorious. May God hasten that day when Ireland shall be crowned with the diadem of Liberty! When we may one and all use the eloquent words of Henry Grattan: "Ireland is a nation once again, and in that new character we hail her and bowing to her august presence say *Esto perpetua.*" Be thou perpetual, O Erin, in fidelity to thy Catholic faith and thy dear bought liberty!

THE NATURE AND POWERS OF
THE PRIESTHOOD.

MONTH'S MIND FOR VERY REV. ANTHONY SMITH, V. G.,
ST. MARY'S CATHEDRAL, TRENTON.

September 11th, 1888.

THE NATURE AND POWERS OF THE PRIESTHOOD.

Text: "Thou art a priest forever, according to the order of Melchisedech."*

Rt. Rev. Bishop, Rev. Dear Fathers, and Beloved Friends:

There are times when the very force and fulness of our feelings prevent their due utterance, when the tongue refuses to express, through excess of emotion, the sentiments welling up to overflowing in our hearts. This is certainly such an occasion, for I knew your venerable pastor too long, not to feel keenly the suddenness of his departure; not to realize most sensibly the loss our Rt. Rev. Bishop, this young diocese, and you, his flock, have sustained. Having been his assistant priest for several years, I, in common with all his assistant priests, learned to love and esteem him. We all looked up to him as to a father, and he exercised a father's love and care over us. We are all profoundly touched by his death; because we have lost one who took a deep interest in our welfare, one whose clear head and large heart were always ready to direct, encourage and console us in our arduous missionary labors. All are as anxious as myself to honor him they loved; and yet, I am sure, they all feel as I do, that they would rather be here to-day as silent mourners than as preachers, lest their sorrow might prevent them from befittingly describing the character and deeds of this good man.

Brethren, how quickly has time flown! It seems but yesterday that we saw Father Smith performing his duties with all the punctuality and earnestness for which he was so remarkable! Yet, a month has been numbered with the past, since his funeral, when we gathered around this altar, upon which he so often and so fervently offered up the great Sacrifice, for the living and the dead; since our Bishop, in trembling accents, raised the "*Chalice of Benediction*" on

* Heb. V., 6.

high, to invoke the mercy of Heaven on the soul of him, who was "exemplary as his faithful Vicar-General, his friend, and a loyal and devoted priest."

Shall we ever forget the scene presented to our eyes on that day! The clergy of the diocese, many from neighboring dioceses, and venerable priests, his religious brethren in days of youth, assembled to do him honor. Thousands of his faithful people filled this Cathedral, and thousands waited outside, until time would permit them to enter; and, drawn by his manly, charitable life, many non-Catholic friends as anxious as his own dear children to honor the memory of the aged priest who had lived so long among them; who had seen Catholicity increase and flourish, in this city, like the mustard seed; and who had been identified with its growth, its progress, and its glory.

No doubt, these manifestations of grief were, to some extent, called forth by esteem for the man, because Father Smith was an old and respected citizen of Trenton. Our Catholic people, however, looked more upon the priest than upon the man. Their tears were shed, because they had lost him whom they honored as their spiritual father.

It will be well for us, then, on this solemn occasion, to examine into the sources whence our sorrow arises, to ask ourselves: Why it is that we Catholics have such profound respect for our priests? Why do we so readily listen to their voice, whether they call upon us for the founding or beautifying of these material edifices, or ask us to build up that grander edifice of God's grace in our own souls or the souls of our brethren? In a word, we will examine into the nature and powers of the Christian priesthood.

In doing this, it will be necessary to begin by considering some of the great fundamental mysteries of our holy faith, so that we may properly understand our subject and view it in its proper light.

The Almighty when He had created this world and made it a fit habitation for man, took slime of the earth and breathed into it a living soul, made to His own image and likeness; He bestowed upon man wonderful powers, so that

he was an epitome of creation, embracing all its kingdoms. He gave the soul of man understanding to know his Creator and His works; He gave him, also, a will, that he might love Him, making that will free, and endowing him with all the other natural gifts of soul and body. Thus, was man the son of God by creation; but God did not create the mere natural man whose destiny could be no higher than this world; He made man for Heaven. Holy Scripture declares man was made to the image and likeness of God, and that he was created upright. That is, God not only granted him natural powers, He, also, made him His son by grace. He created man in the state of *original justice*, enlightened his understanding, strengthened his will, made all his faculties subject to reason, and gave to the body the power to be immortal, even as the soul is by its own nature. Man was thus constituted, in his creation, an heir of Heaven, and he was, in the fulness of time, to be transported from this world to the next, without tasting the bitterness of death. Moreover, all these splendid gifts of nature and of grace, were to be transmitted as a precious legacy to Adam's posterity.

We know what effect Adam's prevarication had upon this great work of God: "Wherefore as by one man," says St. Paul, "sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned."* Man's understanding was darkened; his will weakened; the harmony of his nature rendered discordant; reason no longer exercised its strong control, and death entered into this world with the fatal legacy of sin which descends upon all men.

The Son of God came to undo this work of Satan. "For," says the same apostle, "We glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation."† Again, "As by the disobedience of one man, many were made sinners; so also by the obedience of one, many shall be made just." "That as sin hath reigned unto death; so also grace might reign by justice unto life everlasting, through Jesus Christ, our Lord."‡

* Rom. V., 12.

† Rom. V., 11.

‡ Rom. V., 19, 21.

The Saviour came to restore justice to man, to give him back his birthright as a son of God by grace, to make him again an heir of Heaven; and He has left His priests the dispensers of these wonderful gifts to all men. They, by the sacrament of baptism, beget us; they are our fathers by a new generation; they make us children of God by the sacred waters: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."*

Thus does the priest restore man, the noblest work of God here below, to that original condition in which he was constituted when he sprang in all the purity of his gifts from the All-powerful Hand. He is the instrument of the Almighty in the new creation of men to the dignity of the sons of God, through the adoption of grace. It is your consciousness of the priest possessing this power which leads you to call us fathers; for by baptism have we begotten you and become your spiritual fathers.

Men, however, are not confirmed in this sublime state of grace. It can be lost by sin, just as it was in the beginning. But, behold the great and inconceivable mercy of God! When you have again fallen from man's estate; when you have again squandered your birthright; when you are in danger of being eternally lost, of never entering the haven of eternal rest, there is still another plank of salvation, as the Fathers call it, the great sacrament of penance, whereby the Almighty Father receives back again into His house, and clasps to His bosom His erring child. The priest is, likewise, the agent of God in this spiritual renovation. He is the judge, the physician of the soul, the destroyer of sin, through the power of forgiving it: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."† Again, "Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth, shall be loosed also in heaven."‡

* John III., 5.

† John XX., 22, 23.

‡ Matt. XVIII., 18.

To the priest, the dispenser of the mysteries of God, does the Almighty grant power to restore you again to His friendship. O, stupendous power granted to men! So great that the world will not understand the merey of God, and cries out, as of old, "Who can forgive sins, but God only?"* forgetting that in all his magnificent and salutary powers, the priest is the servant of the Most High. How great the powers, therefore, conferred upon the priest of the New Law! He is the mediator between God and man; for he is the agent of the great and only supreme Mediator, Jesus Christ, between the Eternal Father and His children.

The poor sinner comes, like the prodigal, into the tribunal of penance; he has returned from the land of sin, where he squandered the gifts received in baptism; he runs to meet the priest who represents his Heavenly Father, and is received with a warmth of welcome, often with tears. The tale of misery, of crime, is poured into the ear of his confessor, the prayer of the penitent uttered, absolution pronounced, the sinner clothed with the robe of grace, and admitted into his Father's house. The heart of the priest rejoices with exceeding great joy; again the words are fulfilled: "Because this my son was dead, and is come to life again; was lost and is found."†

O, wonderful power of the priest! Greater than that of the angels! Far above that of the Immaculate Mother, who reigns Queen of Angels and of Saints! By it he pours the balm of consolation into the afflicted soul, restores it to innocence, and heals all its diseases! How inferior the typical priesthood of the Old Law, to the priesthood of Christ! The Jewish priest could certify that the body was free from leprosy; but the Christian priest can cleanse the soul from the leprosy of sin, take you by the hand and bid you arise; for "thy faith hath made thee whole; go thy way in peace."‡

Nations and states have their laws for the protection of society, for the punishment of transgressors, for the reforma-

* Mark II., 7.

† Luke XV., 24.

‡ Luke VIII., 48.

tion of abuses; but their power cannot go down into the heart and soul of man, and reform society by reforming the individual, by saying to him: "Thy sins are forgiven thee"—"Sin no more, lest some worse thing happen to thee."* Therefore, is the Confessional the bulwark of society, the protector of the individual, the guardian of the family and the home, the sower and nourisher of morality, and the defence of national security.

Another great power of the priesthood is to preach the Word of God. "But without faith it is impossible to please God. For he that cometh to God must believe that he is, and is a rewarder to them that seek him."† This "faith," says St. Paul, "is the substance of things to be hoped for, the evidence of things that appear not."‡ By it our minds are carried beyond the veil, separating time and eternity, to the foot, as it were, of the eternal throne; and we hear the voice of God, who can neither deceive nor be deceived, revealing to our souls all those great truths which we must believe and practice in order to enter into the glory prepared for the saints.

Now, faith comes to us by the lips of the priest. "Going, therefore, teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all days, even to the consummation of the world."§ To this the apostle adds: "For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach, unless they be sent?"|| Further, "As the Father hath sent me, I also send you."¶ "He that heareth you, heareth me; and he that despiseth

* John V., 14.

† Heb. XI., 6.

‡ Heb. XI., 1.

§ Matt. XXXVIII., 19, 20.

|| Rom. X., 13, 14, 15.

¶ John XX., 21.

you, despiseth me; and he that despiseth me, despiseth him that sent me.”* Priests are, therefore, the ambassadors of Christ. By them is salvation offered to men; their voice has gone forth to the ends of the earth, and shall resound among the nations until time shall be no more.

But, why are we called priests? Is it because of these powers? No. There is another power that is of the essence of the priesthood. It is the power of offering the ineffable Sacrifice of the New Law, the body and blood, together with the soul and divinity of our Lord Jesus Christ, for the redemption of men. When the Almighty, in the Old Law, revealed to men how He wished to be adored, He made sacrifice an essential part of religion. He selected a certain family, and the members of that family, according to fixed conditions, to offer sacrifice. Thus was established the priesthood of Aaron. At the last supper our Lord instituted the sacrifice and priesthood of the New Law, wherein are fulfilled all the ancient sacrificial types. Listen to the Evangelists and St. Paul. They all announce the same doctrine: “The Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said: ‘Take ye, and eat: this is my body, which shall be delivered for you: do this for the commemoration of me.’ In like manner, also the chalice, after he had supped, saying, ‘This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.’”†

Behold the institution of the Christian priesthood, the priesthood according to the order of Melchisedech; for, he was a priest of God, a figure of Jesus Christ, and His order of priesthood was to offer up bread and wine. And St. Paul declared Christ to be made a priest forever according to this order, which was, also, announced by the Psalmist when he said: “The Lord hath sworn, and he will not repent: Thou

* Luke X., 16.

† I. Cor. XI., 23-26.

are a priest forever, according to the order of Melchisedech.”* That typical priesthood had neither “beginning of days nor end of life.”† So Christ’s priesthood is eternal, and the priests of the New Law are partakers in that one, everlasting priesthood. Christ’s priesthood and that exercised by men are not two priesthoods, nor His sacrifice and that offered by men two sacrifices. There is but one great High Priest, the one Supreme Mediator between God and man, the one ineffable sacrifice of the New Law, and the priests throughout the world are partakers in that one priesthood, in that one sacrifice spoken of by Malachias the prophet, when he said: “For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts.”‡

By the sacrifice of the Mass the fruits of Calvary’s sacrifice are applied to our souls. On our altars the same sacrifice as that of the cross is offered to the eternal Father for the sins of men. What do we behold on Calvary’s heights? Jesus Christ, the High Priest, offering Himself as a victim. And what on our altars? Jesus, represented by His priest, offers his body and blood, with His soul and divinity, under the species of bread and wine, as He offered Himself at the last supper. The difference is in the manner of offering. On the cross Christ really died; in the Mass Christ is really immolated but in a mystical manner; for, when Christ arose from the dead, He arose glorious and immortal. From that moment death had no longer dominion over Him.

Consider, then, the stupendous power of the priest. Using the self-same words of the Eternal High Priest, what miracles he performs! He changes bread and wine into the body and blood of Christ. At his words the glorified body of Jesus descends upon our altars; veiled from our eyes by the sacramental species, He is our sacrifice, the food of our souls,

* Ps. CIX., 4.

† Heb. VII., 3.

‡ Mal. I., 11.

and dwells in our tabernacles as the true friend who says: "Come to me all you that labor, and are heavily burdened, and I will refresh you."*

You, therefore, act wisely when you love and esteem and honor the memory of your priests? The priest has regenerated your soul in baptism; he has restored to you the life of grace in penance; he has sanctified you more and more by the other sacraments; he offers the Eucharistic Sacrifice for you; he is your friend and consoler during life, and, even, after death, he does not forget you; for he remembers you in his Masses and prayers.

And this great dignity, these great powers, the priest himself has not chosen; for Christ says: "You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain."† By the appointment of Christ, we perpetuate His priesthood; we are His ambassadors, the dispensers of the mysteries of God; ploughers, sowers and reapers in the field of the Lord, the builders up of His Church, and your spiritual fathers, according to the words of the apostle: "For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus, by the gospel, I have begotten you."‡

Rev. and dear Fathers, let us tremble at the thought of our dignity, of our responsibility, and the account we must render of our stewardship! God forbid that we should not glory in this dignity, that we should not rejoice to bear reproach for the name of Jesus; but God, also, forbid that we should be puffed up and forget that our duty is to become "all things to all men"§ to gain souls for Christ. Let us rather return thanks to God in the words of the Immaculate Virgin: "Because he that is mighty, hath done great things to me; and holy is his name."||

* Matt. XI., 28.

† John XV., 16.

‡ I. Cor. IV., 15.

§ I. Cor. IX., 22.

|| Luke I., 49.

Let us now consider the life of Father Smith. He was born in Obergünzburg, Bavaria, April 8th, 1821. He early manifested an inclination towards the ecclesiastical state, and, with the intention of becoming a priest, began his studies at one of the institutions of his native land. I remember well his relating his early struggles with poverty, and I could not but admire the indomitable will which triumphed over adversity. He delighted in encouraging those who began life in like conditions, by referring to his early days and teaching them how to command success. He would always insist that "Where there is a will, there is a way." After the usual preparatory studies, he applied for admission to the Redemptorist Order and joined it in France, about the year 1837. By the order of his superiors he emigrated to this country, where he concluded his studies and was ordained to the priesthood by Archbishop Eceleston, of Baltimore.

He was then sent to New York, and afterwards to Buffalo, where he built St. Mary's church and St. Andrew's hospital. Upon their completion, he returned to Baltimore. There he remained seven years, when he was again sent to Buffalo. In 1861 he paid a visit to his native land, and, upon his return, took charge of old St. John's church, this city. Shortly after his arrival, he saw that provision must be made, at once, for the orphans of the brave men who went from his parish to battle for the integrity of the Union. Wherefore he established St. John's orphan asylum; and, when it was in need, sustained it from his own private purse. Other devoted priests had succeeded him in St. John's, and they had worked so nobly and so zealously that Catholicity had very much increased. Under his ministration, further advance was made, so that it was found necessary to build another church, the present cathedral. The completion of this magnificent edifice was the crowning of his life's work. He also erected St. Mary's school, the Bishop's house and the parochial residence, Hopewell church and Millham chapel. His great desire, in late years, was to see the cathedral free from debt, and to visit the land made sacred by the footprints of our blessed

LORD. But, how vain are the hopes of man! "Man proposes and God disposes."

Look into his distinctively priestly life. With a mind stored with knowledge, with a heart and soul trained to virtue, this priest worked among you for over twenty-seven years, and exercised unto edification the great powers and duties of his calling. How exemplary was his conduct! Count the thousands he baptized, the thousands he instructed, day after day, and month after month, for the sacraments of penance, confirmation and the Holy Eucharist.

And in the confessional—How many sinners he reconciled to their Heavenly Father! You remember the long hours he spent hearing the hundreds that flocked to him. All felt that he was their true spiritual father, and he rejoiced more over the return of one sinner than over the "ninety-nine just who need not penance."*

In offering the sacrifice of the Mass, he was the soul of punctuality and fervor. Very seldom, in all the years of his priesthood, did you fail to behold your gray-haired pastor celebrating the tremendous mysteries. During his last illness your anxiety was shown when you did not see him at the altar.

How eager he was to visit you when you were sick, and administer the last consolations of our holy religion! You felt that he brought a blessing into your homes, and you have often said, "Never mind the doctor, bring me Father Smith?" To those who have gone before you, those dear ones, whom you loved and esteemed, he was faithful in his ministrations. He was with them in childhood, in youth, in their riper years, and he was at their bedside in death, preparing and comforting them. With all his brusqueness, what a tender heart he had! How the tears would trickle down his cheeks, and his sobs stop his utterance at the tale of sorrow and affliction! He was ready to help you to bear your cross by words of consolation and, if necessary, by pecuniary assistance!

* Luke xv., 7.

In that other great duty, the preaching of the word of God—how faithful, zealous and earnest! He was a man of strong faith; he had a clear mind, and, as faith is built on reason, his faith was vigorous and unwavering. Frequently, in referring to this subject, he would say, “I believe everything the Catholic Church believes and teaches.” He went into no long discussions. He enunciated his convictions in precise, simple language, and often with the most apt illustrations.

Now, what do these words, “I believe all the Catholic Church believes and teaches,” convey? That he believed the Church to be the “pillar and ground of the truth.”* They assure us that to his mind it was as clear that Christ was God; that history left no doubt upon this question. He was certain that the Son of God came from Heaven to redeem and save us; for, during His public career, He spoke as no man ever spoke, and performed works incontestably proving His divine mission: He led the thousands up the mountain’s side; He multiplied the loaves and fed them. At His voice Lazarus came forth from the grave, and He himself arose on the third day, glorious and immortal by His own divine power. Thus was he convinced that no truer words were ever spoken by mortal lips than those uttered by the centurion: “Indeed this was the Son of God.”† Now, as this Son of God established the Church and established her so firmly that the gates of error cannot prevail against her, and declared: “He that hears you, hears me,” her voice is the voice of eternal Truth. Therefore, did he listen to her voice as to the voice of God, and bow down his whole being in the obedience of faith.

Hence, his preaching was based on strong, earnest conviction. It is true, he was not an orator. He was content to interest and instruct; his language was homely and simple, his elocution defective, but his words went straight to the heart.

* Tim. III., 15.

† Matt. XXVII., 54.

To the ever blessed Mother of God he was most devoted. One of the best sermons I ever listened to on the dignity, the prerogatives and the wonderful power of the Queen of Heaven, I heard him deliver in this church.

The Saviour has said: "I am the good shepherd; and I know mine, and mine know me"* Was Father Smith unmindful of this divine example? He led his sheep into salutary pastures, he guarded them, he reprov'd them. He would have been unfaithful to duty, had he always spoken in subdued tones and with an uncertain sound. I rejoice, brethren, that you appreciated the spirit in which his admonitions were given, and are convinced that he faithfully employed the talents bestowed upon him. He may well have used in his last moments, the words of St. Paul: "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day: and not only to me, but to them also that love His coming."†

We have reason to think that he is enjoying his reward, that he now beholds the face of his Father in Heaven; but how great the purity required for entrance into the everlasting kingdom! "Be you therefore perfect as your heavenly Father is perfect,"‡ is the injunction of our dear Lord. We must aim high, but who will say that he has attained to that exalted standard! Therefore, does the Church remind us of the words of Holy Writ: "For I am not conscious to myself of anything, yet I am not hereby justified; but he that judgeth me, is the Lord."§ And again, "A just man shall fall seven times and shall rise again."|| Great is the sanctity required for Heaven. We are in the world, but must not be of the world. Yet, so weak is poor human nature, that the world generally leaves its impression upon us. What a consoling doctrine, then, of Holy Church is contained in these

* John X., 14.

† II. Tim. IV., 7. 8.

‡ Matt. V., 48.

§ I. Cor. IV., 4.

|| Prov. XXIV., 16.

words: "It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins."* Firmly believing this teaching of Christ's spouse, you have practised it; you have remembered your deceased pastor by prayer, and the sacrifice of the Mass. Cease not to assist him, for he who remembered you on earth, will not forget you when he shall have entered into Heaven.

He desired to be laid to rest in the midst of his flock, and this wish has been zealously fulfilled. God grant that, on the great judgment day, you may all arise with him to an eternal reward; that of all the people to whom he ministered not one soul may be wanting. God grant that, as he led you on earth in the path of virtue, he may lead you, on your journey into the celestial courts, to see God face to face, and to know even as you are known. Let the life of your pastor animate, encourage and strengthen you in virtue and holiness, that both shepherd and flock may arise unto eternal glory, that glory which the mortal man cannot understand, for "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him."†

* II. Mac. XII., 46.

† I. Cor. II., 9.

FAREWELL SERMON.

DELIVERED IN THE "STAR OF THE SEA CHURCH,"
LONG BRANCH, N. J.

Sunday, September 28th, 1890.

FAREWELL SERMON.

Text: The Epistle* and Gospel† for the second Sunday after Easter.

You must have observed, dear Brethren, how the epistle and gospel, which I have just read, mutually explain and illustrate each other. Jesus has purchased the sheep, of which He is the Good Pastor, at the price of His precious blood, poured out in superabundance on Calvary's heights. For He Himself "bore our sins in his body upon the tree: that we, being dead to sins, should live to justice: by whose stripes you were healed. For you were as sheep" (by original sin and actual sin) "going astray; but you are now converted to the shepherd and bishop of your souls."

And therefore, can Christ fittingly declare Himself to be the Good Shepherd who has a care for the sheep, desires that all shall come to the knowledge of the truth, and, by feeding on the pastures of His grace, grow up in the practice of those virtues which deserve the incorruptible crown and the everlasting inheritance.

Without mentioning the other great attributes of the God-man, the Chief Pastor of souls, passing over His meekness, His patience, His kindness, His zeal in preaching to men, allow me to specially call your attention to His mercy toward sinners. That mercy which Scripture declares is above all his works. It is proper that I should do so, for it is under the Great Shepherd, in obedience to Him and after His example that every pastor of souls must labor and toil, if he is to worthily fulfill the duties of his sacred office in accordance with the injunction of the Saviour: "You have not chosen me: but I have chosen you, and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain."‡

* I. Pet. II., 21-25.

† John X., 11-16.

‡ John XV., 16.

When the human race was steeped in sin, and the fullness of time had arrived for pouring out on mankind God's abundant mercies, the Second Person of the Holy Trinity came forth from the everlasting throne, assumed our human nature, becoming "one tempted in all things like as we are, without sin."* and began to exercise works which proved Him to be the God of Mercy. It is true that these works were done also for other ends. This attribute, however, stands out prominently, is woven closely into the warp and woof of our Saviour's entire life, and forms the garment of charity which covereth humanity's multitude of sins.

Behold Jesus performing innumerable miracles in proof of His divine mission, and so ordering them as to extend His mercy thereby to fallen men. He journeys along the highways, through the valleys, up and down the hills of Palestine, great crowds following Him. He meets a blind man by the wayside who, when he hears that Jesus of Nazareth is passing by, cries out: "Jesus, Son of David, have mercy on me."† The cry of distress reaches the sympathetic heart of the Saviour, and the eyes that were sightless are opened to behold the light of day. He puts His fingers into the ears of the deaf and they hear, He touches the tongues of the dumb and they speak, He raises up the lame in body and soul.

You remember the message returned to John the Baptist, "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."‡ On a certain day He draws near the gate of a city, and a funeral is passing; He stops the procession, He inquires regarding the death, and its pitiable circumstances. He is told that the deceased is the only son of a widow who is dependent on her boy for support. Behold in what simple language is announced the raising of the dead man to life: "and he gave him to his mother."§

* Heb. IV., 15.

† Mark X., 48.

‡ Matt. XI., 4, 5.

§ Luke VII., 15.

The Centurion's household has been visited by disease. His servant whom he loved is at the point of death. He has heard of the Lord's fame, and pagan though he is, he goes to the Master quickly and utters that memorable act of faith in response to the Saviour's promise, "I will come and heal him," uttered these remarkable words: "Lord, I am not worthy that thou shouldst enter under my roof; but only say the word and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and say to this go and he goeth and to another, come and he cometh, and to my servant, do this and he doeth it." Thou O Lord are the king of kings and the ruler of the universe. "But only say the word, and my servant shall be healed." Quick came the answer from the Saviour, touched by the soldier's faith: "Go, as thou hast believed, so be it done to thee. And the servant was healed at the same hour."*

A poor woman was detected in crime, the punishment of the Old Law was invoked against her. The Saviour is asked to condemn her. He answered, "He that is without sin among you, let him cast the first stone at her." And, hanging their heads in shame, her accusers disappeared one by one, terrified by the glance of divine scorn. The wretched woman and the Lord were left alone and turning to her, He asked, "Woman, where are they that accused thee? Hath no man condemned thee?" She replied, "No man, Lord." "Then," said He, "Neither will I condemn thee. Go, and now sin no more."†

The beautiful Magdalen, in the pride of her youth and riches has strayed from the path of virtue. Where or when she beheld Jesus for the first time we do not know. Perhaps when He was teaching in the temple she was there also, seeking for conquests, and the merciful glance of the God-man pierced down to the very depths of her sin-stained soul. At once she is changed. She longs to meet Him. The All-Pure and Holy holds captive by grace the heart of the impure. She hears that He is to dine at a certain house.

* Matt. VIII. 7. 8. 9. 13.

† John VIII. 7. 10. 11.

In the fullness of her sorrow and love, she disregards all proprieties of society, she rushes in unbidden among the invited guests, she prostrates herself at the Saviour's feet, she bedews them with her tears, she dries them with the golden locks of her head. O, the surpassing mercy of God! Mary knelt down at His feet a sinner and arises a saint; a glorious saint she is in Heaven to-night, she who stood at the foot of the cross, her heart broken with grief as the purple tide, that washed her blackened soul from sin, rushes forth from every wound of Jesus Christ.

At another time, thousands followed Him, drinking in instruction from the sacred lips, that spoke as no man ever spoke. They forgot the very needs of the body, and are on the point of famishing with hunger. He bids the multitude sit down on the mountain's side, He multiplies the loaves and fishes and feeds them. You wonder at the miracle, you admire His mercy. But, brethren, He is doing the same for you every day. Behold the little grain of wheat or corn. It is thrown into the soil; the sun's rays warm it into life; a tiny tender bud appears and pushes up through the gloomy earth to meet the sunlight, a little root pierces down into the earth and brings nourishment to the plant. It grows larger and the plant becomes stronger, the stalk is formed, it is clothed with verdure, the blossom appears, and soon the golden ear hangs nodding in the breeze, filled with grains a hundredfold to replace the grain that has turned into dust. Or take it in a spiritual sense: Does He not multiply Himself in the bread that came down from Heaven for the salvation of men—a bread that was prefigured by the bread distributed on the hillside, and do this daily on our altars to feed you with His own precious body and blood that there may be sown in you the seed of immortality and happiness.

But, why should I multiply examples? I might refer to the raising of His friend Lazarus from the dead; I might relate how He restored Peter to His friendship, after the denial; I might picture to you His sorrow as He uttered the words of compassion over Jerusalem with the tears trickling down His sacred cheeks "Jerusalem, Jerusalem, * * *

how often would I have gathered together thy children as the hen doth gather her chickens under her wings, and thou wouldst not?"* But I will pass over these words, and only bring forward what He did in that last sorrowful hour when He hung upon the cross, a spectacle to angels and men, dying for our salvation. Did He not even then, exercise His mercy toward the penitent thief when He said: "This day thou shalt be with me in paradise."†

Thus has the Saviour manifested His love and mercy for man. In considering the characteristics of His life, viewing Him with all the qualities that constitute Him the great Pastor of souls must we not cry out with the Apostle: "O the depths of the riches of the knowledge and the wisdom of God! How incomprehensible are His judgments! How unsearchable His ways!"

And looking at the life of our Saviour, I find, my brethren, that a pastor of souls under Christ, if he would fulfill his sacred calling, if his ministry is to be productive of good, if he is to save the sheep, and save himself, his life must manifest the following characteristics:

He must be a man of ardent, active faith. He must know the truths of faith and the foundation on which they rest. He must have thoroughly mastered divine doctrine and the reasons for the same so that he will declare the word of God and break the bread of knowledge with no doubt or wavering in his mind. He must proclaim the truths of that faith without which it is impossible to please God with no uncertain sound. He must realize within himself, like the apostle of the nations, that faith is the substance of things to be hoped for, and that the evidence is the infallible authority of God who can neither be deceived himself nor deceive men, and he must announce the truths of faith and morality until the full consciousness of the divine authority of the Church to whom that God has said, "He that hears you, hears Me."

* Matt. XXIII., 37.

† Luke XXIII., 43.

Without this strong supernatural faith he will lack the basis of sanctification for himself and will consequently be unable to erect that magnificent edifice in the souls of others. If he be a doubter proclaiming truth, he will simply be a hypocrite, and sooner or later the garb of hypocrisy will be rent asunder and he will be manifested in his true character to become the object of the loathing and the scorn of men. For no character in this world is so thoroughly and universally despised as the unfrocked religious hypocrite and fraud.

And he must be a man of prayer. He must remember the example and the teaching of his divine Master: "Ask and it shall be given you: seek, and you shall find: knock, and it shall be opened to you." Without prayer, he cannot be successful. Born of woman, made of the same clay as the rest of men, having the same passions, the same evil inclinations, the same temptations to contend against, being often discouraged and fainting on the way, in prayer alone will he find strength and consolation. He must pray for himself, he must pray for his flock, that his ministry may be all things to all men. He must love that greatest of all prayers, the sacrifice of the Mass in which Jesus offers himself by mortal hands that the grace of Calvary may be applied to the souls of the sheep. He must offer Mass regularly for the sheep and lambs of his flock, and daily as he stands at the altar of the living God with the divine victim raised in his hands to Heaven, his lips purpled by the blood of Jesus, he must pour out his whole soul in fervent unceasing prayer for his people, that of all the sheep and lambs intrusted to him by the great shepherd not one soul may be lost; for if by his carelessness, his want of zeal and earnestness, his imprudence or bad example the wolf enters the fold and destroys the sheep, the price of souls purchased by the blood of Jesus shall be demanded at his hands.

He must be a man of the greatest hope in God. Knowing that God is able and willing to keep his promises and to grant good things to those that serve Him, a hundred-fold in this world and life everlasting hereafter. His confidence

in the Almighty Father must be unbounded. Thus will he be filled with courage himself and encourage others to virtue.

And as for charity. Why he must love his sheep. How can he labor for them day in and day out, year after year if he have no love for them. If he do not love them and that so strongly that, like the chief shepherd, he is willing to sacrifice his life for them, what will we be but the hireling who seeing the wolf coming forsakes the sheep, who are thus left to the relentless fury of the enemy! Without this love and charity all his preaching will be in vain, for says the apostle: "If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."*

And for mercy must not the Saviour be a model? When the poor sinner comes trembling before him like another prodigal or Mary Magdalene, he must meet him with joy, rejoicing more over the return of the poor lost lamb who has been found than over the other ninety-nine who need not penance. If the angels in heaven rejoice exceedingly over one sinner doing penance, O, what consolation will it give the priest to behold some poor unfortunate, the slave of intemperance, of impurity, of some other vice coming to him in the tribunal of penance confessing his crimes, sincerely repenting of them and resolving with the help of divine grace "to sin no more!" Will he not take him by the hand and raise him up on his feet and uplifting his arm in absolution pour into his soul the crimson blood that will wash him as white as snow and entitle him to a place in the everlasting mansions? But the good pastor will not wait for the prodigal himself to return, he will go out to find him, he will encourage him to seek repentance, he will not be content with sending his servant, he will go himself and invite poor sinners to the everlasting banquet and compel them to come in that the house of God may be filled.

But, brethren, let the pastor have all the perfections that I have mentioned and he will not be successful unless his zeal be tempered by prudence. Alas! how many by intemperate

* I. Cor. XIII. 1.

zeal have brought destruction upon themselves and many of their people. Broken down and discouraged they fall by the wayside to be the obstacle to the salvation of souls and to bring disgrace and scorn and shame upon that sacred calling whose duties and obligations are higher than those of the angels; for which of them has He made the dispenser of the treasure purchased by His blood?

And, now, my dear brethren, have not the sheep their obligations? "I know mine," says the Saviour, "and mine know me."* You must know your pastor by respect for his sacred office and must know the man through the priest, not the priest through the man. You must remember that grace does not substantially change man's nature, although it assists him in the fulfillment of his obligations when he corresponds with it. You must be obedient to your pastor, you must pray for him, you must strive as far as you are able to render his burden lighter by co-operating with him in his work; for he watches to give an account of your souls. He can do nothing without you as agents as regards the temporal concerns of the church, and very little fruit can be produced by him in your souls and those of your children if you will turn a deaf ear to his instructions, if your hearts remain hard and unsympathetic. The want of success of a pastor is as much due to the people who do not harmonize with him, as it is to the pastor who does not understand his people, or has not the requisite tact to adopt himself to their peculiarities.

O brethren, great are the consolations of a good priest whose people co-operate with him unto the edification of the Church on earth and the sanctification of souls for heaven, and great are the joys of his flock.

His people rise up to bless him, the very earth on which he stands is holy, virtue goes out from him as from his divine Master of old. But great as are the consolations and joys of the good pastor and his sheep on earth, what will they be in Heaven!

On that great day when the chief shepherd shall come in the clouds of Heaven to judge and reward the world in

* John X., 14.

His justice, because the day of mercy has closed, what a glorious scene shall the good pastor accompanied by his flock present to assembled nations! Pastor and people all radiant with the new-born splendors of the resurrection, like unto our Saviour when He was transfigured on the mount, their faces shining as the sun and their garments as white as snow, they shall ascend into Heaven together to enjoy the reward which God has prepared for them that love Him.

Then shall be seen the good pastor with the sheep and lambs of his flock, in renewed youth, gathered around him; there shall be the young men and women whom he has saved from sin and trained in virtue; there shall be the thousands whom he has begotten to the gospel by the regenerating waters of baptism, the thousands whom he has prepared for and fed with the bread of angels in the great Eucharistic banquet; there shall be the penitents whom he has cleansed from sin in the sacrament of reconciliation; there shall be the thousands whose eyes he has closed in death and fortified with the last sacraments of holy Church. All shall be gathered together, though their dust may have been scattered to the four corners of the Earth, and raising up their pastor triumphantly in their loving arms, while all Heaven shall resound with an everlasting welcome as the great Shepherd greets His entire flock in these words: "Come, ye blessed of my Father possess you the kingdom prepared for you from the foundation of the world."*

Then shall both pastor and people behold the God whom they have served face to face and enjoy Him forever; then shall faith have vanished before the vision of the Lord of hosts; then shall hope have been fulfilled by possession and charity, the queen of virtues, shall continue forever to be their bliss during the eternal ages.

May God grant you and me to realize this glorious scene. I have found you a faithful people, and God has blessed us exceedingly. O let us thank God to-night from the bottom of our hearts for the great temporal and spiritual blessings He has poured out upon us, during the almost eight years of my pastorship among you.

* Matt. XXV., 34.

You the permanent congregation and you the summer visitors have co-operated with me lovingly, willingly and generously toward the temporal and spiritual success of the parish. I thank you all from the depths of my heart, each and every one of you, for having made my mission here a success, and, brethren, I cannot say farewell, without expressing my affection and gratitude to those who do not belong to our faith, for the kindness they have shown you and me since I came among you. The best of their affection and appreciation of my labors is the thousands of dollars they have donated to the churches and missions under my charge. I assure them that we are profoundly grateful for their generosity. And I will repeat what I said this morning, that since I came here, I have met so many good people who are not Catholics that I feel I have more reason than ever to respect the conscientious convictions of those who worship at another altar.

Brethren, vilification, calumny, double dealing, misrepresentation and harsh language will not save souls. If we would attract people to see the truth, as it appears to us, then let us understand that actions always speak louder than words. Our light, the light of our virtues must so shine before men that they will know of what spirit we are, and glorify our Father who is in heaven. "Not every one," saith our Lord, "that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven."*

In bidding you farewell, my dearly beloved people, I pray God to bless you. O Lord, bless the sheep and lambs who have been given me by Thee the Great Shepherd, that not one of them may be lost. And that we may all meet in Heaven to enjoy and praise God forever.

* Matt. VII., 21.

THE BLESSING OF BELLS.

DELIVERED IN ST. MARY'S CHURCH, GLOUCESTER, N. J.

November 21st, 1891.



THE BLESSING OF BELLS.

“Ego vox clamantis in deserto; Dirigite viam Domini.”

“I am the voice of one crying in the wilderness; make straight the way of the Lord.”*

You have just participated, my brethren, in a very solemn ceremony, whereby your Bishop has consecrated and set apart this beautiful chime unto the sublime purposes of Catholic worship. To each bell has been given the name of a Saint; for these bells are to be to you henceforth as so many Apostles, so many John the Baptists, raising their voices in the midst of this worldly wilderness of sin, calling you in harmonious but commanding tones to repentance and virtue, and reminding you that salvation is the one thing necessary.

This ceremony is popularly called the Baptism of Bells by reason of its close resemblance to the rites employed in administering holy baptism by which we are regenerated, made a chosen race, the adopted sons of God; but you are aware that it is not a sacrament, and, therefore, the Church, in her correct liturgical language, styles it the Blessing of Bells.

The religious purposes unto which bells are consecrated are briefly summed up in the familiar Latin lines which may be thus rendered into English:

“I call the people.
I assemble the clergy.
I bewail the dead.
I dispel the pestilence,
I grace the festival.
I bemoan the burial.
I abate the lightning.
I announce the Sabbath.
I arouse the slothful,
I dissipate the storms.
I proclaim peace after revenge.”

* John I., 23.

Unbelievers who deery sacred ceremonies and the usages of the Church have feigned to see superstition lurking in the pious belief of the people that the ringing of church bells can chase away disease, or have any influence upon the elements. Did they only take the trouble to read the prayers uttered in the blessing of bells, they would discover that such effects are not expected from these powerless, material instruments, but from the prayers of the Church. She has besought God to grant these favors to the faithful, when in unison with her they shall petition the Most High, as the call goes forth from the eloquent sentinels of the belfry.

I need not allude to the secular uses of bells. It will be sufficient to assure you that the music of the bells has borne an important part in many historical events. Their voices have always been attractive, and touched a tender, responsive chord in the human heart. Hence, the wealth of prose and poetry to be found in the literature of all nations, descriptive of the sentiments excited in the minds by the melodious notes issuing from the moss-covered towers of civilization.

I confess I have little patience with those who, unmindful of the glorious history of bells would dismantle every steeple and tower, and lay rude hands upon their faithful occupants. Of such the words of our great English poet are peculiarly appropriate:

"The man who has no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagies and spoils."

What lover of civil and religious freedom can look unmoved upon OLD INDEPENDENCE BELL, whose tongue proclaimed "liberty throughout all the land to all the inhabitants thereof." Its voice went forth in thunder tones even beyond the broad expanse of waters and sounded in the ears of despots the funeral knell of tyranny.

"There's not a sound, can e'er resound,
In which such raptures dwell.
As in our Independence Bell."

It was not at a very early period in its history that Christianity introduced bells into churches, and consecrated them to religious uses. The primitive Christians could not be summoned to divine worship by any such public signal. During the ages of persecution, our forefathers were obliged to meet secretly; often in the dead of night, and even down in the bowels of the earth. In the catacombs where rested the sainted remains of the martyrs, they assembled to offer up the divine mysteries. Bells began to be generally used in the Eighth Century.

The Church is the protector of the arts. They have come forth from God, and to Him shall they return the first tribute of their praise. Daily does she exclaim in canticle and psalm: "All ye works of the Lord, bless the Lord: praise and exalt Him above all forever."* Therefore does she enlist the arts in the worship of their divine Author. The very relation of creature to Creator suggest this duty. And what more natural? What is Creation but a mirror of the infinite perfections—from the grain of sand on the sea-shore to the brightest seraph that basks in the effulgence of uncreated loveliness! Who, standing upon the shore of the mighty ocean, and looking out upon the vast expanse of waters, or who viewing the tremendous power of the waves when lashed into sublimest action by the fury of the storm, does not feel near to the Omnipotence that calmed the tempest and bade the waves be still.

And if this be true of inanimate nature, what shall we say of man, created to the image and likeness of God! Man endowed with such magnificent natural powers, to which are added the splendors of divine grace, rendering us, in the words of the Apostle, "partakers of the divine nature."† In him, indeed, we find the impress of the author of both nature and grace. Now, man possessed of these perfections must employ them unto the honor and glory of their Creator and source.

* Dan. III., 57.

† II. Pet. I., 4.

It does not suffice to give the Creator a purely spiritual worship. There is demanded the worship of both body and soul, of our entire being. It is man's duty to offer both internal and external worship. This is clear from the very instincts of nature; for he who feels deeply any emotion—be it fear, admiration, faith, hope, love, manifests it by external signs, and to stir up these sentiments in his soul he must summon to his aid sensible things.

From the visible, St. Paul declares, we come to the knowledge of the invisible, and it is evident that, in the very same manner, does external worship show forth most vividly the internal belief and religious feelings of the soul. No wonder then that the ages of faith gave birth to so many marvelous productions of religious art. The belfrys found scattered over Europe, the majestic Gothic cathedrals whose tall, tapering spires seem to reach up and touch the heavens, whose expansive arches and graceful columns reveal some new beauty at every visit, bear in every line the likeness of the firm faith, the tender, passionate piety that planned and erected them to the worship of the Almighty.

Yes, Catholic worship has fostered every art under heaven, inspired architects, painters, sculptors and musicians. Their works portray the spirit that guided chisel and brush, and formed their wonderful musical compositions. It is natural that we should partake of their feelings, when we see or hear the magnificent productions of their genius.

Stand before the "Last Judgment" by Michael Angelo and you realize, as never before, the solemnity of the scene, and the importance of preparing to render an account of the whole tenor of this mortal life, on that day when the powers of Heaven shall be moved, and the irrevocable sentence passed upon assembled multitudes by the Supreme Judge.

Look up at Raphael's "Transfiguration" and you are transported to Mount Thabor, you behold Jesus raised between earth and heaven, His face shining as the sun and his garments white as snow; enraptured by the scene you exclaim with the Apostles, "Lord, it is good for us to be here."*

* Matt. XVII. 4.

By a superhuman skill the painter has repeated the miracle on canvas, and you realize, as vividly as it is possible here below, the transcendent beauty of the glorified elect.

View the pictures of the Madonna by the great masters—the lineaments of the Virgin-Mother reflect every matronly and maidenly virtue. Divinity itself beams down upon you from the countenance of the Infant Saviour. Can you help being moved to noble deeds, to the love of the good, the pure and the beautiful!

What shall I say of sculpture? Look around our churches, every niche speaks of the heroes of Christianity who have gone forth and conquered nations to the faith of Christ. In perils by land, and sea, yet ever, undaunted by danger, sacrificing life itself to gain souls. Behold how their lives mirror forth every virtue! Their deeds give courage, impel one to battle perseveringly for the eternal crown.

Listen to the majestic liturgy of the Church, interpreted in music by the great composers! Harken to the joyous notes of the "*Gloria in Excelsis*," the impressive, solemn tones of the "*Incarnatus*," the magnificent Prefaces of the Mass, the Hymns, "*Lauda Sion*," the "*Dies Irae*," the grand "*Te Deum*," and your soul is flooded with eloquent harmony. The whole man becomes transformed under the mighty influence of the sacred chants, and whether they bear a message of joy or sadness, you participate in the sentiments of both words and music. In all this, what has the Church done but to take man with his natural characteristics, elevate him by divine grace and develop, along the lines leading up to his supernatural destiny, every faculty of his soul and body. Thus has holy Mother Church carried out in practice the idea that all creation must assist man to attain everlasting happiness.

Keeping this idea of the Church in mind, we are not surprised to learn that it is to her we owe the noblest of musical instruments, the organ. How grand and marvelous its tones! Stand before its forest of pipes, listen how it touches every chord of the soul; how it speaks every tongue, runs through

the whole gamut and scale of the emotions, from the highest joy to the deepest sorrow! God's Church has filled hill and dale, mountain and forest, villages and great cities, with the indescribable harmonics that move ten thousand hearts to gladness and to tears.

Rejoice, then, Brethren, at the part you have taken in fulfilling these conceptions of the Church. For it is your generosity that has enabled your pastor to procure this beautiful chime which shall continue, Sunday after Sunday, and festival after festival, to remind you of the functions of Catholic worship.

At the sound of the bells you will bring your babes to the baptismal font, the waters of regeneration will be poured out upon them and cleanse them from every stain; they shall become as pure as the angelic hosts. Then shall ring out a joyous peal; for it is the birthday of a citizen of the Church and an heir of Heaven. And when young hearts are joined together before the altar in the bonds of holy Christian wedlock; when they have received the grace which shall render them faithful to each other in all the exigencies of life, the joyous tidings shall be proclaimed by "The merry wedding bells."

Morning, noon and night shall the bells sound "*The Angelus*:"

"The angel of the Lord declared unto Mary; and she conceived of the Holy Ghost." Mary's reply. "Behold the handmaid of the Lord, be it done to me according to thy word." Then you will contemplate the great mystery of the Incarnation in the concluding words: "And the Word was made flesh, and dwelt among us."*

Strange, indeed, it is that this beautiful prayer is said by the faithful, and "*The Angelus*" rung out from a thousand Catholic church steeples throughout the land, yet, when the great picture, "*The Angelus*," was on exhibition in this country, very few outside the Church had the slightest conception of its meaning. Sad days, indeed, are these! Need we wonder that the doctrines of our holy religion are mis-

* John I., 14.

understood, not inquired into—the great central doctrine of Christianity, the incarnation, fast losing its hold on men. Were it not that the Church continually holds aloft the torch of faith, men would long ago have lapsed into paganism, and, I might say, savagery.

As the festivals come round—Easter, Pentecost, Christmas, and the rest—O, what triumphant notes shall be heard from the belfry! On Christmas as you hasten to early Mass with your little ones gathered around you, their young hearts overflowing with gladness, will you not feel like calling out—

“Peal on, O Christmas bells, peal loud and deep.
Ring out a merry Christmas chime,
Till darkened eyes forbear to weep
And hard hearts glow with love divine.”

At that most solemn moment of the Mass, when the Divine Victim is offered to His eternal Father for the sins of men, the Whole congregation hushed into stillness, wrapped in fervent adoration, you will hear the sweet notes of the tiny silver bell of the sanctuary taken up in solemn tones by the giants of the belfry, and youth and old age will bow to the earth, while the great Mediator between God and men beseeches his Father to bestow upon His Children pardon and benediction.

When the shadows of death are gathering around your couch, when the priest has prepared your soul, by the consolations of religion, to wend its flight into eternity; when you will stand on the threshold of Heaven, the deep tolling of the bell shall count your mortal years, and remind your brethren, on earth, to beg eternal rest and peace for your soul.

In days to come some of you, younger members of the congregation will, no doubt, visit the Old World, and, in one of the great cities of Europe, studded with temples of Catholic worship, you will hear the bells ushering in some glorious festival. Then will you feel that nothing in this world can be more gladdening, more soul-stirring than that tumult of sound, that orchestra of a thousand belfrys, that symphony bursting forth in ten thousand brazen tones, modified by

the ceaseless hum of the city; and amidst all this music your mind will instinctively revert to your own church and belfry, and your souls will be filled with the thought that inspired a Catholic priest to pen these beautiful lines:

“With sweet affection
 And recollection
 I often think of
 Those Shandon bells,
 Whose sounds so wild would,
 In the days of childhood,
 Fling round my cradle
 Their magic spells.
 On this I ponder
 Where'er I wander.
 And thus grow fonder,
 Sweet Cork. of thee;
 With thy bells of Shandon,
 That sound so grand on
 The pleasant waters
 Of the river Lee.

I've heard the bells chiming
 Full many a clime in,
 Tolling sublime in
 Cathedral shrine,
 While at a glib rate
 Brass tongues would vibrate—
 But all their music
 Spoke naught like thine;
 For memory dwelling
 On each proud swelling
 Of the belfry knelling
 Its bold notes free,
 Made the bells of Shandon
 Sound far more grand on
 The pleasant waters
 Of the river Lee.

I've heard bells tolling
 Old “Adrian's Mole” in,
 Their thunder rolling
 From the Vatican.
 And cymbals glorious
 Swinging uproarious
 In the gorgeous turrets
 Of Notre Dame;
 But thy sounds were sweeter
 Than the dome of Peter

Flings o'er the Tiber,
Pealing solemnly—
O! the bells of Shandon
Sound far more grand on
The pleasant waters
Of the river Lee.

There's a bell in Moscow
While on tower and kiosk O!
In Saint Sophia
The Turkman gets,
And loud in air
Calls men to prayer
From the tapering summit
Of tall minarets.
Such empty phantom
I freely grant them;
But there's an anthem
More dear to me,
'Tis the bells of Shandon,
That sound so grand on
The pleasant waters
Of the river Lee."

Let the music of these bells move you to sentiments of religion and piety; let them be to you heralds of salvation! May their sounds attune your hearts and souls to full accord with the sweet harmonies springing from divine faith, divine hope, heavenly charity, that you may be found worthy to participate in the blessed music of Heaven with the thousands upon thousands of holy souls who with the angelic choirs incessantly sing the praises of the Most High, saying "benediction and honor and glory and power, forever and ever. Amen."*

* Apoc. V., 13.

OUR COUNTRY'S DEFENDERS.

DELIVERED IN ST. MARY'S CATHEDRAL, TRENTON, BEFORE
THE MEMBERS OF THE GRAND ARMY OF THE REPUBLIC.

Sunday, May 29th, 1892.

OUR COUNTRY'S DEFENDERS.

Text: "Let us now praise men of renown, and our fathers in their generation."*

St. Mary's Congregation extends you, Soldiers of the Grand Army of the Republic, a generous welcome. Your desire to hear a discourse from this pulpit is a proof of the good-will existing between the members of your organization. You have stood together on the field of battle, in the hour of your country's peril; your blood commingled in the sacred struggle for the salvation of the Union; and the same spirit that moved you to the performance of the patriot's duty unites you in the bonds of fraternal affection and mutual sympathy.

It was in the strength, born of unity and harmony, that you conquered, that you bore aloft, amid the smoke of battle, the ensign of freedom to glorious victory, and it is by cherishing these qualities that the great principles, productive of the blessings we enjoy, are to be preserved and perpetuated.

You will visit the tombs of your departed comrades, and, while you are decorating them with the symbols of affection, the hearts of millions, beating in unison with yours, will proclaim that the names and the deeds of the heroic dead are worthy of everlasting remembrance.

And what more natural? Love for our country's defenders is one of the noblest traits of human nature. Dr. Johnson has feelingly alluded to this sentiment, when he declared: "That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." Yes, the generation whose heart does not glow with honest pride at the recollection of those who have sacrificed life itself in defense of home and country, deserves to be blotted from the annals of mankind. All honor, then, to liberty's defenders, living and dead! The nation can never repay their labors. Every

* Eccl. XLIV., 1.

inhabitant of the land, down to remotest posterity, has become their debtor.

Animated by these sentiments this congregation, whose Cathedral is built upon soil sanctified by the blood of revolutionary patriots, took a lively interest in the erection of yonder monument commemorating the battle of Trenton; and it will as readily contribute towards the memory of the heroes who rushed to arms when the roar of the first gun at Fort Sumter swept o'er the land, announcing to every loyal heart that the Union was in danger.

America has taught the nations a sublime and salutary lesson; for while we have known how to conquer, to preserve the flag from dishonor, we have also known when to furl that victorious standard; how to bury the sword, to spike the cannon, to dismantle the monitor, at the approach of peace. No higher example of magnanimity, in the moment of victory, has ever been presented to the world than the surrender of the sword of the Confederacy by the heroic Lee, and its acceptance by the immortal Grant. And more—the spirit of the great leaders was contagious. North and South now clasp hands in thanking the God of battles that the struggle is over, that we are again brothers in our aspirations for the stability of the Union, and the prosperity of our common country.

Now that the Union has been preserved “one and indivisible,” we are resolved that America shall continue her triumphal march among the nations of the Earth. It is, therefore, of the highest importance to consider how the blessings in which we rejoice shall be handed down, not diminished, but increased, as a precious legacy to our posterity.

Well, gentlemen, we are a Christian people. We are followers of that Saviour who declared: “You shall know the truth, and the truth shall make you free.”* What truth? Religions, intellectual, moral truth. Food for the understanding; food for the will. We shall know the true and embrace the good. Thus shall we secure the blessings of freedom. We, also, profess that all power is from God, that we are responsible to Him for the use of power; for we are a

* John VIII., 32.

government "of the people, by the people, for the people." The very nature of our government demands that the individual be intelligent and virtuous, that the family possess these characteristics, because they are required in that aggregation of families, the nation. This is but another way of stating the old maxim that republics are founded and perpetuated by intelligence and virtue. Education is an essential factor in the life of a republic. And all true education embraces the development of the whole man: his physical, intellectual and moral nature. If the body alone be developed, you have a strong, but ignorant man. If the intellect only, you have a learned, a "smart man;" but if all the powers be trained and expanded in due proportion, you have a healthy, intelligent, and good man. These are the men and women demanded by America.

A generation, in which the intellectual faculties alone have been developed to the neglect of the moral powers, will be an injury to our country. The education of the heart, the implanting of the seeds of virtue, must go hand in hand with intellectual training. The truths of faith, the commandments of God must be firmly grounded in the young. The atmosphere of the home and the school must be religious, and never cease to be religious, else the result will inevitably be a nation without fear of God, a nation whose citizens are without the requisite supernatural helps for the observance of the moral law. The consequences of neglect of this duty will be deplorable; for we shall propagate a race upholding errors destructive of society itself; men giving full rein to the conceits of their unbalanced brains, and the cravings of their rebellious passions.

This is no idle fancy, gentlemen. Learned foreigners who have studied the genius of our institutions declare these truths in unmistakable language.

Among the special virtues which are peculiarly necessary to a republic, are *purity, temperance, justice*. For the present, allow me to draw your attention to matrimonial purity, on which the very foundations of society rest. We must uproot by every lawful means the false and degrading idea that

marriage is a mere natural agreement which can be broken at will by the contracting parties. We must advance even beyond the idea that it is merely a holy thing, until we grasp and profess the full truth—that it is a sacrament of the New Law, that its nature and properties have been formed by the eternal God Himself, that whosoever take the marriage state upon themselves, take it, as far as in them lies, with its heaven-born nature and properties.

When young hearts vow before God's altar to be faithful to each other, they are not merely reciting a part, but most solemnly promising fidelity for life in accordance with the declaration of the great Creator: "Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder."* They must feel that though time, adversity, disease may wrinkle their brows, whiten their locks and pluck the roses from the maiden's cheek, yet the love of husband and wife must by God's grace, grow stronger and more fervent as the years roll on; that having climbed the hill of time together, mutually supporting each other in the cares and responsibilities of life, death alone can rend the matrimonial bond asunder. The wife must be ever the husband's honored spouse, the queen of his heart and of his home. No earthly power shall dare part the sacred bond which unites him to the sharer of his joys and sorrows.

Besides, we must be a temperate people—not only because we must be a virtuous people, but because we must be an intelligent people. Intemperance drags a man down from his high position of a rational being to the level of the brute. While he is in the power of the demon of drunkenness, the image and likeness of the Creator unto which he was created are scarcely perceptible. Intemperance clouds the understanding and weakens the will. It brings in its train a long line of evils which are diametrically opposed to the safety and prosperity of our institutions.

America likewise demands a justice-loving people, an honest people. We must be upright in the discharge of private and public obligations. It is injustice that arrays

* Matt. XIX., 6.

the masses against the classes—labor against capital. Fair dealing must be reciprocal. A fair, honest price, for a fair, honest day's labor must be our motto. The dealings of both employer and employee must be regulated by God's laws.

Finally, the ballot, the remedy always at hand for the evils which, from time to time, manifest themselves in the body politic, must be kept pure. The corruption of this great antidote to the poison creeping into our system of government betokens the most serious disasters. The ballot is the safe-guard of our freedom. No profane hand must dare paralyze its influence for good; for destruction of its purity and freedom means national suicide.

Gentlemen, among the great lessons which the Catholic Church preaches to her children are: education of the intellect, education of the heart; purity and temperance in the individual and in the nation; honesty, justice in every condition of life. They are confirmed by the experience of centuries, and are entitled to your serious consideration. Her voice deserves to be heard; for she came to this land with the great sailor who crossed the trackless main and discovered this continent. She was with him when he planted the cross of Christ for the first time on the virgin soil of the New World. She was present and her sons assisting when the foundations of our liberty were laid. Your forefathers and ours shed their blood, shoulder to shoulder, in the great struggle against British oppression. Listen how the immortal Washington alluded to their labors: "I hope ever to see America amongst 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." She blessed the banners which her sons brought back covered with glory from Southern battle fields; her Sisters, consecrated virgins, became mothers to the "boys in blue" when racked with pain in army hospitals.

She is the Church of the learned and the unlearned, the poor and the wretched, the rich and the powerful. She has raised her voice against the injustice of crowned tyrants; she has silenced the demagogue leading the people astray; she has anathematized anarchy and the absurd theories of social reformers. Even to-day we hear the clarion tones of her august Pontiff Leo, declaring the reciprocal rights of capital and labor; protecting the weak against the strong, and sending a blessing to glorious America in this her Columbian year; hailing her as the wisest of Republics, and praying that God may bless our free institutions, founded on reason and morality—the liberty and happiness of her citizens.

EULOGY.

DELIVERED AT THE INVESTITURE OF MONSIGNOR THOMAS R.
MORAN, ST. PAUL'S CHURCH, PRINCETON, N. J.

December 27th, 1892.

EULOGY AT MGR. MORAN'S INVESTITURE.

A wise man shall inherit honor among his people, and his name shall live forever.*

Rt. Rev. Bishop, Very Rev. Monsignor, Rev. Fathers and beloved Christians :

The wise man spoken of in my text is not the man gifted with mere worldly wisdom ; but the man, who being learned in the knowledge and the law of God, makes his life the reflex of his wisdom, so that by word and deed he edifies his brethren and glorifies the great Giver of every perfect gift. Thus does the wise man inherit honor among his people ; thus does his name live forever in the great book of divine remembrance. Such a man have we assembled to honor—a priest, who, after a quarter of a century's labor among his people, has merited that the Rt. Rev. Bishop of the diocese should request the Holy Father to bestow upon him these purple garments as a sign of his exalted character, and as a mark of apostolic esteem and consideration. By this act the Father of the faithful has honored us all ; bishop, priests and people. We are all partakers of your joy, my Brethren, on this solemn occasion.

It is unnecessary now to speak of your pastor's priestly virtues, which have been borne to the Eternal city and into the very halls of the Vatican itself. Zeal, energy and self-sacrifice have characterized his entire sacerdotal life. Under his administration this parish has become one of the most important in the diocese. Religion and education have been built up—not, indeed, without many trials, but always with the certainty of success, because his untiring trust in God commanded the confidence and the generous assistance of the congregation.

We are all witnesses of how he employed the spiritual powers of the priesthood, and of the abundant fruit produced

* Eccl. XXXVII., 29.

by his ministrations. It is the office of the priest to regenerate souls by the sacrament of baptism, to be the spiritual father of many children. And how many he has led to the baptismal font, poured out upon them the saving waters, and made them heirs of Heaven, and brethren of Jesus Christ!

It is the office of the priest to be the spiritual physician of his people. And how often have repentant sinners come to him in the sacred tribunal of penance, knelt down by his side, and confessed their sins in the bitterness of their sorrow; and with what fatherly tenderness has he healed their spiritual wounds, and washed their souls as white as snow in the blood of the Lamb!

It is the office of the priest to be the teacher of his people. He is the ambassador of Christ, offering salvation to men. And in preaching the word of God, how great has been his labor. You yourselves are witnesses that divine grace has gone forth from his lips, taken root in many hearts, and brought forth fruit a hundred-fold.

It is the office of the Christian priest to offer the sacrifice of the new law, the body and blood of the Saviour for the application of the merits, purchased on Calvary, to their souls. And, let me ask you, how very seldom, in the many years of his priesthood, have you failed to behold your pastor standing at the altar of God, and celebrating the tremendous mysteries for the benefit of the living and the dead? In preparing the little ones for confirmation, in breaking unto young and old the bread of life what happiness he experienced!

Memory brings me back to the days of my boyhood—to the time when churches were few and far between. In those days, if sickness visited our homes, many a long journey had to be undertaken before the priest was at the bedside to administer the last rites of Holy Church. I remember what consolation was experienced when Father Moran entered the door—every one felt that his very presence was a blessing.

Brethren, those dear ones, who have gone before us, whom he assisted in their last moments, whom he signed with the

sign of the cross, whom he anointed with the sacred oil, whose eyes he closed in peace, are witnesses of this scene, and are praying God to grant him length of days, and to crown his life with glory and honor.

What a blessing to a parish, to a diocese, to the Church are the lives of such priests! By word and example they bring souls to Christ. Their labors, assisted by a devoted laity, cover the land with churches, schools and charitable institutions. In our youthful country they are the pioneers preparing the way for the bride of Christ, as she descends through the ages, bearing the blessings of Christianity and civilization; attracted by her progress, men are led to consider and embrace her teachings, while they exclaim with St. Augustine: "Too late have I known thee; too late have I loved thee, O Beauty, ever ancient and ever new!"

To the labors of such priests, under the guidance of our beloved Bishop, is the prosperity of this diocese due. Under his administration how the churches and schools have multiplied! How the faith, long dormant in many minds, has been awakened! How the sheep who had gone astray have been converted to the true Shepherd of their souls! God has, indeed, blessed us most abundantly.

Nor, brethren, do we alone possess these consolations. We are merely participants in the progress characteristic of the Church throughout the length and breadth of the United States. And what a marvelous progress it has been! When the first Bishop in the United States was appointed, he had under his jurisdiction a handful of priests, and, a few thousand of the laity. Now, we number a Cardinal, many Archbishops, Bishops, and thousands of priests, ministering to several millions of a laity unsurpassed in loyalty, virtue and generosity within the wide domain of the Catholic Church.

The finger of God is certainly manifest in our growth and prosperity. The foundations of the Church in America are now firmly laid, and what a glorious promise they afford of the magnificent and towering edifice of the future.

The work of God was manifested in the gathering of the nations together through the instrumentality of imperial

Rome for the coming of the Saviour, and the preaching of the Gospel by the Apostles. The fullness of time arrived, and the heavens opened, the eternal Son of God descended, assumed our human nature, becoming like ourselves in all things except sin, founded his Church, and commissioned His Apostles to preach the Gospel. In a few centuries Old Pagan Rome was subjected to the sweet yoke of Christ, and on the ruins of Paganism there arose eternal Christian Rome. The cross, once the sign of ignominy and degradation, was exalted even to the clouds of heaven itself, and graced the proud diadems of the Cæsars. In the incursions of the barbarians from the north, spreading themselves over the fertile plains of Europe, a chaotic mass of humanity was moulded into the great modern nations of Europe by the courageous missionaries of the Christian Church.

I see His work through the Church, in the discovery of America, just before the mighty intellectual, moral and religious upheaval of the sixteenth century. I see a new world bestowed upon the Church in compensation for her losses in Europe. As if in anticipation of her sorrows, the Almighty raises up, in the fifteenth century, one of the greatest men known to the annals of fame, inspires him with the desire to rescue the holy sepulchre and gain souls for Christ. These ideas take complete possession of his soul and give him no rest until they are realized. I scan the historical horizon and I see there great figures—prominent above all the rest, a Catholic sailor; a Catholic queen and Catholic priests, all uniting for the discovery of America. A sublime, historic group, symbolic of the divine gifts of faith, hope and charity, bestowed upon the Western world.

Besides, the voyage was undertaken and accomplished under the auspices of religion. Columbus and his companions prepared to cross the trackless and unknown ocean by the reception of the sacraments, and the blessing of Heaven. As they journeyed on, in their three frail vessels, the vesper hymn of the Virgin rung out o'er the Atlantic's foamy billows:

“Bright Mother of our Maker, hail!
Thou Virgin ever blest,
The ocean's star by which we sail,
And gain the port of rest.”

The first act of Columbus on landing was to plant the cross, the standard of Christianity and civilization, on these shores.

Moreover, Catholicity and the Republic were founded and grew up together. The father of the American Church and the father of his country were born about the same time; the one in Maryland, the other in Virginia. John Carroll laid the first foundation stones of our religion. George Washington led our armies to glorious victory and founded the Union. Carroll was made our first Bishop in the very same year that Washington was elected our first President. Carroll was a most ardent patriot, and a churchman whose ability and virtue would have adorned any age. Washington was a lover of religion, one of the foremost figures in all the centuries—a man hailed by his grateful country as “First in war, first in peace, and first in the hearts of his countrymen.”

In this Columbian year we proudly point to the fact that from the very beginning of our liberties up to the present hour, we have been the equals of our fellow-citizens in patriotism, prizing America above every other land beneath the sun, and their superiors in the possession of the great gift of divine supernatural faith.

And just as I perceive the two great figures of John Carroll and George Washington laying the foundations of the Church and of civil liberty, so in the future I recognize the genius of Christianity and magnificent Columbia under God shaping and building up our national and religious life.

Yes, the finger of God is apparent in this great work. The struggles of the past have rendered such scenes as you witness to-day possible. Let us be profoundly grateful to the Almighty for his blessings and honor the wise men, churchmen and laymen, who, by their lives and labors have been co-operators in the accomplishment of the wonderful designs of Providence. We owe them an inestimable debt of grati-

tude. They have not labored for time, but for eternity, and their deeds are imperishable.

In the name, therefore, of the clergy of the diocese of Trenton, I congratulate you, venerable Monsignor, and this congregation upon the honor which has been conferred upon you. I thank the Holy Father for this mark of his affection, and I pray that it may be an earnest of the benediction awaiting you in the everlasting kingdom of the saints.

ST. AGNES.

DELIVERED IN ST. AGNES' CHURCH, NEW YORK CITY.

January 27th, 1895.

ST. AGNES.

“For whatsoever is born of God, overcometh the world; and this is the victory which overcometh the world, our faith.”*

We have assembled, my Brethren, to honor a saint whose memory has been celebrated throughout the world for over fifteen centuries. St. Agnes is one of the multitude of every rank and condition of life that, during the first three centuries of the Church, died in testimony of the faith of Christ. In an age of moral corruption, she selected Christ for her spouse and preferred death to the desertion of the Cross.

Would we know the condition of the world in those days we need only consult history. Rome was the mistress of the world. Her armies had subdued the nations. That nation was steeped in idolatry and vice. There was no crime too abominable or degrading to be deified and made an act of religion. The gentiles were devoted to a worship which ministered to the vilest cravings of corrupt human nature. Luxury knew no bounds. Tyranny was exercised without control over wives, children and an innumerable multitude of slaves.

The husband could cast aside his wife, the mother of his children, for the most trivial cause. The father exercised a despotic power over his children, and the master held in his hands the lives of his slaves. This false religion was so closely interwoven with the interests of the state that the downfall of one was the destruction of the other.

Upon this citadel of idolatry and impurity, the Apostles and their successors, in the strength of their divine commission to preach the gospel to every creature, waged war. They relied not upon their own power, for they were poor, weak men. Their trust was in the omnipotence of God; Christ had promised to co-operate with them all days to the consummation of the world. With superhuman courage they at-

* I. John V., 4.

tacked the colossal fabric of superstition. They announced to all their saving message. Their voices were heard in the palaces of the great and the hovels of the lowly. They confirmed their teaching by miracles, millions believed and enrolled themselves as soldiers of the cross.

The Roman Empire was terrified at the rapid progress made by Christianity. The conflict to the death between Christianity and the powers of darkness stirred the nation to its foundations. The rulers recognized that both paganism and the state were in danger, and the whole power of Rome was employed to obliterate the very name, Christian.

The Christians were outlawed; they were torn in pieces by wild beasts; they were cast into the flames; they were beheaded; rivers, valleys, mountains, plains were crimsoned with their blood. Three centuries were devoted to their extermination. The historians assure us that over five millions poured out their blood for Christ. In Rome alone two and a half millions were slain. There may still be seen, in the eternal city, the Coliseum, a huge and towering edifice. It has withstood the ravages of barbarians and the storms of many centuries. It remains a grand but melancholy monument of man's inhumanity to man. Every stone within its massive walls; every grain of sand which they enclose has been consecrated by the blood of martyred heroes and heroines.

It tells of the downfall of paganism and the triumph of Christianity. In the last years of these terrible persecutions, such as the world had never before witnessed, lived Agnes. She was only thirteen years of age, but the saving waters of baptism had regenerated her, and she was born of God. To be born of God is to be filled with divine grace, made an heir of Heaven. She had heard the words of divine wisdom and so enraptured was she with her Redeemer, that she chose Him for her spouse, forsaking every earthly love. She was young, of high rank, abundant wealth and dazzling beauty. Many were the noble youths who became suitors for her hand, but she refused them all, and exclaimed: "I am wedded to the Lord of angels, I will keep my troth with

Him." Hearing this resolution, those who before had been her lovers became enemies, and knowing that her vow was the result of her faith in Christianity, it was resolved to compel her to desert her heavenly Spouse. She was accused of being a Christian; she was urged to offer sacrifice to the gods, and when she refused, a more shameful revenge was determined upon. But, an angel stood by her, the brightness of Heaven shone round about her, and she was preserved from infamy. She was cast into the flames; she remained uninjured, because the Lord "was her helper" and in Him she "put her trust."* Her death had, however, been decreed, and the cruel executioner with trembling hand struck off the head of the virgin of Christ. With the swiftness of the lightning's flash did her pure soul hasten to her beloved.

She was "faithful until death," and "he gave her the crown of life."†

Thus did Agnes enter into the glorious ranks of the saints of God, the martyrs, the virgins, the confessors, who conquered the world, whose faith gave them the supernatural courage to suffer all things for Christ, and to generate faith in the minds of millions of their brethren. No wonder that Tertullian could address the pagans and say: "We are of yesterday, and yet we fill your cities, your forts, your islands, your colonies, your assemblies, your camps; the Emperor's palace, the forum, the senate; we leave you nothing but your temples." "The blood of the Christians is the seed of Christianity."

It was in this fertile soil, the result of three centuries of cultivation, that the beautiful flowers of Christianity were planted and brought to perfection; and pre-eminent among them all for youth, beauty, faith and virginal purity, bloomed this sweet maiden of primitive Christianity, the patroness of this church.

These are thy heroes and heroines, O glorious Church of the living and true God: "These are they who are come out

* Ps. XVII., 3.

† Apoc. II., 10.

of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.”*

The world also has its heroes. It points to them with pride. It has inscribed their names and deeds on the pages of history; erected monuments in their honor; renowned paintings keep vivid their memories. And yet, were they men of genius? An Augustine and a Thomas were their equals. Were they eloquent? A Chrysostom and an Ambrose are their peers. Did they found empires and subdue nations? The saints of God overcame not one nation or one tribe, but the world; they founded in their blood the Church of God, which shall exist unconquered and unconquerable when the name and fame of the world's champions shall be consigned to oblivion, or read only in the ruins left by the ravages of war and of time.

The world's heroes gained a transient victory over men with the resources of material wealth and power, and received from them a brief external homage and obedience. The heroes of the Church amid Arctic snows and ice, on the burning sands of the equator, in the remotest corners of the globe, subdued the minds and the hearts of men, and brought them willingly into subjection to the sweet yoke of Christ.

The heroes of the world were often domineered over by their passions and their vices, and amid the wreck of all their undertakings and dearest hopes, died in misery and despair, outcasts from that world for which they had bartered their conscience and their God. The soldiers of the cross overcame their own souls, their vicious propensities, and gained an everlasting kingdom.

O sublime conquest of faith! “This is the victory which overcometh the world, our faith.”† Does the Church then not act wisely when she perpetuates the memory of her brave sons and daughters; immortalizes their deeds in her solemn liturgy; celebrates the days when they departed this life to receive the reward of their labors, an incorruptible crown; places their statues in her temples; portrays on canvas their

* Apoc. VII., 14.

† I. John V., 4.

superhuman exploits, and invites us to imitate their bright examples!

Be assured, brethren, that in this age of ours there is great need of reading and studying the lives of the saints that we may be encouraged to lead lives worthy of Christians.

Active, practical Christianity as illustrated by the Saints is very necessary in our times. Evil-minded men, hating the restraints which Christianity places upon the corruption of the human mind and heart, profess a refined paganism more deceptive and deadly than that of the ancients: for the worship of the gods they have substituted the worship of self, and ignore the sublime examples of virtue characteristic of the followers of Christ.

This refined paganism has made great progress during the past fifty years. Where now is the veneration for the Bible, as the revealed word of God? Where now is that belief in the tenets of this or that form of Protestantism which you and I witnessed in our youth. How many now glory in belonging to the Church at all, and consider it a sign of their liberality and strength of mind that they live according to their whims and caprices! How many declare that religion is only a question of early training, environment, taste and opinion! A new form of paganism indeed, but still essentially paganism which taught: "eat, drink and be merry"—this is all man.

Not so did the Apostle speak when pointing to this mortal body of ours, he declared its heavenly destiny; this body which "is sown in weakness shall rise in power. It is sown a natural body, it shall rise a spiritual body. For this corruptible must put on incorruption; and this mortal must put on immortality."*

These are thy doctrines, O Church of the ages! For thee the martyrs died; for thee they braved torture and death. Man was made for Heaven, and the world was made for man. The salvation of our immortal souls is our highest duty. "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange

* I. Cor. XV., 43, 44, 53.

shall a man give for his soul?"* Without faith in Christ's doctrines we cannot save our souls; the keeping of the Commandments is also required. "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven."†

The Church still continues to wage war on all uncleanness in thought, word and deed. She teaches purity to the young and the old, to the single and the married. She is the protectress of the family; the unflinching defender of the marriage tie, the sanctity of home, the purity of the individual and society. She declares that when a man has vowed fidelity to his spouse, no power on earth shall be able to break that bond.

Yes, these are thy teachings, O Spouse of Christ; they have withstood the pride of men, and the vicissitudes of time; they are imperishable because they are divine.

Saintly Agnes, thou fairest flower of primitive Christianity, thou lily of faith and virginal purity, pray for us to God that we may have the grace to imitate thy example, and to be obedient children of the Church, "the pillar and ground of the truth."‡

* Matt. XVI., 26.

† Matt. VII., 21.

‡ I. Tim. III., 15.

ADDRESS.

DELIVERED IN TRENTON, AT THE BANQUET OF THE
ANCIENT ORDER OF HIBERNIANS.

St. Patrick's Day, 1896.

ADDRESS.

Mr. Chairman and Gentlemen:

Centuries ago St. Patrick planted deep in the soil of Ireland the seeds of faith which, immediately springing up, brought forth fruit a hundred, nay a thousand fold; for, within a few generations, Ireland deserved the beautiful title: "Isle of Saints and Scholars."

The blessings of religion and science which the Irish so highly prized they generously shared with other nations. The traveller through Europe meets everywhere the graves of bishops, priests and men of science, who gave up their lives, far from home and country, while disseminating human and divine knowledge among the nations.

Passing over their labors in Scotland, England, Wales and famed Iona, we find that their evangelical and educational labors extended over France, Germany, Italy and even to distant Iceland.

In modern times, although deprived of liberty, the green flag humbled, and the national spirit depressed, great have been the deeds of Irishmen on the Continent of Europe. Incredible as it may seem, nearly half a million of Irish soldiers shed their blood in the cause of France. Among them and their descendants being men who attained the highest honors in the cabinet and in the army. Yes, the noble deeds of Irish churchmen, statesmen, and warriors form a precious portion of the history of Germany, France, Italy and Spain. By the banks of lordly rivers, at the foot of gigantic mountains, on the slope of vine-clad hills, in the fertile valleys; 'neath the shade of village altar and dome of towering cathedral their ashes rest, while, in the chants of the Church and the literature of the people, the memory of their sainted and heroic deeds remains as green as the meadows of their own island home. Even England, our traditional foe, is largely indebted to the Irish for her

strength and prosperity, and there is not an English-speaking nation to which they have not brought St. Patrick's faith, and in which it is not preserved by their children.

Notwithstanding the defects of the Irish character, which we ourselves are the very first to acknowledge and to deplore, it is a proud thing that we are able to look back through the centuries, and defy the genius of History, as she turns over the world's annals, to point out the hour when the sons and daughters of Erin, either at home or abroad, ever proved false to the precious trust, committed to them when the Almighty bestowed upon their forefathers divine faith from the lips of our glorious Apostle. In this Western World, back in the twilight of legend, we find traces of Irish footsteps. At some future day history may verify deeds now obscure, and the voyage of Saint Brendan to our shores may yet be proved a reality.

It has been affirmed, and not without evidence, that an Irish sailor, Patrick Ayres, belonged to the crew of Columbus, and no one will doubt that, with the natural impetuosity of his race, he was the very first European to place his foot on the soil of the New World. It is certain that among the missionaries who sailed with Columbus on his second voyage, there was a certain Father Bernard Boyle, who came as Vicar-Apostolic.

At all events, Irishmen have been in the country since the very first days of its colonization. It is difficult to arrive at accuracy, owing to the want of statistics, but it has been estimated that, since the establishment of the colonies, within the territory occupied by the nation, nearly four millions of Irish immigrants have landed on our shores. Taking into consideration the fecundity of Irish mothers, this is conclusive evidence that the population of the country is by no means what is mis-called Anglo-Saxon; it is very largely formed of the strong, active, hardy, generous blood of the Celt. In truth, there are not more than six or eight millions of people in the United States, who can lay claim to what is frequently designated as Anglo-Saxon blood.

The number of Irish soldiers in the revolutionary war gives us some idea of the number of Irishmen and their descendants within the original thirteen colonies. George Washington Parke Custis, the adopted son of the "Father of His Country," tells us in his "*Personal Recollections*," that Ireland up to the coming of the French, had furnished soldiers to the revolution in the ratio of one hundred to one of that of any other nationality, and that they were "distinguished in every action of the war." When Joseph Galloway, who had been a delegate to the Continental Congress, but abandoned the cause of the patriots, was examined before a committee of the House of Commons (June 16, 1779), he declared that in the revolutionary army "there was scarcely one-fourth native Americans, *about one-half Irish*, the other fourth English and Scotch." Irish names are prominent in every engagement; when they are not found in the ranks, they are assisting in some other capacity. Witness Patrick Colvin, who ferried over some of Washington's soldiers to Morrisville, Pa., after the battle of Trenton; probably for this and other services, when Washington passed through our State to be inaugurated as First President in New York City, Patrick Colvin had full charge of the presidential party.

We have given to the American Nation Charles Thompson, the Secretary of Congress in 1776; Col. Nixon, who first read the Declaration of Independence to the people; nine signers of the Declaration of Independence; six framers of the Constitution; many generals of the army in every war; and along with many other naval heroes, John Barry, the father of our Navy. It must be conceded that we have done our part and that a large one, from the first settlement of the country to the present hour, in peace and war, in everything that has contributed to the foundation, strength, growth and prosperity of the nation.

Many other testimonies to the like effect might be added. Am I not then justified in exclaiming with the same George Washington Custis: "Then honored be the old and good services of the sons of Erin in the war of Independence. Let the shamrock be entwined with the laurel of the revolution,

and Truth and Justice guiding the pen of History, inscribe on the tablets of America's remembrance: 'Eternal gratitude to Irishmen!'

It is not necessary for me to refer to the war of 1812, nor to the late civil war in proof of Celtic valor. Shall I be able to enumerate even the Irish leaders on the Union side: Meagher, Mulligan, McMahon, Meade, Nugent, Corcoran, Collins, and many more? And among those gallant heroes the fearless Sheridan, who, along with Grant and Sherman, enjoyed the highest military title in the gift of the American people: General-Commander-in-chief of the army of the United States.

In the arts of peace, what have we done for America? Since 1830, thousands of miles of railroad have gridironed the land from ocean to ocean. Who built, designed and operate these vast systems? In all this the Irish had and have a very large share. Shall I speak of the numerous canals connecting our great waterways with the sea? Shall I relate the labors of Irishmen in the mine and in the factory, in agriculture, ship building, commerce, architecture, the trades, painting, sculpture, music and authorship; and the aid given by Bishops Carroll and Hughes, in the affairs of State!

Gentlemen, there is not a stone that forms the enduring arch of American liberty, to the shaping and placing of which Irish brain and Irish muscle have not generously and patriotically contributed. Our blood circulates warmly and abundantly throughout the United States, and, while I should hesitate to say, as has been asserted, that Ireland is the true Mother-country of Americans, it is certainly one of the great parent sources of our native population.

While we are justly proud of our Celtic blood and its achievements, we are the very last who would seek to belittle or deprive others of their just need of praise; on the contrary, we rejoice in granting to our fellow citizens their full claim to the building up of this nation.

Nor would we erect barriers between ourselves and other nationalities. No, let the healthy, rich blood of the world's races unite here, unto the forming of a race with all the

noblest characteristics of humanity; let America assimilate the generations flocking to her shores from every clime, and let there be formed the American of the future, the noblest, purest, most patriotic citizen of the greatest nation upon the face of the earth.

ADDRESS TO THE GRADUATES.

DELIVERED IN SETON HALL COLLEGE, SOUTH ORANGE, N. J.

June 17th, 1896.

ADDRESS TO THE GRADUATES.

Right Rev. Bishop, Rev. Fathers, Ladies and Gentlemen, and Graduates:

It is impossible to be indifferent to the emotions which fill my breast on this occasion, when in response to the kind invitation of my Alma Mater, I am to address the young men of '96, whom she sends forth to the different vocations of life, just as she bade my class God-speed, nearly a quarter of a century ago.

I spent five very laborious, but pleasant years as a tutor in the college while pursuing my theological training; and it now seems like coming home again—to a home indeed, where every face is new, but where I meet the same warm, generous hearts; for although the Faculty passes away, our Alma Mater lives, young and beautiful, still marching forward, gathering fresh laurels with every new group of Graduates.

Bishops Bayley, McQuaid and Messmer, and His Grace Archbishop Corrigan, the gentle Father James, the impartial Father Salt (both of whom God has taken to their rewards), were identified with this institution, and the lustre of their names dwell here, to spur on the present able Faculty, presided over so well by the distinguished Bishop of this diocese, to deeds worthy of their illustrious predecessors.

As my mind summons up the past, I recall with pride the students who have gone forth into the professions, and into the holy priesthood from these classic halls, and the lecture room of yonder Seminary. Our roll of honor, in comparison to our number rivals that of any institution in the United States, and the Graduate of Seton Hall is everywhere recognized as a cultured gentleman. We have reason, therefore, to be proud of the history of our Alma Mater. She is first of all a Catholic institution. Gentlemen, you can never sufficiently thank God for having received a Catholic

education—an education which is the result of ages of experience in the art of teaching. Looking back through the centuries, we everywhere meet the Catholic Church, with one hand sowing the eternal truths which fit man for his supernatural destiny, with the other cultivating all the sciences, educating and civilizing the nations. No more interesting study presents itself to the historian as he turns over the annals of the past; no more beautiful spectacle is viewed by the traveller than the grand cathedrals erected during the ages of Faith, within which, divinely commissioned preachers proclaimed divine truths, and next to these in importance stand the Christian schools and universities, frequented by thousands of students; for, within their walls, have been laid the foundations of all the sciences which have made such giant strides in this 19th century.

We are often told that the Catholic Church is the mother of ignorance; that she is opposed to the truths of science. It has been repeated over and over again, that Lord Bacon was the founder of experimental science, but the learned are now attributing that honor to Albertus Magnus, a Dominican, and Roger Bacon, a Franciscan monk. Yes, to these great sons of the Church we owe the wonderful and useful scientific discoveries of our day, because they first opened the way to them by teaching the inductive method of reasoning. If we follow the path of science we will find the footprints of Catholics throughout its entire course; others have simply labored along the lines which they have described. Take astronomy; who revealed its greatest secrets? Copernicus and Galileo. Copernicus was a priest, and his name is immortalized in what is called the Copernican system. I might relate the history of the sciences, and point out the great Catholic names as I proceeded. It will be sufficient, however, to remind you that in electricity, the wonders of which are apparently inexhaustible, all the greatest names are Catholic, and science, grateful for their labors, has christened their discoveries with their names: galvanism from Galvani, volts from Volta, amperes from Ampere. Were I to speak of other sciences, I could name in anatomy, as holding

the very first place, Eustachius, Fallopius, who like Malpighi, have left their names to designate the discoveries of their genius. We have often heard of Harvey's discovery of the circulation of the blood; but Frabricius and Cesalpino pointed out the way. It is incontrovertible that Catholics have ever held, as they do to-day, most prominent places in science and art. It is not so long ago that the world mourned the death of that most gifted man of science Louis Pasteur. And yet, our enemies unblushingly assert that the Church is opposed to science. Has it not been well said that the history, and especially English history, of the last three centuries, "is a conspiracy against truth?"

Now, what do we understand by a Catholic Education is not a mere cramming of the mind with bare principles and facts; not the formation of animated encyclopedias. No; but the developing of the whole man; the expansion of the moral, intellectual and physical faculties, under the laws of nature and religion—both of which are of God. The preparing, furnishing, enabling of the mind and heart to grapple with the difficulties and problems of life as they present themselves. This development begins at the Christian mother's knee, when the little one drinks in from her loving lips the sublime truths barely preached by the wisest of pagan philosophers that there is a God, that we must serve Him, that we are placed here to prepare ourselves, with God's help, for Heaven.

The child leaves its home to enter the Christian school, and from the school the youth goes to the College. The same processes are continued throughout; because the same end is to be reached. At every stage, therefore, we find the Church presiding over the work. She takes you by the hand in childhood by holy Baptism, guides you in youth and manhood, and supports you in old age, when your race having been run, you are about to receive the reward of your labor.

It is not difficult to see that this is God's way of educating man. To be properly educated, the intellect and the will, the head and the heart must be trained and developed. Therefore, does Nature unfold her pages of wis-

dom, replete with so many sublime lessons, written by the hand of the Creator Himself. If we look down to the earth what ideas fill our souls! There is an education in the sight of extensive plains, pleasant valleys, gigantic mountains, mighty rivers, babbling brooks, and the majestic ocean; in every tree, leaf and flower. If we gaze upward upon the heavens, with their powerful yet intricate machinery, upon ten thousand constellations, whirling through space, obedient to law, we are compelled to exclaim: "O the depth of the riches of the wisdom, and of the knowledge of God. How incomprehensible are His judgments, and how unsearchable His ways!"*

See Nature developing the child. Behold the amount of mental and physical exercise it takes even with pleasure to itself. What strong man could endure it? Then comes Nature's sweet restorer, balmy sleep, to refresh the tired mind and sinews; but only to prepare them for another day's allotted task.

It is the same in youth and in the maturity of manhood. It is in obedience to these laws that athletic exercises are so popular in our institutions of learning. The value of College education, however, mainly consists in the expert training of the mind and heart. It is impossible to adequately describe the importance of contact with cultivated minds, with the best thoughts of the past, obtained through a knowledge of the studies pursued in college. Again Homer, Virgil, Horace, Dante, Shakespeare, Milton, Moore, sing their immortal verse; Demosthenes, Cicero, Bossuet, Burke, Webster, still command an applauding audience; Aristotle and Plato continue to discourse wisdom; Herodotus, Xenophon, Tacitus, Livy, Caesar and Sallust relate the deeds of the past to successive generations. The mind cannot resist the effect of such intimate association with all that is lofty and inspiring in the realm of thought, with the thoughts of the past and the present, whether in literature or science. Add to this the influence of the Christian professor to guide, guard and lead onward and upward by word and example,

* Rom. XI., 33.

and who will be able to estimate the benefit received? O, how precious the labor, then, of the true professor, he who has his heart in his work, and by talent and labor has so mastered his subject as to have made it part and parcel of himself! He pours forth the stores of a well filled mind, so clearly and eloquently, as to plant knowledge in the minds of his students, and to enkindle in them an enduring love for the pursuit of truth.

Fortunate, indeed, is the graduate of our colleges; for, trained in the principles of Catholic philosophy, he has the solid rational foundation of future knowledge. By it the greatest minds have been formed; its principles only are strong enough to withstand modern error, and to sound its hidden shoals and quicksands.

The proper basis of philosophic knowledge having been laid, he journeys securely along the pathway of science and rates at its true value the sophistry of unbelief. How beautiful and logical does he then find the sublime truths of Christianity! Viewing all knowledge, natural and supernatural as parts of one stupendous whole, it is clear that God is the source of all truth, the Alpha and Omega, the beginning and the end. Noble, indeed, as secular training is in itself, it fits only for a natural and temporal end, whereas man has a supernatural and eternal destiny. Our Catholic Colleges, therefore, also devote themselves to the moral and religious education of youth.

With this full training you young men are going forth from your Alma Mater. If you ask how you shall succeed, now that you are to take up some of the professions or to prepare for the God-like work of the priesthood, I ask what has brought the success of which you and your friends are to-day so proud? Has it not been the result of *labor, perseverance, and trust in God?* Yes; these qualities are essential to success. Natural parts are of course necessary; without a foundation you cannot erect a superstructure. Is genius required for success? Genius is a quality very seldom found. The centuries have produced only a few men of genius. So scarce are they that they stand out prominently

in the warp and woof of the world's history like glittering jewels, attracting attention. No great mind, however, has gained exalted position without labor and perseverance; and the very brightest, like St. Augustine and St. Thomas, have added thereto an unbounded confidence in God's assistance.

Graduates of Seton Hall, you are leaving your Alma Mater, with cultivated faculties and highest hopes. You are leaving her also in an age that demands your best efforts; for many trained athletes are in the list with you. Moreover, you are to exercise your powers in a land of magnificent opportunity—America.

This young Republic needs your services. More than any other form of government, a Republic needs intelligence and virtue; for as the individual is, so shall be the family and the nation. Being conscientious, God-fearing Christians, you will be loyal, moral citizens, enemies of vice and ignorance which are destructive of our free institutions.

Gentlemen, America and the Church of Columbus, Carroll, Hughes and Brownson, look up to you and desire you to be their worthy sons and representatives. Labor, therefore, persevere in whatever profession or state of life you are fitted for by your talents, and called to by the Almighty. Be virtuous, worthy sons of Holy Church, Christian gentlemen. God will then crown your efforts; and your Alma Mater will look back with pride on the day that she sent you forth, with her maternal blessing, to battle for faith and country.

DECISION

OF THE

ARBITRATOR

BETWEEN THE A. O. H. OF AMERICA, AND THE A. O. H. OF
U. S. A. IN AFFILIATION WITH THE B. OF E.

December 11th, 1897.

DECISION OF THE RT. REV. JAMES A. McFAUL,
ARBITRATOR, BETWEEN THE A. O. H. OF
AMERICA, AND THE A. O. H. OF U. S.
A. IN AFFILIATION WITH THE
B. OF E.

Messrs. P. J. O'Connor, National President; John C. Weadock, National Vice President; Maurice F. Wilhere, National Director; John P. Murphy, National Director; James O'Sullivan, National Secretary; Rev. William T. McLaughlin, a Committee representing "The A. O. H. of America;" and Rev. E. S. Phillips, National Delegate; E. R. Hayes, National Secretary; John P. Quinnan, Joseph McLaughlin, Miles F. McPartland, James H. Murphy, a Committee representing "The A. O. H. of the U. S. of America," in affiliation with the Board of Erin.

Gentlemen:

In virtue of powers delegated to you by the Organizations which you represent, you entered into the following agreement at Atlantic City, N. J., on the third day of August, 1897:

"Whereas, There is an almost unanimous desire among the members of the above-named Organizations for the unification of both bodies, and believing that the interests of our race and religion can be best subserved by such a union, and also believing that the most efficacious manner of settling the differences between our respective Organizations is by arbitration;

"Now, therefore, the said Committees hereby mutually covenant and agree, each Committee with each other, and each Organization, through its Committee, with the other Organization, that they will be and are hereby directed, governed and bound by the following articles:

"First.—That all questions in dispute between the two

bodies be referred to an Arbiter, to be chosen from the Hierarchy of the United States, said Arbiter to be Irish, either by birth or descent, giving, granting, and delegating to him full, final and exclusive jurisdiction, and also judicial power to investigate and reconcile existing differences, constitutional and otherwise. He shall fix the time of the hearing at the earliest possible moment, and have full and discretionary power to determine the order, manner and extent of the presentation of the case of both former bodies, to summon before him such officers and members, and to order the production of such documents as he may deem expedient to the end that he make an equitable adjustment of all differences, and formulate a plan of union which will be binding, honorable and for the best interests of the Order, and for this purpose we delegate him all power and authority which we may have in the premises.

“Second.—That each Organization shall continue to manage its own affairs, as at present, until the Arbiter shall have finished his work and announced his decision, which decision shall be binding upon all officers and members of both former Orders, anything in the constitution, laws and customs of either former Order to the contrary notwithstanding; and that we hereby pledge our official honor and the honor of the Organizations we respectively represent to a faithful and strict obedience to the decision of the Arbiter.”

In pursuance of this agreement you came to my residence in Trenton, the next day, and requested me to act as Arbitrator. I cheerfully consented with the understanding that my powers extended not only to the devising of a plan for uniting the two bodies, but to such a union as would clearly manifest your filial obedience to the teachings of Holy Mother Church, and your earnest desire to be known as exemplary Catholics.

I have employed every available means for thoroughly informing myself of the principles and aims of the Organizations, the difficulties which have arisen and their causes, and, after weighing, I believe, justly and impartially the evidence submitted and obtained by interviews and corres-

pondence, as the Arbitrator selected by your honorable Committees, I render the following decision:

1. The name by which the reunited Organization shall be known is "The Ancient Order of Hibernians;" the words "in America" shall be added only to designate the country wherein the Organization is located.

2. The Constitution in use previous to disunion, and adopted at the National Convention held in Cleveland, Ohio, May 16th, 1884, shall be taken as the ground work to which all necessary amendments shall be made.

At the National Convention, held by virtue of this decision, amendments shall be recommended by a Committee of five members, appointed by the permanent chairman, and said amendments may be adopted by the Convention after they shall have received the approval of the Arbitrator.

3. The qualifications for membership in the Order are enumerated in Article X. of the above-mentioned Constitution. Among others, the following will be found: "No person shall become a member of this Order who is not Irish, or of Irish descent through either parent, etc."

This qualification has been the cause of much discussion in past years. I am satisfied, nevertheless, that its retention is necessary for the continuance, growth and prosperity of the Organization in this country. A more restrictive qualification may, perhaps, be better in Europe; but, in America, it would be suicidal, owing to the frequent marriages of the Irish and their descendants with other nationalities.

It has been asserted that this qualification opens the way to objectionable membership. I do not concur in this view. It is by vote that a candidate is received or rejected, and, as this is a sufficient safeguard, an additional means need not be selected; and one that will lead, sooner or later, to the extinction of the Order in America must be condemned by every member who has the welfare of the Organization at heart.

Moreover, as the Irish have always been justly proud of the part taken by their heroic ancestors in the cause of Church and Motherland, during the dark ages of persecution,

this Organization will only be true to its best traditions when it cultivates and encourages the patriotic pulsations of every heart in which circulates a single drop of Irish blood.

4. The "Quarterly Communications," after the National Convention held in accordance with this decision, shall be manufactured and issued, subject to the approval of the National Chaplain, by the chief executive officer of the Order in America, until the European branches of the Order shall have united, and a member of the Irish Hierarchy shall have certified to the National Chaplain that the united body is in harmony with the teachings of the Catholic Church. Then, the question of receiving the "Quarterly Communications" from Europe may be considered.

You have come together like true and honorable men, willing to make any sacrifice for unity and harmony; you have resolved that all differences shall be forgotten, and you are determined to act for the best interests of your Church, your race, and the general welfare of your Organization. Your brothers in Europe are equally magnanimous, and will, no doubt, cheerfully follow your example. I suggest, therefore, that the new chief executive officer, elected at the National Convention, held by virtue of this decision, communicate with the chief executive officers of the European branches of the Order, and advise them to unite by some feasible means such as you have selected.

5. A bond of Friendship, Unity, and Christian Charity, shall still exist between the American and European bodies. This bond shall be the "Transfer Card" from either European branch which shall be duly honored, as hereinafter provided, by the Order in America.

6. The Plan of Reorganization, which is hereto attached, is a part of this decision, and embraces all matters appertaining to Representation, Conventions, Credentials, Property, Transfer Card, Constitution, Ritual, Government of Organization, etc., etc.

Allow me, Gentlemen, in delivering this decision to present my thanks for the uniform courtesy shown me during

these deliberations by yourselves and other members of both Organizations, and to express the hope that my labors may redound to the glory of Holy Church, the best interests of America, the welfare of the Irish race, and "The Ancient Order of Hibernians" throughout the world.

✠ JAMES A. McFAUL (Arbitrator),
Bishop of Trenton.

Trenton, N. J., Dec. 11th, 1897.

This decision and the Plan of Reorganization were ratified as follows:

We, the undersigned, representing the above-named Committees of "The A. O. H. of America," and "The A. O. H. of the U. S. of America," in affiliation with the Board of Erin, hereby, for our respective Organizations, and ourselves, accept the foregoing decision of the Rt. Rev. Arbitrator, and bind ourselves faithfully to execute the provisions of the same in the aforesaid Organizations.

P. J. O'CONNOR,
N. P. A. O. H. of America.

JOHN C. WEADOCK,
N. V. P. A. O. H. of America,
by his attorney in fact
P. J. O'Connor.

JAMES O'SULLIVAN,
Nat. Secretary.

M. F. WILHERE, *N. D.*

JOHN P. MURPHY, *N. D.*

WM. T. McLAUGHLIN,
Com. A. O. H. of A.

E. S. PHILLIPS,
National Delegate A. O.
H. B. of E.

E. R. HAYES,
Nat. Sec. B. of E.

JNO. P. QUINNAN,
JAMES H. MURPHY, *S. D.*

JOSEPH McLAUGHLIN,
MILES F. McPARTLAND,

JOHN McWILLIAMS,
National Treas.

Com. A. O. H. U. S. A.,
B. of E.

Trenton, N. J., Dec. 11th, 1897.

DECISION AS TO THE TIME AND PLACE OF
THE NATIONAL CONVENTION FOR
THE REORGANIZATION OF
THE A. O. H.

January 10th, 1898.

DECISION REGARDING THE TIME AND PLACE OF THE NATIONAL CONVENTION.

THE A. O. H. OF AMERICA AND THE A. O. H. OF THE U. S.
IN AFFILIATION WITH THE B. OF E.

Messrs. P. J. O'Connor, National President; John C. Weadock, National Vice President; Maurice F. Wilhere, National Director; John P. Murphy, National Director; James O'Sullivan, National Secretary; Rev. William T. McLaughlin, a Committee representing "The A. O. H. of America;" and Rev. E. S. Phillips, National Delegate; E. R. Hayes, National Secretary; John McWilliams, National Treasurer; John P. Quinnan, Joseph McLaughlin, Miles F. McPartland, James H. Murphy, a Committee representing "The A. O. H. of the U. S. of America," in affiliation with the Board of Erin.

Gentlemen:

In my decision of December 11th, 1897, I reserved the right to designate the time and place for the National Convention, to be held by virtue of said decision, in the following words: "The National Delegate and the National President shall conjointly sign and issue a call, countersigned by the Arbitrator, to those under their jurisdiction, for a National Convention, to be held during the month of June, 1898, on such day, and in such place as the Arbitrator shall decide." This clause was accepted and ratified by your Honorable Committees. In pursuance of this part of the decision, I have weighed the reasons which should be considered in relation to the time and place of the National Convention, bearing always in mind the interests of both Organizations and specially the cause of unity and harmony.

Before the selection of an Arbitrator, each branch of the Order had selected an American city for holding its own

National Convention, and after arbitration had been resorted to, it became at once perfectly clear that only one National Convention could be held, and that this must necessarily be one of the points on which the Arbitrator should exercise his judgment.

Besides, after so cordial an acceptance of my decision by your Honorable Committees, acting for both bodies, and its unanimous ratification—without even one discordant note from the Organization throughout the country, covering, as it did, principles which had been discussed with such divergence of opinions during many years—it is evident that the question of time and place is of minor importance. Nevertheless, I have carefully considered this question, and I find that it would be imprudent and prejudicial to the interests of unity and harmony, if either of the cities designated, previous to my selection as Arbitrator, for National Conventions this year, were selected. I must, therefore, choose a neutral city, and be guided by its accessibility as a railway center, and its capability for accommodating the Delegates. Moreover, I think it will be granted, after my long and arduous labor in behalf of unity, since I am to be temporary Chairman, and my personal supervision, as Arbitrator, will be needed until the close of the National Convention, that my convenience should also be considered. For, I am required, in a very busy season of the year for me, to devote a great part of my time to the interests of the Order, and should not be asked to leave my diocese.

It has been urged that certain American cities are replete with revolutionary memories, and that this entitles them to consideration in making a selection. Gentlemen, I most willingly concede the force of this argument. It will, indeed, be a glorious day when Irish and Irish-Americans meeting here in America, on soil rendered sacred, in revolutionary days, by the blood of our fathers, will lovingly entwine the memories of the heroic deeds of Erin and America—deeds crimsoned with their heart's blood and performed for "life, liberty, and the pursuit of happiness." Therefore, I feel that Providence guided the steps of your Honorable

Committees, seeking for union, to New Jersey. For here are the historic battle fields of Princeton, Monmouth and Trenton. I love, indeed, to think that New Jersey was among the first of the sturdy Colonies to raise the standard of independence; that her hills and valleys have been hallowed by the blood of revolutionary heroes; that when the destinies of this country were shrouded in darkness; when the spirits of the Fathers hung heavy and dejected; when defeat after defeat had tried their patience and taxed their endurance, the victory at Trenton gave them new strength and courage, and that in this city was seen, for the first time, the bright star of hope rising above the darkened horizon.

Familiar as we are with these glorious deeds, must not I, and my devoted flock, be proud of the fact that my Cathedral is built on the ground first dedicated to freedom and then to religion by the Lord of Hosts, and that its Gothic spire, while pointing out the way to Heaven is alike a monument to civic and Christian virtue! Yes, gentlemen, be assured Providence guided you to Trenton; here the work of union was begun and here let it be enduringly cemented.

Therefore, I hereby decide that the National Convention to be called in pursuance of my decision, dated December 11th, 1897, shall be held in the city of Trenton, New Jersey, and begin on the 27th day of June, 1898.

This decision shall be forwarded to both Organizations by their National Secretaries, and a call for the said National Convention shall be issued later in the manner directed in my former decision.

With my best wishes for the New Year and my blessing to every member of the A. O. H., I am,

Very sincerely yours,

✠ JAMES A. McFAUL,

Arbitrator.

Trenton, N. J., January 10th, 1898.

CIRCULAR LETTER.

To THE CLERGY.

January 16th, 1898.

CIRCULAR LETTER.

Venerable Brethren of the Clergy:

Having completed our first canonical visitation of the diocese, we send you a special letter to thank you for the kindness and courtesy with which you received us and assisted in the performance of this important episcopal function, to congratulate you on the spiritual as well as the material growth and progress which we observed in so many parishes, and to suggest corrections and improvements whereby the Church, which has grown up so rapidly since the creation of the diocese, may continue to prosper and bring forth more and more abundant fruit. This is the end of our ministry as outlined by St. Paul, in his letter to the Ephesians: "Et ipse dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios vero Evangelistas, alios autem pastores et doctores ad consummationem sanctorum in opus ministerii, in aedificationem corporis Christi."*

The time which we have selected is opportune, as you have now become familiar with the Statutes enacted in the Second Diocesan Synod, and will be able to begin the new year fortified by laws which are the fruit of the experience of Bishops and priests actively engaged in the ministry, not only in New Jersey, but throughout the United States.

Many of the things to which we shall draw your attention, were spoken of during the visitation of each parish; we have, nevertheless, determined to address you in this general way with the view of more rapidly obtaining uniformity of discipline. Taking up the Statutes of the Second Synod, we shall speak only of those matters which are sometimes neglected, but which experience has taught are requisite for effective results.

* Eph. IV., 11, 12.

I.

Permit us to begin by recommending a frequent perusal of the Plenary Councils of Baltimore, and those of this Province. The Plenary Councils of Baltimore contain the laws by which the Church in America has been guided towards her present prosperous condition, and it is under their direction that she will reach that ultimate perfection of which there are to-day so many signal manifestations. They are a mine of knowledge wherein you may find most useful and necessary information regarding the prerogatives, rights and duties of the priestly office, and its relations to the cultivation of the extensive field in which you are laboring for the salvation of souls.

II.

Among the sacerdotal duties, we would emphasize the importance of teaching, by word and example, the truths of faith and mortality. Reflect that, by virtue of episcopal appointment, you are the only duly-authorized preachers, in your respective parishes, of the Gospel of Jesus Christ. Your first duty is, indeed, to the household of the faith, but your mission extends to every soul called to partake of the merits of the Redeemer: "*Et alias oves habeo, quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient, et fiet unum ovile, et unus pastor.*"*

For all men you must unceasingly labor and pray, mindful of the words of the Saviour: "*Pater sancte, serva eos in nomine tuo, quos dedisti mihi. Non pro eis autem rogo tantum, sed et pro eis qui credituri sunt per verbum eorum in me.*"† The state of religious thought in our day renders this obligation imperative. The laxity of opinion which exists among those with whom Catholics are obliged daily to associate is full of danger, while, on the other hand, many souls outside the Church have been attracted by her light. To both must the bread of life be broken, that the former

* John X., 16.

† John XVII., 11, 20.

may be strengthened in the faith, the latter brought kindly but surely to the knowledge of the truth.

Within the last three centuries there has been a great revolution in religious thought. In this country a wonderful change has taken place during the last fifty years. The so-called Reformers substituted for the authority of the Church the authority of the Bible; their children, more logical than their fathers, set aside the Scriptures, and appeal to reason alone—a sure enough guide within its own domain, but as impotent to lead us to the presence of the eternal Father, and infinite happiness, as the telescope is to place us in one of those glittering orbs, a glimpse of whose splendor it so marvelously reveals. “Three hundred years,” says Cardinal Manning, “have revealed at length the intrinsic anarchy and rationalism of the so-called Reformation. It is passing away before our eyes. The men of to-day reluctantly and unconsciously are undoing what their fathers did—justifying the Church of God by their unwilling testimony. The followers of human guides are disbanding and dispersing on every side; some further and further from the light, deeper into the land ‘ubi umbra mortis et nullus ordo;’ others are turning back towards the illumination which hangs over the world in the Church of God.”

How applicable, therefore, to these times are the words to Timothy! “Erit enim tempus, cum sanam doctrinam non sustinebunt, sed ad sua desideria coacervabunt sibi magistros, prurientes auribus, et a veritate quidem auditum avertent, ad fabulas autem convertentur.”* Be mindful, therefore, of the apostolic injunction: “Praedica verbum, insta opportune, importune; argue, obseera, increpa in omni patientia, et doctrina. * * * Tu vero vigila, in omnibus labora, opus fac Evangelistae, ministerium tuum imple.”†

Men forget that the mission of Christians is not to make the Church, but the mission of the Church is to make Christians, and we are the instruments which Christ employs in this important work: “Pro Christo ergo legatione fungimur,

* II. Tim. IV., 3, 4.

† II. Tim. IV., 2, 5.

tanquam Deo exhortante per nos. Obsecramus pro Christo, reconciliamini Deo.”* The office of the preacher in the plan of salvation is thus forcibly expressed by the same Apostle: “Omnis enim, quicumque invocaverit nomen Domini, salvus erit. Quomodo ergo invocabunt, in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine praedicante?”†

The field in which you labor is a large and difficult one. It is necessary, therefore, that you strive without ceasing to preserve the faith among the members of your flock; impart sound instruction at least every Sunday and holyday, and lead them by your example to love and practice that faith which you have taught them from the pulpit.

It is, alas! too true, that owing to want of priests and churches many souls in this diocese have lost the faith, or grown up in ignorance of it. Everywhere, but notably in the southern portion, men and women, whose ancestors were Catholics, are found who either profess no religion at all, or belong to some of the sects. The Catholic population of the diocese would be much larger, if we had been able to save to the faith the descendants of Catholic settlers. Let it not be due to any neglect of yours that these losses continue. Be not content with announcing the word of God in the church, but “exi in vias et sepes et compelle intrare ut impleatur domus mea.”‡

The requirements of the Statutes on the necessity and method of religious instruction, we trust, will be most strictly fulfilled.

III.

The faculties of the diocese should be carefully read so that each priest may correctly understand what faculties he has and what he has not. Attention should also be paid to the regulations regarding petitions for dispensations. The forms given in the Appendix should be used in requesting

* II. Cor. V., 20.

† Rom. X., 13, 14.

‡ Luc. XIV., 23.

dispensations. All petitions should be in writing, and they should be addressed to the Rev. Chancellor. It is necessary that dispensations granted be registered in the Chancery. We would request you to avoid asking for them except as directed by the Statutes.

It appears that some of the Rectors have overlooked the regulation of the Statutes regarding the *testimonium libertatis*; we would kindly refer them to n. 134. Let them remember that not to know their own parishioners is no valid excuse for not sending the *testimonium libertatis*. Every good pastor should be acquainted with his flock, and if he finds that some of them have escaped his vigilance, the obligation is incumbent upon him of immediately making their acquaintance. Whenever the pastor who is to perform the marriage asks for the *testimonium libertatis*, it should be sent to him in proper form, and without delay.

Regarding the publication of the banns see Statutes, n. 135, and remember (e): "Proclamationes faciendae sunt in Ecclesia parochiali utriusque sponsi, etc."

The greatest zeal should be employed in instructing against thoughtless and hasty entrances into Marriage, and against mixed Marriages, which are so often attended by danger alike to the faith of the Catholic party and the offspring of such unions.

IV.

The Church desires that her ministers should most faithfully observe the ceremonies employed in the offering of the Holy Mass and the administration of the Sacraments. In the Bull of Pius VI., prefixed to the Missal, we are commanded "Districte, in virtute sanctae obedientiae," to celebrate Mass: "Juxta ritum, modum, ac normam, quae per Missale hoc a nobis nunc traditur." And Can. XIII., Sess. VII. of the Council of Trent declares: "Si quis dixerit receptos, et approbatos Ecclesiae Catholicae ritus, in solemnibus sacramentorum administratione adhiberi consuetos, aut contemni, aut sine peccato a ministris pro libitu omitti, aut in

novos alios per quemcumque ecclesiarum pastorem mutari posse; anathema sit."

Permit us to direct your attention to the following admonition (Conc. Prov. Tuamensis):

"Negligentia circa munditiam ecclesiarum rerumque ad cultum divinum spectantium, mentem de religionis et Altaris mysteriis vacillantem proclamat. * * * Solliciti sint omnes, pastor et populus, ut Altare niteat; ut ciboria et universa demum templi Dei supellex integra sit, munda et luculenta. Altaria cum suis mappis et ornamentis, ampullae, candelabra, uno verbo, quaecumque in Sacrificio offerendo adhiberi solent, semper nitida sint et integra. Quoniam vero, cum piorum offensione, maxima nonnunquam occurrit negligentia circa purificatoria et corporalia, declaramus quod nonnisi *sex ad summum vicibus eodem purificatorio* uti licet, antequam apte lavetur. Pariter *singulis mensibus laventur corporalia*. Quod ut facilius fiat, in quavis parochiali ecclesia viginti ut minimum in promptu erunt purificatoria et corporalia, et duodecim saltem linteola, ad abstergendas manus in celebrationem Missarum."

To this I may add: "Cum ornamenta sacra ex negligentia sint scissa aut lacera, vel immunda, peccatur quinimo mortaliter (scil. a Rectore ecclesiae vel ab eo cui talis cura incumbit), si illa, praecipue vasa sacra et corporalia, sint valde immunda," v. g. "dum vasa sacra prae aerugine et vestes prae sordibus quasi nauseam provocant, * * * a qua negligentia mortali vix excusari potest paupertas ecclesiarum. Quoad vasa sacra parum cretae et vini adusti sufficit ad nitorem ipsis redendum." Valde commendanda est regula Synodi Pader.: "Omnia s. vasa, quae SS. Eucharistiae inserviunt, si argentea, aurea vel inaurata sint, quotannis saltem bis, circa festum Paschae et S. Michaelis intus et foris mudentur. Si fuerint stannea, singulis saltem mensibus diligentissime defricentur."

These very practical instructions should be observed in every parish in this diocese, so that on my next visitation we may find everything in due order.

V.

Some of the schools are poorly furnished and badly equipped for the comfort and instruction of the pupils. It should be the aim of the clergy, in so far as the means of the parish will permit, to keep our schools superior in everything to the public schools. This is, of course, often burdensome, but experience teaches that the people will respond liberally, if they are satisfied that the schools are properly conducted.

VI.

More care should be expended upon keeping cemeteries in order. The people often complain with reason that the resting place of their dead ones is overgrown with weeds and briars, the fences down, and no system observed in managing the affairs of the cemetery. In some cases they have asked us, on that account, to purchase plots in other cemeteries. Very little expense is required to maintain the cemetery as it should be, and the people, appreciating the pastor's solicitude, will cheerfully contribute towards the beautifying of the consecrated habitation of the bodies of the dead. See that there are not tombstones with pagan emblems, and that no foolish inscriptions render those erected, often at much expense, ridiculous to persons of taste.

VII.

We would earnestly counsel the Rev. Rectors to exercise great care in keeping down the expenses of the parish. There is an economy which is destructive of all progress, and, in the highest degree, detrimental to the spiritual and material growth of the parish; but there is also a reckless expenditure of funds which is productive of ruin and mere external show. Let it be borne in mind that no parish should possess that which it is unable to afford. The expenses must always be accommodated to the income. The Rector should endeavor to decrease his debt each year, and, if he finds that he is unable to meet necessary current expenses, and annually lessen

the debt, prudence dictates that he should visit the Bishop, lay the condition of affairs frankly and clearly before him, so that both may devise the means whereby a remedy may be applied. Unfortunately in some cases, during good times, heavy obligations are incurred without regard to the future, so that when bad times came and the offerings of the faithful have decreased, the Rector has found himself in straitened circumstances. He then considers it a disgrace to apply the only remedy, the reduction of even current expenses. On the contrary, this would be an evidence of his fitness for his position. A wise man may make errors, but he does not persist in them.

VIII.

All diocesan Circular Letters should be read, and all diocesan collections taken up at the time prescribed, and immediately sent to the Rev. Chancellor, unless permission has been granted by us for their postponement.

IX.

The account books of the Corporation are its property, and should give an itemized exhibit of all receipts and expenditures. Great care should be taken in keeping neatly and correctly the accounts. These books should make the financial condition of the parish immediately apparent. They are to be written up in accordance with the instructions given in the Statutes. A form for accounts will be found in the Appendix, and each Rector should observe it. It will greatly facilitate the preparation of the Financial Statement at the end of the year.

The instructions relating to the Financial Statement should be strictly adhered to. Full lists of mortgages, notes, insurance policies; the names of the holders of the mortgage and notes, their amounts, also the names of insurance companies, the amounts of insurance, date of expiration, etc., should be given in detail as directed, and accompany the Financial Statement. Some, instead of writing out the required lists, say "*Same as last year.*" This causes the Rev.

Chancellor much trouble, and is not carrying out my instructions. Let this careless manner of making out the *Notitiae* and *Financial Statement* be scrupulously avoided in future.

The census of the parish should be taken at least every three years, and the number of Catholics given as required in the *Notitiae*. For the years when no census has been taken approximate numbers may be given of the different nationalities.

The following, from the IV. Prov. C. of New York, has been promulgated in this diocese. It refers to both the *Notitiae* and the *Financial Statement*:

1. "Si quis autem sacerdos in hac relatione, quoad rem aliquam magni momenti ad grave detrimentum ipsius missionis, voluntarie ac deliberate, sive per assertionem falsi, sive per suppressionem veri, conatus fuerit Episcopum decipere, reus censebitur criminis, quod sufficit ad removendum eum a Rectoris officio."

2. To this we now add by enacting and promulgating the following: If the *Notitiae* or the *Financial Statement* is not made out as directed, or does not give a true statement of the spiritual or temporal condition of the parish, or is not in the hands of the Rev. Chancellor previous to *Feb. 1st*, of each year, we shall consider it a **GRAVE FAULT**.

3. Further, if, except by our written permission for delay, the *Notitiae* or the *Financial Statement* is not placed with the Rev. Chancellor before the *first day of March* of each year, we shall consider it sufficient reason for suspension, at least until such time as the said documents have been properly filled in and given to the Rev. Chancellor.

In some parishes the *Financial Statement* is not read to the congregation at the beginning of the year. The enactments of the Statute, n. 364, and the By-Laws in the Appendix, pg. 129 under VI., should be read and strictly obeyed.

X.

As all notes, mortgages, and other evidences of debt, to be legal and just debts against the Church Corporation, must

be signed in pursuance of a resolution of the Board of Trustees of the Corporation, sanctioned by the Bishop, and bear his signature as President of the Board of Trustees, we hereby enact and promulgate the following: From this day forward any priest of this diocese, secular or regular, who attempts to borrow or who receives moneys or other property, and endeavors to make it appear that the Church Corporation is responsible for the payment of the said moneys, etc., because he has signed the document reciting the said obligation with his name as a priest attached to the said Church, or as a member of its Board of Trustees, is hereby suspended *ipso facto* from all his priestly functions, and cannot exercise them again until he has had the proper recourse to me.

XI.

By-Law VIII., pg. 130, is as follows: "No member or members of this Board shall have any power or authority to sign any note, or bond, or mortgage, or any other evidence of debt whatsoever, or to contract any debt whatsoever, or liability of any kind on the part of this Corporation, except in pursuance of a special resolution of the Board of Trustees for that purpose, entered on its Minutes and signed by, at least, three Trustees, and in conformity with Article IV. of these By-Laws." This By-Law has been in existence for a long time. To some it has appeared difficult of observance. To eliminate this difficulty we hereby enact and promulgate the following: A resolution of the Board of Trustees shall be passed at the beginning of each year, authorizing the Rector to contract for all necessary annual current expenses. This resolution should receive the sanction of the Bishop. Thus the financial affairs are conducted agreeably to the By-Laws of the Corporation.

XII.

In the Appendices to the Statutes will be found instructions regarding Church Corporations, deeds, etc. Here we would refer to the Book of Minutes, and the forms for the

same. On page 124 the following will be found: "The Roman Catholic Bishop of the diocese in which such church or congregation may be, the Vicar General of such diocese, or during a vacancy in such offices the Administrator of the diocese for the time being, and the pastor of such church or congregation for the time being, or a majority of them may elect two lay members of such church or congregation and may with said laymen, etc."

Again on pgg. 124 and 125 there is the following: "And whenever the office of any such laymen shall become vacant by death, removal, resignation or otherwise, his successor shall be appointed in the manner herein provided for the selection of the original lay members of such board of trustees."

It is evident, therefore, that *the lay trustees are to be elected by a majority of the clerical trustees*, and that an election of trustees by the pastor and the lay trustees is not in the form purposed by the law. Hence the necessity of carrying out the instructions on page 131. For what reason we are unable to say, but the Book of Minutes is often the largest of the books belonging to the Corporation. When it is too bulky to bring conveniently to Trenton, kindly write out the form in the Statutes on a separate paper, and have it ready for our signature when you come to our residence to elect the trustees. Afterwards this document is to be pasted in the Book of Minutes.

XIII.

On pg. 127 instructions are given for forming a Church Corporation. Many of the Books of Minutes which we have examined do not contain the By-Laws printed on pgg. 128, 129, and 130. They should without delay be written therein and adopted by the Board of Trustees. It is difficult to explain why this has not already been done, as these provisions of the Statutes are by no means new; they have been the law of the diocese since the time of Bishop Bayley.

XIV.

Before the II. Synod, the diocesan laws were not in such readily available shape as at present; therefore, we could not be as exacting, during our first visitation, as it must naturally be expected we shall be for the future.

It is consoling, indeed, for us to feel that in this exactitude we shall have the assistance of our priests. Knowing what is expected of them, they will cheerfully co-operate with us.

Here, we may be permitted to remark that the Statutes were prepared by the Rev. Consultors and us, with the expenditure of considerable time and thought. They are the result in a great measure, of the experience of the Church in America, and we, therefore, hope and pray that by their faithful observance they may redound to the best interests of religion.

These are the laws to which we have thought it our duty specially to refer on this occasion. In our next visitation we will inquire as to their observance, and shall expect that the letter and spirit of the Statutes have been complied with. Let us have the pleasure of knowing that each priest in the diocese has both the spiritual and material affairs of his parish in excellent order, so that we may be able to commend him as a wise and prudent pastor of the flock intrusted to his charge.

Given at Trenton, this 16th day of January, the Feast of the Holy Name of Jesus, in the Year of our Lord, 1898.

THE ATHLETE OF CHRIST.

DELIVERED AT THE STATE CAMP, SEA GIRT, N. J., BEFORE
THE SOLDIERS ABOUT TO ENGAGE IN THE SPANISH-
AMERICAN WAR.

July 24th, 1898.

THE ATHLETE OF CHRIST.

“Know you not that they that run in the race, all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one.”*

My dear soldiers, this is one of the most beautiful passages of the Apostle of the Nations, St. Paul. He is desirous of filling the minds of his hearers with enthusiasm and with courage in the race for the imperishable prize which the just Judge will render to the victorious Christian athlete, on that last great day, when He pronounces on the actions of men, and he employs, as an illustration, the games which took place, at regular intervals, on the Isthmus of Corinth. These games were famous throughout all Greece. Every Grecian youth looked forward with the keenest anxiety to the time when he might be a participant. For well he knew that, if he had the good fortune to be successful therein, his brows would be crowned with laurel or wild olive, the parsley or pine, and the poets and the orators of his native land would delight in sounding his praises.

The apostle is careful to draw attention to the fact that these athletes exercised their bodies and rendered them robust; trained their muscles to strength and suppleness; refrained from everything that might be detrimental to those qualities, and partook of whatever was beneficial. Then, in truly eloquent tones, he allows us to mentally compare the pagan with the Christian athlete. We at once conclude that in the Grecian games only one of the contestants could hope to obtain the victory, and, even then, could expect to receive only a corruptible crown; whereas in the race for Heaven every Christian may receive the prize, and that an

* I. Cor. IX., 24, 25.

imperishable one, bestowed by the Creator of the universe. To all this he has given a stroke of power by prefacing it with this apparently abrupt, but very important advice—"So run that you may obtain."

Ah! yes, how necessary it is that we run "not as at an uncertainty," that we fight "not as one beating the air."* Therefore does the apostle emphasize the necessity of our being trained Christian athletes, or what is the same, Christian soldiers, for we are all called to battle for Heaven, for an enduring crown, against most powerful enemies: the world, the flesh and the evil spirit. By baptism we have all enlisted in the army of Christ: by confirmation we are all trained soldiers and admonished to carry the standard of the cross unsullied and unstained throughout our entire lives. Moreover, our training has been under the direction of the great captain Christ Jesus. From Him we have received divine strength, the gift of faith "without which it is impossible to please God,"† and the supernatural grace requisite for the observance of His holy laws. To encourage us, we have the example of former heroes who nobly upheld the sacred standard of the cross: the glorious apostles and their successors, the millions of both sexes who fought and bled, yea and died, on a thousand battle fields, against paganism and unbelief, against the passions of men—even against their own corrupt inclinations. Heroes, every one of them victorious. On no field has the cross of Christ ever gone down in ignominy and defeat, and it will remain unconquered and unconquerable during the ages.

Many of you, my dear soldiers, are enrolled under that invincible ensign, for you are children of the great Catholic Church: but you also enjoy another enviable distinction. You are all soldiers of glorious America, and that I consider one of the highest of temporal honors. Next to God, next to religion, next to the soldier of Christ, comes our beloved country, her sacred institutions and her soldier defenders. Of old this was the proud boast of an apostle of Christ, in

* I. Cor. IX., 26.

† Heb. XI., 6.

the midst of his enemies—"I am a Roman citizen"—"Civis Romanus sum." The Roman was a citizen of the greatest empire the world had ever seen, and his name was respected on land and sea. But, what was imperial Rome compared with this young republic of the West, this young giant, suckled and reared by the heart's blood of our fathers! Her citizenship and her soldiers are not to be named in the same breath with the citizens and soldiers of America.

Soldiers of America! think of the country in whose army you have been enrolled. In all the wide world there is none so beautiful, none so beloved by its people. Ours is a land blessed beyond others with diversity of climate and of products, reaching as it does from Maine to California, from the Great Lakes to the Gulf. Here is the most favored portion of the globe. See our placid lakes, lordly rivers, extensive plains, gigantic mountains, and our heroic people. God's hand has gathered them from the four winds of heaven, that by assimilation the race of the future may be the very highest type of manhood, the chosen sons of God. Consider our free institutions, founded in the blood of our fathers who inscribed indelibly upon this continent the sacred declaration: "That all men are created equal, that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." This is the teaching of Christ proclaimed anew. For, He died that all men might possess the freedom of the sons of God, and all gain the incorruptible crown. You are soldiers of this great land, soldiers of liberty, soldiers under a standard, the purest and noblest kissed by the winds of heaven—a standard next to the standard of the cross. You are American citizens, and American soldiers: the proudest earthly titles. Your prerogatives are those of free men, looking up into the face of heaven, and able to exclaim in spirit and in truth: "Render therefore to Cæsar the things that are Cæsar's; and to God, the things that are God's."*

Let then the spirit of the revolutionary fathers and those of '61 animate and thrill your hearts. Remember that

* Matt. XXII., 21.

America is the favored child of Providence. She is marching forward by you and with you in her sublime career. Every event of her history brings out more clearly and more prominently her great destiny. Call to mind that here has been planted the tree of liberty, that it has taken deep root, and gives promise of a magnificent future. Its buds are breaking, the immaculate blossoms appear, the golden fruit shall nourish future generations of freemen. Forget not that the fruitage is to be gathered not alone for America; the nations of the earth shall partake of its blessings. In their soil shall also be planted the strong virile seeds of democracy. The day is fast approaching when crowned tyrants shall no longer oppress, and crush, and starve their miserable subjects. In that day, the world will be able fully to appreciate and enjoy the blessings summed up in these words: "I am an American citizen."

You, soldiers of America, are engaged in this warfare for humanity, for the dissemination of these blessings, and I, therefore, say to you: Go forward in the strength of American manhood, in the strength of the blessed cause of liberty, with the memories of the fathers lighting up your souls. Realize that you are battling for God and country; you are soldiers of the cross by reason of your heaven-born religion; soldiers of America, and soldiers of liberty. Guard well your standard—

"Tis the star spangled banner; O long may it wave
O'er the land of the free and the home of the brave!"

Recollect that nothing will inspire you with greater courage than to feel that you have been faithful to your God. Enter, therefore, into battle with pure hearts. If, before the conflict you have not had time to go to confession, make an act of contrition and then go forth a true soldier, fighting bravely—

"For your altars and your fires,
For the green graves of your sires,
God and your native land."

CATHOLICS AND AMERICAN
CITIZENSHIP.

WRITTEN FOR THE NORTH AMERICAN REVIEW.

September, 1900.

(By permission of the publishers.)



CATHOLICS AND AMERICAN CITIZENSHIP.

History now records almost a century and a quarter of the national existence of the United States. This period has been characterized by a well-nigh uninterrupted and unexampled material prosperity. The thirteen original States have become a mighty nation, reaching from the Atlantic to the Pacific, and from the Lakes to the Gulf. Recently, the American Eagle has stretched out his pinions over new territory, and problems, undreamed of by the statesmen of the past, confront this generation. This vast tract of country is peopled by diverse nationalities; but, such is our capacity for assimilation, that in one generation, or at most in two, immigrants of all nationalities become Americans, energetic and progressive, vying even with those in whose veins flows the blood of the Revolutionary Fathers in all those qualities which contribute to the greatness of a nation.

Immigrants have never tired of relating the tyranny which they endured in the Old World, and have deeply instilled into the minds of their offspring love for this land which, they firmly believe, was reserved by Providence, as a refuge from civil and religious oppression, and as a soil wherein liberty and the rights of man should be so deeply planted, so ardently cherished in the hearts of the people, that they shall never more perish from the face of the earth. Among these immigrants were many children of the Catholic Church; they, in most instances, had even greater reason than their fellows to love America, for the hand of tyranny had dealt most cruelly with them in an endeavor to stamp out every aspiration after civil and religious freedom. We do not wonder, then, that they read with avidity the history of America, and blessed the day when, guided by Heaven, Columbus planted upon the shores of the New World the cross of Christ, the symbol of Christianity and civilization; nor are we unprepared to learn that they stood shoulder to

shoulder with their compatriots in the days that tried men's souls, bared their breasts to the storm of lead, and died for American liberty.

History abundantly testifies to the position taken by Catholics in favor of independence. "The Roman Catholics," says Lossing, "who were more numerous in Maryland than in any other colony; were generally the friends of liberty; and that province was among the earliest to approve the acts of the Continental Congress."*

When Washington was elected first President of the United States, the Catholics offered a congratulatory address which contains the following passage:

"This prospect of national prosperity is peculiarly pleasing to us on another account; because, whilst our country preserves her freedom and independence, we shall have a well founded title to claim from her justice, equal rights of citizenship, as well as the price of our blood spilt under your eyes, and of our common exertions for her defence, under your auspicious conduct; rights rendered more dear to us by the remembrance of former hardships."†

The Father of his Country thus replied:

"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 civil government. I hope 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 (France) in which the Roman Catholic religion is professed."‡

It is unnecessary to refer to the other wars in which our country has engaged, in proof of Catholic valor, or to the part taken by Catholics in the arts of peace. That they have faithfully supported the Constitution and signally con-

* "Washington and the American Republic," Vol. I. p. 464.

† Brent, "Biographical Sketch of Abp. Carroll," p. 146.

‡ Sparks, "Life of Washington." Vol. XII. p. 178.

tributed to our national greatness, is beyond dispute; and we, their descendants, rejoice exceedingly that there is no part, from base to pinnacle, of the magnificent structure of American freedom to which our sires and ourselves have not given a full share of labor and of sacrifice.

By co-operating in the establishment of America's foundation, power and greatness, we have felt that we have been fulfilling our duty to God, as well as to our country; for we do not doubt that the founding of these United States, their Constitution, their progress, their prosperity, are but the unfolding of the designs of the Most High. Indeed, we recognize it as certain that every nation, in its unwritten Constitution born with the people, of which the written Constitution is the more or less perfect expression, manifests its mission, and the destiny for which it has been formed by the Almighty. The Christian student of history is convinced of this truth, although he may not, in every instance, find it possible to give to every nation due setting, amid the historical fragments of ages and events.

Believing that men came from God by creation, and go back to Him by grace, and that the race must continue until the heavenly thrones, left vacant by the defeated and fallen hosts, shall have been filled by the regenerated children of men, he is persuaded that, in laying the foundations of the world, God had a determined purpose in view, and that He guides and directs all things toward its accomplishment.

In a beautiful mosaic, every stone has its appropriate place, its requisite color, its due relation to the whole and to the adjoining parts. When the entire design has been completed, under the hand and mind of the skillful artist, then only is the full effect perceptible: so, in the history of the world, in the career of nations, in the creation and sanctification of men, every event, every act, has its proper bearing, and tends toward the building up and attainment of the chief end of the Almighty—His own glory and the eternal welfare of men.

It is true that, when we approach man, a new factor, free will, enters into the accomplishment of a nation's destiny;

and, therefore, nations, like individuals, may culpably fail to comply with God's will. But the great, general plan of Providence is always secure. As the tiny stream, trickling down the mountain's side and running through the meadows, joined by other streamlets, becomes a river, and, diverted from its course by the handiwork of man, here turns a mill, there slakes a city's thirst, ever seeks the ocean's unfathomable depths; so human events, shaped and controlled by Omnipotence, and always moving onward, bring the divine plan to ultimate perfection.

Who can doubt the providential mission of the Hebrews! The care, guidance and preservation exercised over them by Jehovah, all point toward the pivotal event of the centuries, the birth of the Messiah. The thinker will not be inclined to deny that Assyria, Babylon, Persia, Greece and Rome held their special places in the designs of Heaven. It is evident that the Romans broke down the barriers between nations, and prepared the world for the sowing of the Gospel seed.

America, too, has her mission and her destiny. God has selected her to accomplish His most cherished designs for the freedom, and the elevation of the individual and of society.

One of the brightest minds which this country has produced thus outlines the mission of the United States:

"The American Republic has a mission, and is chosen of God for the realization of a great idea. It has been chosen not only to continue the work assigned to Greece and Rome, but to accomplish a greater work than was assigned to either. * * * Its idea is liberty, indeed, but liberty with law, and law with liberty. Yet its mission is not so much the realization of liberty as the realization of the true idea of the state, which secures at once the authority of the public and the freedom of the individual—the sovereignty of the people without social, despotism, and individual freedom without anarchy. * * * The Greek and Roman republics asserted the state to the detriment of individual freedom. * * * The American Republic has been instituted by Providence to realize the freedom of each with advantage to the other."*

* Brownson, "The American Republic," pp. 4 and 5.

Realizing the sublimity of America's mission and rejoicing that he participates in it, the American Catholic sings with an enthusiastic patriotism not surpassed by that of any of his fellow-citizens:

"My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above."

Beyond doubt, the rights, the principles of liberty and of justice set forth in the American Constitution, and guaranteed to all citizens, justify these sentiments and these aspirations.

The author already mentioned thus refers to the rights secured by the Constitution:

"Our government is a free government; this is its boast. It is so in fact; not precisely because it is a popular government, for the people may play the tyrant as well as kings and emperors, and the arbitrary will of a majority is as incompatible with true liberty as any other arbitrary will; but because it is founded on the principle that all men are equal before the state, and that every man has certain inalienable rights, called with us the 'Rights of Man,' which it is bound by its very Constitution to recognize and protect. * * * Among these rights is the right of conscience, or the right before the state of every citizen to choose his own religion, and to worship God as his own conscience dictates, so long as his conscience is not made a pretext for violating the equal rights of others, disturbing the peace, or outraging public decency. As all are held to be equal before the state, this right of conscience must be held by the government sacred and inviolable in the case of every citizen, or subject of the state. * * * My religion is my conscience; my conscience is my right, and included in that liberty which the state recognizes, and is instituted to protect. Every citizen can say as much of his religion. * * * My church is my right, is

included in my right as an American citizen; and she has the right to be here, because I have the right myself to be here, and to have my own religion. My right to have my own religion is my right to have that religion, as I am bound by it in conscience to hold it.”*

These logical conclusions from the Constitution of the United States apply as well to the Constitutions of the several States. They are just as explicit in declaring that there shall be no discrimination against American citizens by reason of their religion, and that their religion shall be fully protected.

In the light of these principles, which I consider incontrovertible, Catholics, as American citizens, have rights even when there is question of their religion.

I do not indeed expect those who are ignorant of the nature, tendencies and mission of the Republic, and blinded through prejudice to their own fidelity to the sacred truths underlying the Constitution, to admit the reasoning of the learned authority whom I have quoted at some length. His conclusions, however, will be admitted and valued by all who are qualified to speak on the subject, by all thoughtful, conscientious Americans, lovers of the Constitution, anxious to see its God-given principles develop, and to assist in the fulfillment of our country's mission and destiny.

The question now naturally arises: Are Catholics in the United States permitted to enjoy their Constitutional rights in their integrity; are they allowed the free exercise of their religion; does the flag guarantee and protect them in rights equivalent to those of every other citizen; are there any grievances of which, as American citizens, we ought to complain? Here I shall direct attention to our religious rights in penal, charitable and educational institutions under public control. Nothing can be more reasonable than our demands regarding liberty of conscience in these institutions. We ask that the priest be allowed to preach the Catholic doctrine to Catholic adults, and to teach Catholic children the Catholic catechism; to offer Mass, so that Catholics may be present at it; to administer the sacraments, and that Catholics

* “Brownson's Works,” Vol. XII. pp. 20, 21, 23.

shall not be compelled to listen to non-Catholic teaching, nor to participate in any worship except their own. In a word, we claim that Catholic clergymen should be allowed to enter our State institutions, at seasonable times, to give the benefits of the Catholic religion to Catholics, and we demand that the system of worship and of religious teaching at present existing in many institutions—a system which leads to proselytism—shall be abolished.

The Constitutions of the United States and of the States guarantee the rights of conscience to the inmates of public institutions. Why, then, are Catholics obliged to be present at non-Catholic prayers and instructions? Why should clergymen be subjected to annoyance, and often to harshness, when bringing the Catholic inmates the consolations of religion? It is true we have succeeded in gaining a portion of our rights in some institutions, but this has been the result of a long and arduous struggle against injustice.

Hence, in my letter to the Ancient Order of Hibernians, assembled in National Convention, this year, in Boston, I advised that they, in union with other societies composed of Catholics, should endeavor to procure a proportionate representation of Catholics on the Boards of Management of all public institutions. This is necessary if we are to enjoy freedom of conscience; for, as only a Catholic can fully appreciate our position in relation to religious worship, religious instruction, and moral training, especially in reformatories, he alone is qualified to obtain and protect our Constitutional rights.

About the same time, in my Trenton address to the Knights of Columbus, I referred to the treatment of our Indian Schools, and to strengthen my position I quoted from a letter, issued with a view to the obtaining of funds, which bore the names of Cardinal Gibbons and Archbishops Ryan and Kain:

“Despite the fact that Religious Orders and other Catholic bodies have equipped schools for the education of the Indian children, in full confidence that the government would not reverse its recognized and successful policy of subsidizing

these schools—yet in the height of their success and in spite of their doing the work cheaper and better than the government itself could do it, we find that the subsidy has been for the greater part and will eventually be entirely withdrawn, and that these well founded works of Catholic benevolence, begun in good faith and with great expenditure of time and money, are to be abandoned to their fate.”

Fanaticism opposed our legitimate demands, and the cry went forth: “The schools are sectarian.” This is the old subterfuge to which our enemies constantly resort. They would rather have the Indian children grow up without religion than taught the tenets of the Catholic Church. Many otherwise well-informed persons are deceived by the term “non-sectarian.” There is no form of religion to which it can apply, since every religion has some sort of worship and doctrine, and, therefore, in the sense of the bigots, it is sectarian. To be non-sectarian would require the absence of all religion. To dilute Christianity beyond recognition, and to call it non-sectarian, is to fall back upon that refined paganism so common in this age, and to oppose Christianity itself.

How inconsistent are the fanatics! They are daily clamoring for the conversion of the inhabitants of our insular possessions to a faith that is rapidly undermining its own foundation, the Bible; while at home the poor Indians are doomed to extinction, and millions of our countrymen are left without Christian teaching.

Spain has many a crime to answer for; but she has allowed the Church to sit down like a mother, amid the children of the forest and the plain, to save the native races, and teach them the doctrines of Christianity and the arts of civilization.

On the Amendment brought up this year, giving the Secretary of the Interior the right to extend the contract with certain schools for Indian pupils, because the government possessed inadequate accommodation, Senator Vest spoke as follows:

“The only objection I could possibly make to it is that the amendment does not go far enough. * * * There are

people in this country, unfortunately, who believe that an Indian child had better die an utter unbeliever * * * than to be educated by the society of Jesus or in the Catholic Church. I am very glad to say that I have not the slightest sympathy with that sort of bigotry and fanaticism. * * * Some years ago, I was assigned by the Senate to duty upon the Committee on Indian Affairs, * * * to examine the Indian schools in Wyoming and Montana. * * * I crossed that great buffalo expanse of country, where you can now see only the wallows and trails of those extinct animals, and I went to all these schools. I wish to say now what I have said before in the Senate, * * * that I did not see in all my journey * * * a single school that was doing any educational work worthy of the name of educational work, unless it was under the control of the Jesuits. I did not see a single government school * * * where there was any work done at all.”*

During this year, there was under consideration, in the House of Representatives, the District of Columbia Appropriation Bill. Representative Fitzgerald, of Boston, in showing the inconsistency of certain appropriations, thus expressed himself:

“A great hue and cry has been raised in various sections of the country, during the past ten years, as to the propriety of Congress making appropriations which some people choose to term sectarian; and, in certain sections of the country, this matter has been made an issue, with the result that the members of this House, when matters of this kind have been discussed, and questions of this nature have come before the House, have voted in accordance with the promises made in their district before they came to the House, and not at all in accordance with the principles of justice and fair play which should characterize the proceedings of this body.

“I find in the present appropriation bill which is up for consideration at the present time, in the matter of appropriations for private charities, \$4,000 given to the Women’s Christian Association, and \$1,000 for the Young Women’s

* Cong. Record, Vol. 33, n. 94, p. 4120.

Christian Home, organizations and associations which are essentially religious in every particular; and yet no question has ever been raised by this House or by the Committee as to the propriety of making these appropriations. No charge of sectarianism has ever been advanced upon the floor of this House against either of these institutions; yet every member must admit that religious teachings and religious training are the essential factors, and justly so, in the work of both these institutions. * * * What is the condition of affairs here in this District? There is a man occupying the position of Superintendent of Charities, who is, in my opinion, one of the meanest bigots in the United States. * * * This is the man to whom this House of Congress has turned over the care and custody of the orphan children of this great city. * * * To whom must we look to protect these children, to guide them, to bring them up as they should be brought up? The Board of Children's Guardians. * * * These children are taken by this man, Lewis, to be placed in suitable homes in different parts of the country; and, with a man of his narrow views and prejudices, what guarantee is there that a child of Catholic parents will be placed in a Catholic family?"*

In relation to this bill, Senator Vest said:

"I have been of the opinion * * * that every sort of charity and every sort of school that kept the boys and girls of the country out of the penitentiary, out of the house of correction, out of the jails, and made of them honest, industrious, law-abiding citizens, ought to be encouraged, and that whenever it was done, if what was done inured to the benefit of public order and public decency, the Congress of the United States should encourage that work, and should have it done in the best and most economical way."†

Alas, the Constitution plays strange antics under the influence of unscrupulous manipulators. To-night, we go to bed firm in the belief that the appropriation to certain in-

* Cong. Record, Vol. 33, n. 146, p. 7411.

† Cong. Record, Vol. 33, n. 126, p. 5978.

stitutions will be continued, to-morrow we awake to find this cannot be done, because they are "sectarian."

We have been accused of opposition to the present system of public schools, and there is no doubt that we look upon it as detrimental to the best interests of the United States. Let no one imagine, however, that we are opposed to a system of public education; on the contrary, we contend that it is absolutely necessary for the permanency of free institutions. What we object to is education without religion; the payment of taxes for the support of schools to which we cannot conscientiously send our children. Religious education is more necessary than secular, even if we value only the temporal welfare of the individual and society. We shall, however, be told: "Teach religion in your churches." No one, I presume, will accuse Catholics of neglect in this matter, and yet we are satisfied that such teaching alone is insufficient.

The home, the Church, and the school have great influence on the individual, but these, powerful as they are, acting under the most favorable circumstances, are sometimes unable to cultivate and elevate the degraded and the obstinate. Grave, then, is the danger to be feared from a defective system of schools. Consider the result to which this system has contributed, as shown by the present religious condition of the United States. Outside the Catholic Church religion is decaying, the churches and Sunday schools are empty or the attendance much lessened.

I do not assert, that the public school system is the most potent cause of this religious indifference. It is clear, however, that people cannot be made religious without teaching them religion, and when we reflect that men without religion are, as a rule, men without morality, religious education assumes great importance in the eyes of every patriotic American. Tell me not of isolated examples of men who have scoffed at religion, and yet have lived apparently pure lives, have respected the rights of their fellow-men, and have been faithful to their family relations. Such qualities are not products of irreligion. They have sprung from Christian

enlightenment, from the influence of the principles of Christianity, which have permeated society during the past nineteen centuries.

Religion is absolutely necessary for the perpetuation of our free institutions, and the Catholic puts himself on record as an ardent patriot, when he raises his voice in its defense, and declares that our schools should be devoted to religious as well as to secular education.

Speaking of the influence of religion on social institutions, Mr. Bryce says:

“No one is so thoughtless as not to sometimes ask himself what would befall mankind if the solid fabric of belief on which their morality has hitherto rested, or at least been deemed by them to rest, were suddenly to break up and vanish under the influence of new views of nature, as the ice fields split and melt when they have floated down into a warmer sea. * * * So sometimes, standing in the midst of a great American city, and watching the throngs of eager figures streaming hither and thither, marking the sharp contrasts of poverty and wealth, an increasing mass of wretchedness, and an increasing display of luxury, knowing that before long a hundred millions of men will be living between ocean and ocean under this one government—a government which their own hands have made, and which they feel to be the work of their own hands—one is startled by the thought of what might befall this huge, yet delicate, fabric of laws and commerce and social institutions, were the foundations it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude, and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life, was rounded by a perpetual sleep. Would the moral code stand unshaken, and with it the reverence for law, the sense of duty towards

the community, and even towards the generations yet to come? * * * History, if she cannot give a complete answer to this question, tells us that hitherto civilized society has rested on religion, and that free government has prospered best among religious peoples.”*

Irreligion, indeed, has not made such progress among us as to bring about these dire results, but its seeds are sown and cultivated by a system of education, which has been instrumental in leaving millions without the blessings of Christianity. Still, if our fellow-countrymen must have this school system, to quarrel with them is useless. We should, however, not be prevented from enjoying its benefits in so far as our conscience will permit. I am far from presuming to speak for the Catholic hierarchy of this country; nevertheless, I would suggest that our parish schools be left just as they are, that a Board of Examiners be appointed to determine whether our teachers impart the secular education required by the State, and that payment be made for each child's secular education. The State is not required to pay for religious education, nor to support in any way the Catholic Church; it is asked to grant Catholics only full participation in their Constitutional rights.

Here let me introduce another subject. Why were not several Catholic members appointed on the Commissions to our new possessions?† They could have appreciated the civil and religious conditions of those countries, and suggested suitable measures for their adjustment. I do not hesitate to affirm that for a non-Catholic, even with the best disposition, it would be morally impossible to render an impartial report, or to make just recommendations.

Instead of approaching, in the spirit of a broad and enlightened statesmanship, the problems presented, the prejudices against our government sown by the Spaniards were allowed to be increased by the conduct of our soldiers, and the desecration of the churches wherein the solemn rites so dear to a Catholic people had been daily performed.

* "The American Commonwealth," Vol. II., p. 597.

† The Philippine Islands.

Another outrage is the Cuban Civil Marriage Law.* A petition has been presented to General Wood asking for a repeal of the order issued in May, 1899, by General Brooke, whereby civil marriage alone is declared legally valid. How could an American so far forget the traditions and laws of his own country as to inflict this importation from the infidel governments of Europe upon a Catholic people? Why not have the same law there as in the United States, and declare that marriage solemnized before a minister of religion shall be recognized as legal by the civil authorities? This thoughtless, careless act of legislation demonstrates to a nicety the utter disregard, among a certain class in this country, of the rights of Catholics.

Again, we are entitled to a greater number of chaplains in the army and navy.† So far as I have been able to ascertain, there are only three Catholic chaplains in the navy, notwithstanding that a large proportion of the marines are of the Catholic faith; in the army there are but four Catholic chaplains.

In the late war, many a brave Catholic lad breathed forth his soul to his Creator without the benefits of that religion which planted patriotism in his heart, simply because the men in authority ignored our religious rights. These are some of the grievances under which Catholics labor, and they are certainly serious enough to justify a movement towards redress.

I cannot claim the honor of first suggesting concerted action among Catholic societies. This subject has been widely discussed for several years, and I thought proper to draw the attention of two of the largest organizations composed of Catholics to such a movement, since it is our duty to select some legitimate means of obtaining our rights under the Constitutions of the States and the nation. Language cannot more plainly declare than my Boston letter and my Trenton address, that I have not the remotest idea of pro-

* Since this article was written the law referred to has been repealed.

† At present, we have no grievance regarding Chaplains. In fact, we find it difficult to supply those asked for by the government.

moting or even suggesting a Catholic political party. It will be necessary, of course, to have organization; all societies composed of Catholics should endeavor to touch at certain points, so that, while each retains its identity and pursues its own aims, there may be a bond of union enabling them to exert a converted influence; but the formation of a political party is not contemplated.

Our position is this: We are American citizens, entitled to certain rights, and these we must possess. Bigotry shall not be allowed to deprive us of the exercise and enjoyment of any of them. We ask no favors, we beg no privileges; but we demand that our religion shall not be made a bar to the attainment of our rights under the Constitution. It is not to bring our religion into politics that an appeal is made to the Catholic laity of America; on the contrary, it is to keep religion out of politics. American citizens, because they are Catholics, are discriminated against, and we are determined to unite for the purpose of defending ourselves against this un-American bigotry. Nor is this a movement to obtain political office for Catholics, as such; it is, however, a campaign for education, and it extends to non-Catholics as well as to Catholics. We shall not stand alone in this struggle. I have the greatest confidence in the intelligence and justice of my fellow-citizens; I feel assured that all true Americans will assist us to the utmost of their ability to redress grievances, to obtain our rights, and to resent insult to our religion.

My experience leads me to the conclusion that a policy of silence has been very detrimental to our interests. That great man, General Grant, is related to have given the following advice regarding a certain question which was brought to his knowledge: "These people," said the President, "get together, call meetings, get up petitions, and send deputies down here, and thus they often secure their object. Now, that is what you Catholics should do. Do as they do. Get together, make out a statement of your case, and back it with as much force as you can muster." This advice is applicable

to local boards, State Legislatures, the National Congress, and other departments of government.

In what channels shall the influence of this movement, or organization, manifest itself? This question will be answered in due time.* Able leaders will determine upon legitimate, honorable and Constitutional methods, as the cause grows and prospers, and passes beyond the stage of theory and suggestion to that of practice and action.

* The American Federation of Catholic Societies has now been formed, and held its first National Convention at Cincinnati, Dec. 10th, 1901.

THE DEAD PRESIDENT.

DELIVERED IN ST. MARY'S CATHEDRAL, TRENTON, ON THE
SUNDAY FOLLOWING THE DEATH OF
PRESIDENT MCKINLEY.

1901.

THE DEAD PRESIDENT.

The Bishop took as his text the following:

“Let every soul be subject to higher powers; for there is no power but from God; and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.”*

The Bishop said in part:

In these sublime words, Dearly Beloved Christians, does the apostle of the Gentiles announce the authority by which rulers exercise the prerogatives and powers requisite for the bestowal of the blessings which civilized government has been established to confer upon nations.

Let us consider their import on this occasion, when young and old are gathered together to manifest their sorrow at the taking away of our President, to pray for the welfare of our beloved country, and for the prosperity and the perpetuity of our institutions.

Three times in the life of this Republic has the hand of the fanatic been raised against the life of the nation's Chief Executive. The first stroke came upon us just as we were emerging from a civil war, which shook the nation to its foundations. The second was inflicted by a discontented adherent of a great party. Howsoever, detestable these acts and deplorable their consequences passion seems to have more or less instigated them. Not so with the perpetrator of this last tragedy. The country is at peace with all men, and we are enjoying a prosperity and a contentment which is all the more appreciated because a period of plenty has followed a term of financial depression. There appears to be no conceivable reason to palliate the guilt of the murderer. The deed was done in cold blood, and under circumstances which aggravate the crime. The President was lending the prestige

* Rom. XIII., 1.

of his presence to an exposition of the Industrial Arts. The day before he had given this admirable advice: "Gentlemen, let us ever remember that our interest is in concord, not in conflict; and that our real eminence rests on the victories of peace, not on those of war. * * * Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors and like blessings to all the peoples and powers of the earth."

These sentences, so full of wisdom, made no impression on the desperate emissary of anarchy. The President, as a man, was very little to him; he aimed at the overthrow of government itself. It is said that he even expressed surprise that his act should have caused him to be treated so roughly. Evidently he imagined he was doing a service to the American people, and should have been viewed in the light of a hero rather than in that of a criminal. His brain had been fired by the harangues of his wicked associates and, no doubt, by the literature of anarchism.

Freedom of speech and freedom of the press are most intimately connected with the welfare, nay, with the stability of free government. Their abuse is, however, very dangerous. As in this instance, it may lead to the most direful consequences. Laws must be framed to root out anarchism and its progeny; to prevent its foul spawn from entering upon our territory. There is no room for such criminals here, and no threats should deter us from protecting our government from their machinations. There is another phase of the subject which we must not fail to consider. The followers of anarchism are not all foreigners. This wretch was born in America, educated in America, and it is said voted for Mr. McKinley to be President. What shall we do with such men? The commission of some overt act alone exposes them and brings them within the reach of the law. Besides laws forbidding the formation of and adherence to oath-bound societies which advocate murder and the destruction of civilized government, there must be given an education which will render the false theories under socialism,

communism and anarchism, recognizable and detestable to the rising generation.

With the purpose of showing the enormity of the assassin's crime and the necessity of obedience to lawful government, it will be proper to dwell, for a moment, on the origin of government as laid down by Christian philosophers and theologians. A few fundamental principles will greatly assist us.

Man is not sufficient for himself; God alone is the all-sufficient, all-powerful being. It is in God that man lives, moves and has his being; it is from Him that he has his soul and his body. To Him also he owes the development of his spiritual and physical faculties as well as his destiny, and the means whereby he can return to his Creator. Man is dependent upon God and is in communion with Him by a threefold relation: religion, society and property. Against these which the anarchist and his associates wage war. He denies God and religion; he is anxious to destroy society, and he entertains no respect for property. His attack is fundamental; it is directed against God and all that is related to God, against everything which tends to the elevation, the development and the highest happiness of man.

Wherever we find man, we find society, and society is impossible without government. The patriarchal system is the earliest system of government. The father was the head of the family; the head of the eldest family the ruler of the tribe; and the ruler of the chief tribe the head of the nation. Gradually there arose, among the Greeks and the Romans, the State. This idea of government has now prevailed for centuries. Among the various theories regarding the origin of the authority which government possesses, there are two which have commended themselves to Christians. The first holds that the nation selects its ruler and God bestows political authority upon him; the second declares that God has given that authority to the people and that they bestow it upon the ruler. Whence the ruler is accountable to God, and likewise to the people, for his administration of that authority. The people are not the source of authority, but

its medium. All authority in either theory comes from God, and, "Therefore, he that resisteth the power, resisteth the ordinance of God. * * * Wherefore, be subject of necessity, not only for wrath, but also for conscience' sake."* The Christian thus understands that, when he disobeys lawful authority, he disobeys God; that he is accountable to Him for all disobedience to lawfully constituted authority.

As these principles are applicable to all lawful government, how close must be the relationship which they bear to our system, which is a "government of the people, by the people, and for the people?"

History shows that the errors of communism, socialism and anarchism have existed for centuries in one form or another, and in many countries. In modern times, however, they have received a marvelous impetus from the severity and the cruelty of certain tyrannical governments. There is a time when the heart's strings snap under oppression; when men rush headlong into despair; when they disregard all law, government and order. I speak not to condone, or to excuse lawless acts committed under any government—only to emphasize the fact that while human nature remains there will be errors and outrages, which will be laid at the door of despotism. No matter how ignorant or how degraded men may become, there still may be found planted in the deepest recesses of their hearts aspirations after peace and happiness. Inasmuch as these aspirations can be realized under the flag of our country, renders the act of this vile assassin all the more inexcusable, for he attacked the very institutions which were bestowing upon him, and millions more, the blessings which they crave.

Let us not close our eyes, however, to present conditions in the United States. This vast country which will before long number a hundred millions of inhabitants, has many problems to be solved. There is great discontent among very many of the laboring classes; thousands consider that capital is depriving them and their children of the temporal blessings which they believe God intended them to enjoy.

* Rom. XIII., 2, 5.

Cast your eyes around on all sides; are not the rich becoming richer and the poor poorer? Do you ask the reason for this condition of things? The answer is: Man's heartless greed, forgetfulness of the golden rule, of the teachings of Christ.

As a Catholic Bishop interested in the welfare of the individual, of society and this nation, I am anxious to heal the wounds of men, to suggest a remedy for the evils which are gradually eating their way into our social system. That remedy is the fatherhood of God, and the brotherhood of men; it is the application of the Gospel of Christ which teaches that we are all children of the same Father, all brethren, destined to the same everlasting happiness.

Alas! we are allowing thousands who come to our shores and thousands of native Americans, to grow up without a knowledge of these sacred principles. The Church is the depository of divine truth, of the remedies brought from Heaven for the temporal and eternal welfare of men. It is her duty to apply these remedies. An hour or two of religious instruction a week is not sufficient for the accomplishment of this important work. This training in religion and morality should be given so frequently that the child's mind and heart are thoroughly formed to virtue. After all has been done, some "black sheep" will be found, because, free will is a factor which always remains. God, in his mysterious wisdom, does not allow it to be forced, although He draws it sweetly and willingly towards virtue. We can always choose our own path. Nevertheless, it remains true that a religious generation is the product of religious teaching. We cannot have a God-fearing race of men and women who will realize their destiny, their responsibility for their acts to a Supreme Being, unless those truths are planted in the hearts of the country's youth.

Whatever may be said about others it is certain that Catholics are employing every available means for the advancement of that training which forms good Christians and loyal Americans, and prevents the prevalence of those errors

which lead to discontent, the attempt to destroy rulers and pull down lawful civil government.

Let me say that the only institution in the United States possessing power and influence enough to handle the vast tide of immigrants is the Catholic Church. They are generally religious and law-abiding. In some cases, however, they have been deprived of religion, kept in ignorance and rendered enemies of God and man by tyrannical governments and unprincipled demagogues. The Church will civilize and Christianize them, just as she did the nations of the old world. Untrammelled in her action over the hearts and minds of men, as she should be, and is to a great extent, in this free land, the results of her labors will be most beneficial.

This is a very appropriate occasion for elucidating the importance of intellectual and religious teaching, and for pointing a lesson as illustrated in the life of William McKinley. He was a man of lofty ideals, of profound religious convictions; he ever emphasized his belief in God and in His overruling providence, and was conspicuous for the practice of those virtues which make the home a paradise on earth, and promote good citizenship. The memory of the man who could in his last moments comfort his heart-broken spouse by saying: "It is not our way; it is God's way; His will be done," will, I trust, always be precious to the American people. May his example be handed down as worthy of imitation to the latest generation.

Although I have pointed out some weak spots in the mighty fabric of our nation, no American need fear for the security of our government. This nation bears within itself the seed of its own regeneration. Presidents may pass away, but the Republic will endure.

THE FORMATION OF THE CHURCH.

DELIVERED AT THE CONSECRATION OF RT. REV. CHARLES
H. COLTON, D.D., BISHOP OF BUFFALO, ST. PATRICK'S
CATHEDRAL, NEW YORK.

August 24th, 1903.

THE FORMATION OF THE CHURCH.

Text: "Behold I will lay thy stones in order, and will lay thy foundations with sapphires, and I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of desirable stones. All thy children shall be taught of the Lord; and great shall be the peace of thy children. And thou shalt be founded in justice. * * * No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn."*

Most Rev., Rt. Rev. and Rev. Fathers, and Beloved Children of the Laity:

It will be readily admitted that one of the most attractive studies in which the mind can be engaged is the origin and growth of institutions. What can be more interesting than to follow man from the beginning of his wanderings, to observe the multiplication of the family, the shaping of society, the rise of kingdoms and empires and their gradual development!

In such a study there is one institution which looms up before us and far surpasses all others. It began with the human race, continued with the patriarchs and prophets, assumed organization and authority through Moses and flourished under the ancient priesthood, until on the foundations of Judaism was erected the colossal, indestructible edifice of Christianity.

The Apostle St. Paul clearly outlines the formation of the Church when he refers to the middle wall in the temple of Jerusalem, which separated the Gentiles from the Jews: "For he (Christ) is our peace, who hath made both one, and breaking down the middle wall of partition * * *. Now, therefore, you are no more strangers and foreigners; but

* Is. LIV., 11, 12, 13, 14, 17.

you are fellow-citizens with the saints, and the domestics of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone: in whom all the building, being framed together, groweth up into a holy temple in the Lord.”*

Let us consider the events leading up to her establishment. After centuries of preparation, the Almighty sent his Divine Son. He was born, lived to man’s estate, preached His salutary doctrines, performed works which demonstrated His divinity, died upon the cross, and, after that tremendous battle with death, arose in the effulgence of His glory, bringing with Him victory, incorruptibility and immortality.

Redemption was accomplished, one of the greatest works of omnipotence; it is a *humiliation*, a *renovation* and an *elevation*. The humiliation of Christ, even to the death of the cross; the renovation of human nature and the elevation of the individual to the dignity of a son of God. Our Divine Lord, however, did not personally apply the graces of redemption. This was to be done by His chosen and duly authorized agents. Therefore, He conferred on the apostles extraordinary powers and commanded them to carry the blessings of redemption throughout the world. Men were to return to God, through the graces merited on Calvary; and just as the Holy Spirit in the beginning had gone forth over creation, giving it fertility, so did that same Spirit descend upon the apostles, strengthening them for their mission.

History furnishes no more inspiring scene than the founding of the Church. The apostles are assembled on the mountain, appointed by the God-Man. He appears to them and empowers them to preach His gospel, saying: “All power is given to Me in Heaven and in earth: Going, therefore, teach ye all nations: Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.”†

* Eph. II., 14-21.

† Matt. XXVIII., 18, 19, 20.

After the descent of the Holy Ghost this divine commission went into operation. St. Mark says, "But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed."*

To the whole world the Gospel must be announced. The apostles surveyed the field of their labors. It included all tribes and peoples. On every side they saw ignorance, error and sin. Darkness and corruption covered the face of the earth. They were the light of the world; they dispelled its darkness. They were the salt of the earth; they purified and sweetened its corruption. When they died others continued their ministry. How was it perpetuated? By the Sacrament of Holy Orders they transmitted their powers to posterity. They ordained the seven deacons: "And they (the apostles) praying imposed hands upon them."† Thus also were Saul and Barnabas incorporated into the Christian priesthood: "Then they, fasting and praying, and imposing their hands upon them, sent them away."‡ St. Paul writes to Timothy: "I admonish thee, that thou stir up the grace of God which is in thee, by the imposition of my hands."§

We have just witnessed the conferring of this sacrament—that sublime act of religion whereby the simple priest is raised to the exalted position of a Bishop and receives the grace to perform the duties of his office, among which are the multiplication of the soldiers of Christ and the perpetuation of the priesthood for the building up, the continuance and expansion of the Christian Church.

The apostles began the conversion of the world, founded episcopal Sees and ordained bishops, who, in turn, handed down their powers to others. These Sees were the centres of authority whence evangelists went forth to subject the nations to the sweet yoke of Christ. Observe that these bishops looked upon Rome as the highest authority. They went to different countries. St. Patrick became the apostle of the

* Mark XVI., 20.

† Acts VI., 6.

‡ Acts XIII., 3.

§ II. Tim. I., 6.

Irish, St. Augustine of the English; they received their mission from the successor of St. Peter.

The testimony of all times shows that he who gathereth not with Peter gathered not with Christ. They who are not joined in communion with His Vicar scatter and divide the flock unto its destruction. Not participating in the divine commission, they wander after their own conceits. Holy Scripture declares this doctrine in no uncertain tones: "And how shall they hear without a preacher? And how shall they preach unless they be sent?"*

Observe the wonderful organization of the Church of Christ. At the head of the hosts of Christianity is the Pope, the successor of St. Peter, to whom the Saviour said: "Feed my lambs: * * * feed my sheep."† Under him are the archbishops, the bishops, the priests and the laity, all marching forward, invincible by unity, discipline and obedience.

Therefore has the Church so admirably realized the figures under which Holy Scripture portrays her. She is the spouse of Christ; the bishop, as His agent, protects his See and presents it to his successor in beauty, strength and majesty. She is a ship; the bishop is the pilot. He knows the rocks and shoals and steers her safely to the haven of eternal rest. She is a house; the bishop is the chief steward and is responsible for his Divine Master's estate.

Whence does the bishop derive the strength, the fortitude to perform the duties of his office? From Christ Himself: "As the Father hath sent me, I also send you."‡ The bishop's labor is Christ's labor. This is forcibly illustrated by the miraculous draught of fishes. The apostles confiding in their own strength, had labored fruitlessly all the night, but when the net was let down at the command of the Lord "they enclosed a very great multitude of fishes." * * * Simon was affrighted at this manifestation of divine power, but Christ comforted him, saying: "Fear not: from henceforth thou shall catch men."§ Unto this work the bishop

* Rom. X., 14, 15.

† John XXI., 16, 17.

‡ John XX., 21.

§ Luke V., 6, 10.

calls the rest of the clergy. He ordains them, grants them faculties, blesses them and prays for them that souls may be delivered from sin and brought to eternal life.

How gloriously the bishops of past ages fulfilled their mission! Let us inquire what are the qualities demanded in the bishop of our day? He should be endowed with more than ordinary intellectual ability, possess a cultivated and trained mind, be well versed in philosophy, theology and the Sacred Scriptures. The other studies which make for broad scholarship he ought not to neglect. Besides, he must be a man of solid piety, of eminent executive talent; and finally, he should rule justly, quietly and maintain discipline without resort to severe ecclesiastical penalties, except in very extreme cases.

Let me add that however perfectly the bishop may exemplify the other episcopal qualities enumerated by St. Paul, if he have not the gift of leadership, the fruitage of his ministry will not be abundant. There are many live questions in our country wherein leadership is absolutely desirable. There is the educational problem; it must be solved. The public schools, as at present constituted, are detrimental to Church and State. Eminent non-Catholic educators are gradually perceiving that intellectual cultivation alone is insufficient to arrest the sources of evil in the human heart.

Divorce is an evil he must endeavor to exterminate, root and branch. It is the destroyer of the home and family, the corrupter of morals, the curse and the disgrace of the nation.

Socialism too has made giant strides among the laboring classes, owing partly to the brazen display of luxury and extravagance by the wealthy, and the conflict between labor and capital. The bishop must instruct his flock along the lines of Christian socialism, and show the impossibility of a panacea for the ills of life. Most modern evils spring from "man's inhumanity to man." They can be remedied only by a return to the principles of Christianity.

There is also the care of the multitude of immigrants rushing to our shores. They must be provided with priests,

churches and schools; otherwise, many of them, as well as of their descendants, will be lost to the faith.

The Catholic press and Catholic literature deserve the bishop's attention. By good reading the home is kept pure. The Catholic solution of modern problems should be disseminated in the secular, as well as in the religious, press. We have, until lately, signally failed to bring the Catholic doctrine to the knowledge of the public through the press. This, in a measure, accounts for the prejudice against us, which still remains. It has its root in a profound ignorance of the Catholic religion.

Were I asked why the Catholic Church in America is so progressive and prosperous; why we have such an excellent body of self-sacrificing priests and religious, and a laity unsurpassed in faith and virtue, I would unhesitatingly point to our bishops, and say: Behold "the leaders in Israel. By their fruits you shall know them."

And now, dear friend of my youth and riper years, you are the third from the class of '73 in St. Francis Xavier's College to be called of God to the mitre and crozier. When Bishop McDonnell, you and I sat at the feet of our Jesuit professor, the beloved Father Cassidy, we little thought of having "the solicitude of all the churches."

Knowing your retiring disposition, your attachment to St. Stephen's parish, and your devotion to this archdiocese, I am aware of the intimate ties severed by your promotion to the episcopate. But it is God's will and you are resigned.

The field you are to cultivate is large; your duties trying; the responsibility very great. But you have a faithful clergy and a devoted laity. Their churches, colleges, schools and charitable institutions, all declare their many virtues.

Go forth, then, courageously in the power of the divine commission and rule over the fair diocese of Buffalo. "You are the salt of the earth," "the light of the world," "the ambassador of Christ," "the minister of reconciliation." You will not labor alone; Christ shall labor with you and through you. The seed you will sow shall grow up, produce fruit a hundred fold, and bring nearer that glorious consum-

mation of unity, for which the Saviour prayed. O, may His promise soon be fulfilled: "And other sheep I have, that are not of his fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."*

Yes, they will hear his voice. Brethren, viewing this vast congregation, assembled in the metropolis of the New World, and reflecting on the ceremony which has brought us into this beautiful edifice, my mind scans the future, and I see arise a grander, nobler temple. Its foundations are the eternal hills; its columns and arches, our lofty mountain peaks; its roof touches the blue, ethereal vault; the shadow of its mighty steeple reaches from ocean to ocean. Another religious ceremony begins. In the procession there are hundreds of mitred heads, thousands of priests and religious, surrounded by a laity no man can number. I watch the endless throng, as it wends its way up the spacious aisles; I recognize two majestic figures—the genius of Christianity, the cross in one hand, the divine commission in the other, the gem of infallibility sparkling on her immaculate brow; by her side is magnificent Columbia, adorned with the garlands of peace, bearing proudly aloft the ensign of freedom. The great organ peals forth its strongest, sweetest notes. I hear the voice of millions chanting the *Te Deum*. It is the celebration of the conquest of America to the doctrines of Christ. Enraptured by the glad tidings and the gorgeous splendor of the scene, I exclaim, with the apostle, "This is the victory which overcometh the world, our faith."†

* John X., 16.

† I. John V., 4.

THE CHRISTIAN HOME.

THIS IS THE FIRST PASTORAL OF A SERIES. READ IN THE
CHURCHES OF THE DIOCESE.

Lent of 1905.

THE CHRISTIAN HOME.

James Augustine, by the grace of God and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.

Venerable Brethren of the Clergy, and Beloved Children in Christ Jesus:

We have already addressed you by numerous letters and sermons on important subjects. A special Circular Letter was sent to the priests, in which the principal laws enacted by the Diocesan Synod were brought to their attention, and now we have prepared, for all under our charge, a Pastoral Letter to supplement and develop the substance of our discourses delivered during the Canonical Visitations.

We have selected as our theme "The Christian Home." This subject has been suggested by our own observation and reflection as well as by the testimony of those without the fold who affirm the alarming deterioration of American home-life. We quote from an address pronounced before the Religious Educational Association:

"We all rejoice in the remarkable growth and the excellent features of American civilization; we are pleased at the relatively good state of the common morality of the people; but a deeper examination of the social side of our American life reveals a situation that causes anything but satisfaction. It is a matter of consternation and deep concern to us that the moral standard of American life is deteriorating. In the hustle and bustle of every-day activity, we have astonished the world, but morally we are rapidly going astern—so rapidly that one is dumbfounded at the contrast, after a visit to some of the countries of the Old World. I am an optimist through and through, but I am not a stone-blind optimist. I feel, and I know from observation, that religion has little, if any, part in our American civilization to-day. This is a

lamentable state of affairs, and it behooves each and all of us to do all we can to stem this tide of indifference. Our home-life is not what it should be, and it is not to be wondered at when we realize the general apathy of the people as regards their spiritual welfare."

Let us consider what home-life should be, and what its influence is on the family and on society.

THE HOME, THE CHURCH AND THE SCHOOL.

There are three great educational institutions: the Christian home, the Christian Church, and the Christian school. Each has its own special sphere, each bears an intimate relation to the other. So necessary is the home with the education it imparts, that the Church and the school can only with the greatest difficulty produce desirable results and counteract evil tendencies without its assistance.

We all understand what is meant by "*Home*," yet we find no words adequate to describe it, to express its joys and its sorrows, to picture the sweet recollections which cling so closely and lovingly around it, thrilling us with the tenderest emotions, and making us realize the exquisite pathos embodied in that simple melody, "*Home! Home! Sweet, sweet Home!*"

GOD AND THE HOME.

A well-known scholar points out the analogy between God and the family. The language is so simple and expressive that we deem it expedient to quote the passage in its entirety: "In the Holy Family at Nazareth we have a perfect model of a Christian Home. Man was made after God's image and God Himself was his preceptor. God was his model, and it was his privilege to aspire and seek to attain the perfection of his Maker. But man was made for society; and the unit of society is the family. Now the model for the family is the Blessed Trinity. While the individual can aspire to the

perfection of Divinity, the family finds its archetype in the relations between the Three Persons of the Adorable Trinity. Our Savior was the most perfect image of God; He came down from Heaven to earth that He might be for us a model, so that in our striving after divine perfection we might have Him to copy after. Therefore, He said: 'Follow Me; I have lived, and I leave you an example.' But man in his family relations finds a model, not in the individual Christ, but in the life of the Triune God; the Eternal Father generated from all eternity His divine Son; and the term of this affiliation is the Holy Ghost. The Father is the source of the Holy Trinity; the Son has been generated by the Eternal Father; and the love which binds the Father to the Son is the Holy Ghost. And these three are one.

"In Christian marriage we have something of this mystery; for the man and the woman united in Christian wedlock are one. Our Savior says they are two in one flesh. God so made it from the beginning. There is more than a mere contractual union; there is a union of state, making the wife and the husband one moral entity. In married life the husband does not lead an individual existence; neither does the wife. There is a union of mind, a community of sentiment, a union of heart; there is a perfect sympathy, uniting their lives and blending them in one—just as the Father and the Son are one. From this union proceeds offspring—just as from the union of Father and Son proceeds the Holy Ghost. So that the Christian family is the unit; and is composed of father, mother, and children; and these three are one Christian family. God in his triune life is the model of this family. He is one, essentially one; so must the family be. He is happy, essentially happy; so must the family be. He is love, essentially love; so must the family be. These three conditions must unite the family if they would reflect the image of the Triune God. The family must be one, it must be happy, and it must be loving. Therefore, when God gave His commandments to Moses on Mount Sinai, He claimed the first three commandments for Himself: 'I am the Lord thy God; thou shalt not take the name of the

Lord thy God in vain; thou shalt keep the Lord's day holy.' But the fourth commandment, the one next in importance to the three that concerned the honor due to the Godhead, refers to the father and the mother: 'Thou shalt honor thy father and thy mother.' Here we have the father united to the mother in love, and the father and the mother united to their offspring by obedience and honor. This was the primal idea; this was the family as contemplated by God."

PAGANISM AND THE HOME.

Previous to the establishment of Christianity, there was no conception of the home such as is found in the New Dispensation. Under the law of nature, and that of the patriarchs, as well as under the law of Moses, the individual, and the family: the husband, the wife, and the child were merged in the tribe and the nation, and their life partook of all the imperfections of that primeval state. This condition is forcibly conspicuous among all those peoples who, following their own conceits, wandered away from primitive revelation. Neglect of the individual is a striking characteristic of heathenism. The father had absolute control over the family; it included wife, children, and slaves, and these were really so many chattels subject to the will of the master.

Paganism prized the multitude precisely because it was a multitude, an accumulation of animal force; the individual was valued only in so far as he contributed to the strength, stability, perpetuity, and welfare of the multitude or the State. Such is the prime defect of all systems of government not based upon the principles of the Gospel. Christ planted the seeds of true liberty, when He said: "You shall know the truth, and the truth shall make you free."* The pagan never fully apprehended, and, therefore, never rightly appreciated man's sublime dignity. For the same reason man was not shown the respect due him as a creature made to the image and the likeness of the Creator, whose inheri-

* John VIII., 32.

tance was the earth, and Heaven his final reward and dwelling place. Unbelievers boast of their acquisition of what they are pleased to call "freedom of thought," forgetting that, when God and His teachings are cast aside, the mass of humanity sinks to a low level, while men and women become the slaves and the instruments of the vices of the rich, the powerful, and the indolent. History shows that, in so far as men have departed from the true conceptions of God and an everlasting home, they have lost those principles on which the happiness of the earthly home and the family are founded.

MERE DWELLINGS.

Alas! many houses of the poor are mere dwellings, the atmosphere impregnated and tainted with intemperance and general disorder, causing the heart to sicken and loathe entrance therein. The father seeks solace, perhaps, in the saloon; the children betake themselves to the streets, are thrown among vicious companions, and rush headlong to destruction. The comforts, the pleasures, the peace that should be found in the house are absent, and, therefore, it is deserted. If we examine the residences of the rich, we shall discover that many of them, too, are far from being homes. There is a veneer of respectability, refinement, and virtue; they are, however, but "whitened sepulchres." The family shrine is frequently dedicated to jealousy, wrangling, mammon, intemperance, and lust. What extraordinary sacrifices those of slender fortune make to keep up the pace set by their more opulent neighbors! Finally, the strain becomes unbearable, and is followed by inevitable collapse and disgrace. In some families continued prosperity has banished the fear of God and the observance of His commandments. There, the family life is little above that of paganism; worldly enjoyments and pleasures being the sole purpose of existence. The men and women who go forth from these habitations scorn honest poverty; and those reared amid squalor, degradation and grinding toil are easily brought by unprincipled

demagogues to hate the possessors of wealth. In this way the chasm between the classes and the masses is widened daily, and the seeds of discontent, hatred, and revenge sown to mature into Socialism, Nihilism, and Anarchism.

HUSBAND AND WIFE.

Let us leave these gloomy and distressing scenes, and, knowing that "Except the Lord build the house, they labor in vain that build it,"* view the home as composed by the Almighty. The husband is the head of the household. This is the natural order sanctioned by the Creator: "Let women be subject to their husbands, as to the Lord: because the husband is the head of the wife, as Christ is the head of the Church. Therefore as the Church is subject to Christ, so also let the wives be to their husbands in all things."† Woman, however, is by no means the slave of man as she was under paganism, for the Apostle adds: "Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it."‡

The wife is the companion of her husband, his equal in her own sphere. God created Eve to be to Adam "a help like unto himself."§ Men and women are the complements of each other. Certain qualities possessed by the one are wanting in the other. A woman is called a virago, not because she has the qualities of a man, but because she lacks those distinctive of normal womanhood. In like manner, a man is said to be effeminate because he has not the characteristics peculiar to a man. Each has a different province and they are signally well adapted to it. The husband is the provider; he is robust and active, courageous willing to face difficulties and dangers, and to make sacrifices. He is fitted to rule, to found States and nations, to regulate domestic and public

* Ps. CXXVI.

† Eph. V., 22-24.

‡ Eph. V., 25.

§ Gen. II., 18.

affairs, and to defend with his life, if necessary, his hearth and his country. The wife has been formed in a finer mould, she possesses grace, gentleness, and beauty. She does not reason so much as she feels. That she may fittingly occupy her unique position over the family, her instincts are more delicate and penetrating; they outstrip the slow, cumbersome, logical processes of man. He discerns danger when it confronts him; she detects it afar off, and gives instant alarm. Holy Scripture has vividly portrayed the true wife: "Who shall find a valiant woman? Far and from the uttermost coasts is the price of her. The heart of her husband trusteth in her * * *. She will render him good, and not evil, all the days of her life. * * * Her husband is honorable in the gates, when he sitteth among the senators of the land. * * * Her children rose up, and called her blessed: her husband, and he praised her."*

PARENTS AND THE HOME.

Parents should resolve to make the home inviting and attractive. Too many men regard the house solely as a place for eating and sleeping, whereas by strength of faith, warmth of love, its pure moral atmosphere, its neatness and comfort, it should be the dearest, sweetest, most charming spot on earth; valued for the hallowed relations arising from the affectionate intercourse existing between the Christian father, mother, and child.

Oh, the exalted position of the Christian father! How carefully he should qualify himself for his sublime and difficult office! It is a pleasure to be in the company of the true Catholic father, to listen to his conversation, to watch his example. He knows the doctrines of the Church, and can render an account of the faith that is in him; he fulfills the obligation of hearing Holy Mass; he receives the sacraments at seasonable times, has his pew in the church, and occupies it with his family. He delights in assisting religion accord-

* Prov. XXXI., 10-28.

ing to his means, is industrious, sober, and amply provides the necessaries and some of the comforts of life for himself and those intrusted to his care. He is manly, not effeminate; cheerful, not gloomy and narrow; happy and contented, not peevish and fault-finding. The firm, noble manliness of the father should make the sound of his footsteps the sweetest music to his dear ones. Then, his love, together with the mother's affection and prudence, will inspire respect for parental authority, and bring about that cheerful obedience which makes the house another Eden.

The parents owe the child health of body and soul, a debt which increases with its years and cannot remain unpaid without the commission of sin. Woe to the parents who bring physical disease upon their children, but greater woe to those who are the cause of their moral ruin. Let the father and mother teach their offspring the doctrines of religion and morality. Thus will conscience recognize its obligations, and that knowledge be obtained which strengthens good inclinations, opposes evil propensities, and has a wholesome effect on the entire conduct.

It is an old saying that "words move, example draws." When we speak of good example in the home, we mean not only that the father and the mother should abstain from intemperance, dishonesty, backbiting, anger, and the like, but that the exercise of all the virtues should be so prominent as to attract the notice of their children, and influence their daily lives. Beyond doubt, if the public and private life of the parents make them esteemed, the children will be proud of them, admire them, and desire to imitate them.

WOMAN AND THE HOME.

A thoughtful writer tells us of her worth in the household: "A healthy home presided over by a thrifty, cleanly woman will be the abode of virtue, comfort, and happiness; the scene of every ennobling relation in family life. It will be rendered dear by many delightful memories, by the

affectionate voices of those we love. Such a home will be regarded not as a nest of common instinct, but the training ground of immortal souls, a sanctuary for the heart, a refuge from the storms of life, a resting place after labor, a consolation in sorrow, a pride in success, and a joy at all times."

History proclaims the power of woman when it relates that great men had great mothers. Who has not been moved by the story of St. Monica and St. Augustine, and thanked God that she lived, brought forth such a son, and by her prayers, gave so great a saint and Doctor to the Church!

Motherhood indeed is woman's sublime prerogative. As mother she exercises the greatest influence on humanity. She is close to the child, constantly its companion, and on her is the weighty responsibility of nourishing, clothing and moulding the frail, tender body while she stores the granary of the soul. She teaches the young the lessons of religion and virtue, and instills into their minds those basic truths which have been the consolation of the ages. She builds up character, forms the Christian man and woman, fashions the future cleric and nun, the lawyer, the merchant, the patriot, the soldier, and the statesman. Yes, the destinies of the individual and the race, the purity and security of nations are dependent on the mother. Well has it been said: "The hand that rocks the cradle rules the world."

A clever American lady has this to say of motherhood: "That the early Christian Church recognized in Mary, the Mother of Jesus, the woman prophesied of old, whose 'seed shall crush the serpent's head,' giving thus a literal and individual interpretation to that promise, which may well be claimed to apply to womanhood at large; and that homage paid to the Virgin Mother was one of its earliest institutions, are abundantly proved by the writings of the early Fathers, and by the testimony of the catacombs, where the crude drawings of the humble and illiterate Christians of the early centuries, sealed for a thousand years from the knowledge of the world, and revealed, some of them, only in our own times, attest equally with the finer and more artistic productions of later centuries their love and devotion. Places

of worship were named in her honor, even before the Church had emerged from the catacombs, and the first Christian Emperor placed his new capital, Constantinople, under her patronage. It was not to the spouse of the carpenter of Nazareth that these honors were paid, but to the great Mother of Christ and Christianity; nay more, to that Christian motherhood which was thereafter to be recognized as one of the prime factors in the world's regeneration."

THE CHILD.

Within the home dwells the child, the bond by which the hearts of husband and wife are welded together; by it their aspirations are attained, and their interests coalesce. For this consummation they entered the marriage state. What a privilege to be entrusted with this flower from Heaven, to watch the budding, the expansion of its marvelous faculties; to sow truth in virgin soil, fresh from the hand of Omnipotence! It was the innocence, the reliance of childhood that touched the heart of the Savior and made the little ones so ineffably dear to Him that he welcomed them in these affecting words: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."*

Here we may be permitted to say a word on child labor, which in some instances deprives the child of the benefits of home. A reliable New York journal informs us that, "The almost insuperable difficulty of an equitable adjustment of a law regulating child labor is beyond denial; but that such regulation is necessary is indisputable. The proper place for children is the home, supplemented by the school-room and the play-ground. Their employment in shops, factories, mills, and stores is a social danger and an economic mistake.

"In the United States there are about 2,000,000 children under 16 years of age engaged in gainful occupations. This is about one in every fifteen of the entire number of people so employed. But in any consideration of the evils of the

* Mark X., 14.

system this statement requires modification. One-half of that number are reported as employed in agriculture, probably represented largely by the farmer's boy, and even the farmer's girl, who earns a few dollars in the course of a year by aiding in the work on the home place or by a certain number of hours of labor for neighboring farmers. It probably includes the boy who plants corn, the girl who picks berries, and the pickaninny who gathers a few pounds of cotton."

It is difficult to legislate so as not to trespass upon child labor which is harmless, nay often beneficial. Yet, some sort of legislation is necessary, for, as the same writer states: "Child employment as a system is utterly wrong. Its evils are both social and economic. The evidences of injury resulting to the victims of the system are obvious. Dwarfed physically and stunted mentally by daily confinement in mills and factories, such children become a menace to the social organism. The influences which make for race deterioration are sufficient in number and in force without this most serious of them all. In the economic domain child labor often supplants that of adults because of its cheapness. In thousands of instances it is at best an utterly fallacious policy. In many others it is little short of pernicious."

Parents should make every sacrifice to keep their children at home and at school as long as possible, so that they may avoid the evils just enumerated.

THE ENEMIES OF THE HOME.

As the Christian home is so necessary for the growth of the physical, the intellectual, and the moral life, a constant battle must be waged against its enemies. *Unbelief* is a foe which destroys the sanctity of the home by rending asunder the relations existing among the members of the family, as well as those between them and their Creator. It consists in wholly or partly denying God and His teachings, and leads to disregard of His commandments. It is painful to contemplate an unbelieving family. No more beautiful scene can

be imagined than the Christian mother with her little ones gathered around her, lisping their prayers to their Heavenly Father, while angels bear them aloft before the everlasting throne; on the other hand, no more desolate and heart-rending picture can be drawn than that of the irreligious, infidel mother. How horrible the thought of such a woman entrusted with the care of innocent children; helpless in adversity, proud and domineering in prosperity; without fear of God, she utters no prayer, asks no mercy or forgiveness! Looking forward to an eternal night in the oblivion of the grave, how can she urge her offspring to seek the path trodden by the heroes of faith, to approach nearer and nearer by the sanctity of their lives to the infinite perfection of the great Father? She discerns no beacon to ward off disaster and point out the haven of shelter and safety; her life and example are little beyond the maternal brute, except that she possesses understanding, a faculty which makes her all the more pitiable as her acts are not in conformity with it. Such a mother is incapable of planting the seeds of virtue in the soul, of creating and nurturing a healthy, vigorous, moral life, which will resist the storms of passion and the assaults of temptation. In such a family the associations, the usages which make for cheerfulness, comfort, and happiness, and, in after years, give rise to the tender, inspiring recollections of home and mother, have no existence. No matter how magnificent that house, or secure its material interests, it is only a protection from the elements; it is not the home sought after by the weary heart of man, the abode wherein he possesses a foretaste of the joys of the blessed.

Another enemy of the home is *divorce*. It parts husband and wife, scatters the children, blights their young lives. What a dreadful curse this evil is in America! O, the thousands to whom it has brought ignominy and shame! What scandal it has given to young and old; how destructive its effects upon the whole body politic!

These statistics of divorce, in the United States, should bring the blush of shame to the cheek of every American:

"Number of divorces in the United States from 1869 to 1901.....	700,000
Men and women whose homes have been broken up	1,400,000
Children (estimated) robbed of their rights to real home	4,000,000"*

The illustrious Leo XIII., in his Encyclical on "Christian Marriage," says: "It is hardly possible to describe how great the evils are that flow from divorce. Matrimonial contracts are by it made variable; mutual kindness weakened; deplorable inducements to unfaithfulness supplied; harm done to the education and training of children; occasion offered for the breaking up of homes; the seeds of dissension sown among families; the dignity of womanhood lessened and debased; and women run the risk of being deserted after having ministered to the pleasures of men. Since then nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that divorcees are in the highest degree hostile to the prosperity of families and States, springing as they do from the depraved morals of the people, and, as experience shows, opening up a way to every kind of evil-doing in public as well as in private life."

For these reasons we cannot but view with alarm the rapid spread of Socialism. Father Cathrein, one of the greatest authorities on this subject, affirms that "the atheistic and materialistic tenets of Socialism are incompatible with the unity and indissolubility of marriage. * * * Marriage is the root and foundation of the entire family. Socialism, however, by its theories of equality loosens the marriage tie, and introduces instead some amorous relation based on mere whims and passing inclinations."

THE TENEMENT.

A formidable enemy of the home is the ordinary *tenement house* with its swarm of inmates, its incitements to and occa-

* N. Y. Freeman's Journal.

sions of sin. In these unhealthy, crowded buildings it is well nigh impossible to be free from moral contamination. Municipal authorities should root out these obnoxious hovels, and assist the poor to have clean, commodious, well-ventilated, healthy apartments. The outlay would be more than repaid by the increase of physical and moral strength given the community.

It is undeniable that little progress can be made in training the heart, when the foundations are not laid in the home, and the superstructure added by its daily life. There the boys and girls grow up to be men and women; there they are constantly influenced morally, physically, intellectually, and socially by their environment. It is evident that just as unclean dwellings produce sickly children, and cast upon society the victims of disease, so do wicked surroundings, evil companions, the bad example of parents corrupt hearts, and crowd the pathways of crime. Every priest knows that the absence of home-training often totally nullifies the work of the parish school. How is it possible that the seed sown therein will produce good fruit, when the child daily returns to a house where the father is intemperate, profane, and heedless of his obligations to his God, his family, and himself; where the mother is slovenly and careless, where sin, sorrow, and misery ever dwell? Indeed, the sharpening of the intellect, in the midst of such incentives to sin, frequently produces greater adepts in wickedness.

INTEMPERANCE.

Here is a graphic description of the effects of *intemperance* on the home: "In a row before the magistrate stood ten mothers, bleary-eyed, with bloated faces, dishevelled hair, and soiled, tattered garments, their limbs still trembling from the debauch of the day before. As the ten mothers stood there, shaking from the dissipation which has degraded them, twice that number of little children stood or sat in the court room and witnessed their mother's shame. It was a

very natural thing for the magistrate to exclaim, as he viewed the long list of wretched womanhood before him: 'Why this is something awful! Mothers with little children, too!'

"When France was in the throes of a great crisis, some one remarked to Napoleon, 'Sire, wherein lies our hope?' 'In the mothers of France,' was the Emperor's reply. If our national salvation depends upon the mothers, in the name of God what is to become of us, if the drink habit gets hold of the women? A drunken father is bad enough, but when it comes to a drunken mother we have reached the bottom of the abyss. If the home is the *heart of the world*, what may we look forward to if that heart becomes paralyzed with strong drink? The father may debauch himself and the home still be saved by the purity and the devotion of the mother; but when the mother becomes debauched, then the deluge! With a depraved motherhood our doom is sealed, and not all the prayers of all the saints on earth and in Heaven can save us. It were an intensely interesting question to ask how far this strong drink virus has worked its daily way into the hearts of our American womanhood? How many women, how many mothers, are there in the land who drink? It is alleged by those who know what they are talking about, that 'Society' is literally honeycombed with alcoholism; and here we have the other extreme; but how about the middle term? Ask the wine merchants and grocerymen what it is their wagons carry to many doors? But, it will not do to push the inquiry too far; for the present we stop with the horrible sight of those ten drunken mothers lined up in the police court."

Another magistrate was asked this question: "Do you notice any difference in the types of the men and women who come to this place, during the years you have been on the bench?" "They have not improved," he said. "They seem to me to grow downward all the time."

"To the rich classes a great deal of the evil that ends in the police court can be traced. The man in easy circumstances is usually indulgent and careless of his children; is it any wonder that they become careless in turn? The father

perhaps doesn't know, or perhaps doesn't care that his boy is learning to smoke cigarettes. When he does notice that his fingers are stained and reproves him it is too late. By that time the boy's heart and his mind are stained also. And the mothers, the rich mothers who neglect their children, who leave them in the care of nurses until the little ones hardly know who their parents are—what of the moral side of life there?"

HOUSEHOLD DUTIES.

Another enemy of the home is *ignorance of household duties*. The priest, the physician, the Sisters, and the men and women connected with our various charitable organizations, can testify to the sad condition of many houses, to the desolation and misery of the family, owing chiefly to the indolence and the slatternly habits of mothers. This is in a great measure due to want of instruction in the care of a house. The following testimony given by a workman before a committee of the British House of Parliament is so applicable to our own country that we may be pardoned for quoting it at length: "My mother," said he, "worked in a manufactory from an early age. She was clever and industrious. She was regarded as an excellent match for a working man. To the best of her ability she performed the duties of wife and mother. But she was lamentably deficient in domestic knowledge. In that most important of all instruction—how to make home and fireside lovable and to possess a charm for husband and children—she had never received a single lesson. As the family increased, everything like comfort disappeared altogether. The power to make home cheerful and comfortable was not given to her. She knew not the value of cherishing in my father's mind a love of domestic objects.

"Not a moment's happiness did I ever see under my father's roof. All this dismal state of things I can distinctly trace to the entire and perfect absence of all training and instruction in my mother. My father became intemperate, and my mother was forced to do shopwork. The family was

large, and every moment was required at home. I have known her after a hard day's work to sit up nearly all night for several nights together washing and mending clothes. My father could have no comfort there. These domestic obligations, which in a well-regulated home, even in that of a workingman, where there are prudence and good management, would be done so as not to annoy the husband, were to my father a sort of annoyance, and he, from an ignorant and mistaken notion, sought comfort in the ale-house.

“My mother's ignorance of household duties, my father's consequent irritability and intemperance, the frightful poverty, the consequent quarreling, the pernicious example to my brothers and sisters—one and all of us being forced out to work so young that our feeble earnings would produce only one shilling a week—cold, hunger, and the innumerable sufferings of my childhood crowd upon my mind and overpower me. My own experience tells me that the instruction of females in the work of a house, the teaching of them to produce cheerfulness and comfort at the fireside, would prevent a great amount of misery and crime. There would be fewer drunken husbands and disobedient children. As a working man, within my own observation, female education is disgracefully neglected.”

These are strong words, nevertheless, they are true of thousands of homes in our great cities. The remedy might be found in giving domestic instruction in our schools, public and parish, or by individuals, or the State providing courses in domestic economy. This instruction should extend beyond the mere art of cooking; it should take in the entire management of the house.

ADORNMENT OF THE HOME.

Not only order and cleanliness, but also furniture, statuary, pictures, and similar objects, all contribute to make the home pleasant. The Christian mother will always give the first place to Christian art. She will desire to form her loved ones after the example of Jesus, and, therefore, the

sacred scenes in His life and those of the saints will be kept before them. This extract from one of our Catholic weeklies is instructive: "There are Catholics so full of human respect, and so narrow and uncultured withal, that they exclude sacred pictures from prominence in their houses, lest they be reckoned among the devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures; nor refined tastes with the banalities of some fleeting fashion in art. They have not sufficient common sense nor fineness of feeling to understand what they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Redeemer and His Blessed Mother and the saints abound in the household, faith is strong. An eminent non-Catholic once said before a large gathering of women, also non-Catholic for the most part: 'What a sad mistake Protestantism made, when it put the Child Jesus out of the nursery!'" Precious, too, in the home will be the portraits of the heroes and heroines whose deeds have shed lustre upon their country, who have added by lofty purpose and action to the glory and prosperity of America, or have been engaged in the elevation of humanity throughout the world.

LITERATURE.

What shall we say of the efficacy of good books upon family life and thought! When we speak of books we do not mean to restrict them to religious and devotional works. No, we include all healthy literature. In our day everybody reads. Periodicals, pamphlets, and newspapers are the literature of the millions. It is the daily newspaper, however, that enjoys the largest patronage. We must have the news warm, at our breakfast table, every morning. No doubt, a newspaper is a potent factor for good or evil; and America publishes some excellent secular newspapers, which may safely be introduced into the family. Our religious weeklies are performing a very beneficial work, and should receive a more

generous support. Every Catholic family should subscribe for a Catholic newspaper and a Catholic magazine, possess a small library of religious books, and such other works as will instruct and interest.

But, what about those purveyors of uncleanness, the vulgar sheets reeking with nastiness so largely read by all classes? Reprove them for their vileness, and the reply is: "*We print the news.*" Yes, they do, and *such news*; and *such advertisements!* Let us recall the words of the Apostle to the Gentiles: "But all uncleanness * * * let it not so much as be named among you, as becometh saints; or obscenity, or foolish talking, or scurrility, which is to no purpose."*

Everyone will admit that some of our newspapers are a disgrace. It is shocking to witness the harm which these disreputable journals do by pandering to the lower passions of the multitude. They educate in crime, destroy purity, in a word, sow immorality. They are so many foul demons entering the family for its defilement and ruin. Perhaps the most terrible indictment that can be brought against America is that the public demand for the filth supplied by the "*Yellow Journals*" is so great as to render rich and prosperous the unscrupulous editors, writers, and publishers, who cater to debased appetites.

We desire to employ all the power of our holy office to stem this flood of corruption, and we, therefore, most earnestly beseech parents to banish all such newspapers and books from their firesides. O fathers and mothers, never permit them to contaminate your homes!

NECESSITY OF ORDER.

Christian parents will insist on family prayer; they will always say "Grace" at meals, recite the Rosary before retiring, at least in Lent, frequent the sacraments, and see that those subject to them follow their example. Let them recol-

* Eph. V., 3, 4.

lect that many other things conduce to the happiness of the family, such as music, innocent amusements, kindness, forbearance, politeness. The ordinary courtesies of life should not be disregarded; they make the house home-like, and show solicitude for one another's comfort. All these things bring system and order into the family. St. Augustine says: "God is a God of order, therefore, he who lives according to order, lives according to God."

The author of "*By the Fireside*" tells us that "Order is a power in education, and if we have never acquired it for our own sake, let us at least bring it into the household for the sake of our children. In a home unorganized, without fixed hours for working, eating, and sleeping, there is only anarchy and confusion, and any sort of education is impossible. The child should be accustomed to rules of life that are observed by everyone around him. Thus he learns to march in the ranks, to protect the rights of others, to make concessions to the general interest, to discipline his movements. In a well-directed household, where everybody is respectful of the common law, submits himself to the hours, and consents to put back in their places the things that he uses, few words, few outcries or explanations are heard, but a great deal of work is done." He concludes by declaring that: "Order is needful everywhere; let home be the first school to teach it; its efforts will be rewarded both in the peace and satisfaction of its own circle, and in the future careers of its members."

EFFECTS OF DISORDER.

Where disorder reigns the children are permitted to have too much of their own way, to do as they choose. How many boys and girls leave the house whenever they like, and return at their own discretion? Parents should see that regular hours are kept, and know where their children are, and with whom they associate. Truly has it been remarked that: "There is a beauty in the character of an innocent, young

girl which nothing else upon this earth can equal. Its influence has ever been so deeply felt, so universally acknowledged, that even the hungry lions have been said to pause in their career of blood, having been at once rendered powerless by the soft, earnest gaze of young, innocent, guileless womanhood.

“Whatever tends to impair this innocence in woman, to cast suspicion on her smile, or to make her purity a jest; whatever throws a shadow, however slight, upon her name—that is the rain which beats upon the bosom of the lily—the rude hand which crushes the light butterfly—the storm which levels to the ground the golden grain—the frost of autumn, which steals upon the summer flower; that is the first blight, after the touch of which she can never be herself again.”

With what concern then must the serious, virtuous man and woman contemplate this description of a phase of modern life: “Young girls with trim little tailored suits and natty hats, with snooded hair and fresh round faces; girls who ought to be home with mother and father, are to be seen upon the streets without escort, or in groups of twos and threes at hours long past curfew time, on any night of the week. There is, however, something in the round faces that gripes a little at the heart, and there is too often a swagger to the light-footed walk that seems out of harmony with sweet girlhood. There is a quick retort, a flippant jest from their lips, a bold glance or a brazen stare from eyes that should be veiled in maiden modesty. Poor little girls, not to know how much more precious than all things born they are, when they properly estimate their own worth, and prize themselves at it! But they come to be unprized by themselves, neglected by their proper protectors, and taken at their own estimate by the world.

WHO ARE TO BLAME?

“It isn't always their fault. Most of them have mothers and fathers who can tell them of the pitfalls that lie in the path of vanity and disobedience. Most of them have homes

that should be their shelter after the sun goes down, and most of them would listen to advice properly given—and in time. The mother and father who think their duty done in sending their young daughter to school, dressed as well as the neighbor's little girl, will have a lot to answer for some day."

Some may reply: "But we can't control them." Why not? As parents you have the right and the duty to exact obedience by punishment. When a child disregards kind admonition, more forcible means must be employed. The Christian father and mother, however, will take care to correct in the same spirit as the Lord: "For whom the Lord loveth, He chastiseth; and He scourgeth every son whom He receiveth. Persevere under discipline. God dealeth with you as with His sons; for what son is there, whom the father doth not correct?" The reason given is: "Now all chastisement for the present indeed seemeth not to bring with it joy, but sorrow: but afterwards it will yield, to them that are exercised by it, the most peaceable fruit of justice."* Corporal punishment is not to be resorted to except when necessary. Let it be remembered that to train the child to obedience, it must be warned and punished without anger, abuse, or cruelty, otherwise it will regard the parent as an enemy, and no good result will follow. In a word, the family must be presided over with authority, justice, and mercy. Thus God governs the world; so must parents rule the home.

Again listen to the Apostle: "Children obey your parents in the Lord, for this is just. Honor thy father and thy mother, which is the first commandment with a promise: that it may be well with thee, and thou mayest be long-lived upon earth. And you, fathers, provoke not your children to anger; but bring them up in the discipline and correction of the Lord."†

DOMESTICS.

Here let us touch upon the so-called *Servant Problem*. It has been said, no doubt with some exaggeration, that in

* Heb. XII., 6-11.

† Eph. VI., 2-4.

our day "the master wants to get as much work from the man for as little money as possible, and the mistress acts in like manner with the maid. The miserable result, on the part of man and maid, is discontent more or less bitter, hatred for the power for which they must work, and a rigid determination to do as little and as defectively as possible." This condition is far from being universal; yet there must be some truth in the statement that dissatisfaction prevails on both sides to a considerable extent, otherwise complaint would not be heard so frequently.

What suggestions may be made towards the solution of this problem? Servants should be trained for their respective positions. Let them be convinced that only a competent service is a sufficient and satisfactory return for their wages, and that it alone will command the confidence and the regard of their employers. On the other hand, the master and the mistress should bestow on servants the comforts of life, suitable to their station; just wages should be paid, and fidelity rewarded by generous compensation. Further, it is the bounden duty of master and mistress to interest themselves in the spiritual as well as the temporal welfare of those in their employ. They should manifest affection for them and not treat them as mere drudges. St. Paul writes: "Exhort servants to be obedient to their masters, in all things pleasing, not gainsaying, not defrauding, but in all things showing good fidelity, that they may adorn the doctrine of God our Savior in all things."* And in another letter he says: "Servants be obedient to them that are your masters according to the flesh, * * * not serving to the eye, as it were pleasing men, but as the servants of Christ doing the will of God from the heart. * * * And you, masters, do the same things to them, forbearing threatenings, knowing that the Lord both of them and you is in heaven; and there is no respect of persons with Him."† Let, therefore, superiors exercise kindness towards servants; be solicitous of their wel-

* Tit. II., 9, 10.

† Eph. VI., 5, 9.

fare, and see that the rest of the members of the house follow their example. This is especially true of the children. Often parents allow their offspring to provoke servants, and to treat them with arrogance and contempt. There is no greater tyrant than a saucy, unruly boy or girl. Some one has said: "Except in rare instances, servants and dependents of all kinds are precisely what their superiors have made them." We would add that not all servants are perfect, and that the same holds good of their masters and mistresses. More forbearance, more charity are needed between the heads of the house and their servants.

To participate in the work of the home is beyond doubt a most worthy employment; nevertheless, in our day, domestic labor is not looked upon with favor. Boys and girls despise the honorable work of the home and the farm, regardless of their unfitness for higher positions. Many are filling their minds with branches of learning which will never be a particle of service to them. What is worse, this education leads them to crave things they can neither lawfully nor innocently acquire, and lays the foundation of discontent in themselves and of injury to society. Just here begins the downfall of so many of our youth of both sexes.

Thus far we have endeavored to describe the Christian home and its benefits to the family, now let us view it in relation to society; for its field is certainly not restricted to the household.

RELIGIOUS INSTRUCTION.

If the home be the nursery of religion and virtue, society will be God-fearing and pure, since it is an aggregation of homes. To discover the evils to be corrected, it will be unnecessary to go beyond our own country; they are at our very doors. That diabolical, irrational hatred of Christianity which exists in Europe is seldom found among Americans. There is, however, widespread indifference, especially among men. Most of them, indeed, will declare that they have great respect for Christianity, and some may even praise the

Catholic Church. They admire her marvellous organization, her beneficial influence on every condition of life. The profession of religion, the practice of its teachings, and the fulfillment of its obligations, they leave to their wives and children. Whence it happens that these also become careless and tainted by the contagion of bad example.

Among the causes of this defect of American life is the absence of religious instruction in the home. Catholics are not blameless in this respect. Some of them consider the pulpit, the Sunday school, and the parish school sufficient to train the mind and the heart, whereas, they seldom, if ever, can fully supply the want of home-training. But what about non-Catholics? When Jesus and religion are banished from the school, and from numerous homes, it is easy to understand why multitudes in America never bend the knee to God, and never enter a house of worship. In the midst of a civilization, the fruitage of Christianity, we find St. Paul's picture of the pagans true of many men of to-day: "Because that, when they knew God, they have not glorified Him as God, or given thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools. * * * Wherefore God gave them up to the desires of their heart, unto uncleanness * * *. Who changed the truth of God into a lie; and worshipped and served the creature rather than the Creator, who is blessed forever."*

If they are reproached for their conduct, they answer: "We belong to the *big church*," what Christ called *the world*, which is without doctrine, and generally without morality. Let us not deceive ourselves; the rising generation will not be Christians without being taught Christianity; and what a dreadful want of this teaching there is in the American family! The Christian man and woman who reflect, and understand that religion and morality are the basis of society, cannot but view with alarm the future of the race and the nation.

The home, wherein the voice of the Catholic Church is heard, proclaims the truths of faith and morality with no

* Rom. I., 21-25.

uncertain sound; doubt has no place at that fireside, for there the divine commission resounds: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."* The house which possesses these truths will abound in good works by obedience to God, and fidelity to all the relations of life.

Religious instruction will assist in rooting out another evil, *impurity*. The hearth where the demons of lust dwell is destructive of the purity of society. After all, is there much difference between successive and simultaneous polygamy? Perhaps the effect upon morals is worse under divorce and remarriage. If the words of Christ are obeyed, the home atmosphere will have a sweet and salutary effect upon society: "You have heard that it was said to them of old: 'Thou shalt not commit adultery.' But I say to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart."† Those who ought to know assure us that a terrible vice is drying up the source of human life, and destroying the American home. Woe to the nation in which there are more deaths than births! There, the tree of life is attacked at its root and will soon wither and die.

An evil which is rapidly spreading is *dishonesty*. Were we to believe the reports daily published about private persons and great corporations, we might readily conclude that commercial honesty had no existence here. This much is certain, that many value wealth merely for its own sake, regardless of the means of its acquisition.

We cannot conclude without laying stress upon another evil which the Christian home can do much to alleviate—*disregard of law and authority*. Beyond doubt this disposition is dangerous. Filial obedience is very lightly esteemed by the youth of this generation. Hence, there is too little

* Matt. XXVIII., 18-20.

† Matt. V., 27.

esteem for public authority. The majesty of a great nation, the dignity of its legislative and executive functions, the enactments of its representatives, are entitled to our highest respect. Let regard for authority be banished from the home, and patriotism will sooner or later be extinguished. The Holy Scriptures strongly inculcate civil obedience: "Let every soul be subject to higher powers: for there is no power but from God: and those that are, are ordained of God. Therefore, he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation. * * * Wherefore be subject of necessity, not only for wrath, but also for conscience' sake. * * * Render therefore to all men their dues. Tribute, to whom tribute is due: custom to whom custom: fear, to whom fear: honor, to whom honor."*

We have written at some length, but it has been a labor of love. As we studied the Christian Home, we gradually became more interested in our subject, more anxious to develop the thoughts which dwell within its sacred enclosure, and more deeply convinced that the family of Christian faith, purity, honesty, and obedience confers countless blessings upon its members, proves itself the saving unit of society, and sweetens, strengthens, and perpetuates the nation.

"Therefore, my brethren dearly beloved, and most desired, my joy and my crown; so stand fast in the Lord * * *. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever amiable, whatsoever of good repute, if there be any virtue, if there be any praise of discipline, think on these things. * * * And may my God supply all your want, according to His riches, in glory in Christ Jesus. Now to God and Our Father be glory, world without end. Amen."†

Given at Trenton, this 24th day of February, the feast of St. Matthias, the Apostle, in the year of our Lord 1905.

* Romans XIII., 1-7.

† Phil. IV., 1-20.

THE DIOCESE OF TRENTON.

DELIVERED IN TAYLOR OPERA HOUSE, TRENTON, N. J.
SILVER JUBILEE OF THE DIOCESE.

November 27th, 1906.

THE DIOCESE OF TRENTON.

Mr. Chairmaan, Ladies and Gentlemen:

The interesting and instructive address of your representative, my friend Mr. John J. Cleary, has certainly delighted us all. It is refreshing on occasions of this nature to go over the past and recount the deeds of those who laid the foundation of the structure which is rapidly being brought to perfection by their children.

It is impossible for me to express my appreciation of the kind references made to my labors. I must attribute whatever success has attended them to the earnest and cheerful co-operation of the clergy and laity.

Since we are celebrating the Silver Jubilee of the diocese, it will not be out of place to briefly describe it, to relate the remarkable growth and prosperity of Catholicity, here and throughout the United States, as well as to outline the work of the future.

Twenty-five years ago, Leo XIII., then reigning over the universal Church, divided the diocese of Newark, which comprised the whole State of New Jersey, and formed the diocese of Trenton, making my predecessor, Bishop O'Farrell, its first Bishop.

Any one who has traveled through this diocese has observed four strongly contrasted regions; the northern portion, wooded and mountainous; the central, rolling and fertile; the southern, filled with the aroma of the pines, which extend, sometimes, almost to the coast, forming a special climate of their own. Lastly, there is the long stretch of seashore, fanned by the salubrious breezes of the ocean and visited by thousands in winter and summer.

It contains about six thousand square miles, and is a little more than three times the size of the diocese of Newark. The Catholic population of the diocese of Newark, at the time of the division, however, was three and a half times

greater than that of Trenton. I have always maintained that in allotting so much more territory to Trenton, Pope Leo, as in so many other things, manifested his sagacity and foresight. He knew that this diocese would rapidly increase in population and, therefore, he gave it plenty of territory. Another advantage is, that the episcopal Sees, of New Jersey, are prominently located; the one close to New York, the other near Philadelphia, so that there are two ecclesiastical guardians constantly on the watch against encroachment by either of these extensive archdioceses.

Previous to the revolution, the missions in America were governed from the parent nations, Spain, France and England. Thus, it came about that Florida was under the jurisdiction of the Bishop of Santiago in Cuba; that the missionaries in the northwest of the United States were subject to the Bishop of Quebec; and those in the thirteen original Colonies were ruled over by the Vicars-Apostolic of London.

When the Colonies had gained their independence, the incongruity of an English jurisdiction in America was at once apparent. Therefore, the diocese of Baltimore was created in 1789, and Father John Carroll, a cousin of the last surviving signer of the Declaration of Independence, Charles Carroll of Carrollton, was appointed its first Bishop.

The diocese of Baltimore covered all the States east of the Mississippi and Ohio Rivers, except Florida. In all that immense tract of country, there were at the time about thirty priests and twenty-five thousand of the laity. Baltimore was made an Archbishopric in 1808, and the Sees of New York, Philadelphia, Boston and Bardstown (now transferred to Louisville) were formed. The diocese of New York covered New York state and East Jersey; the diocese of Philadelphia extended over Pennsylvania, Delaware and West Jersey.

In 1808, New Jersey comprised only fourteen counties. Those belonging to the Philadelphia diocese were Hunterdon, Warren, Burlington, Gloucester, Salem, Cumberland and Cape May. The New York diocese had Sussex, Morris, Es-

sex, Bergen, Somerset, Middlesex and Monmouth. Later the State was divided into twenty-one counties.

In 1853, the population of New Jersey had so increased that the diocese of Newark was formed. Bishop James Roosevelt Bayley was appointed its first Bishop. The Catholic Directory for 1854 reported thirty-three churches and thirty priests under his jurisdiction. The Catholic population is not given. The first recapitulation found of the progress of Catholicity, in New Jersey, is for 1874. There were then one hundred and fifteen churches, one hundred and twenty-five priests, seventy-six parochial schools, and twenty thousand pupils. The Catholic population given is two hundred thousand. This is certainly too high.

In 1881, the diocese of Newark had fourteen counties taken from it, to form a new diocese: Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren. The episcopal See was established at Trenton.

The diocese of Trenton begins at the intersection of the southwest corner of Sussex county with the Delaware river, runs along the southerly edges of Sussex, Morris and Union counties, to where the Rahway river empties into Staten Island Sound; thence along the Jersey coast, around Sandy Hook to Cape May Point, and up the Delaware river, as the surveyors say, to the place of beginning.

The history of Catholicity within the State of New Jersey, particularly in that section forming the diocese of Trenton, is of great interest. We find a rapid growth until the Catholics of New Jersey became a very large body. We have never been able to gather accurate statistics. Only 414,000 Catholics were reported in New Jersey in 1905. I feel certain, however, that half a million would be nearer the truth. With our own natural increase and the thousands of immigrants, annually coming into the State, from beyond the sea, the growth of the future will be very large. Any one can satisfy himself of this fact by noticing the number of foreigners in this city of Trenton, and the demand for new churches. We have now (in 1906) twelve churches in the

city alone; whereas, when the diocese was created, there were only four, St. Mary's, old St. John's, St. Francis', and Our Lady of Lourdes!

The following figures show approximately the advance made in this city by the Catholic Church since the formation of this diocese—from 1881 to 1906.

1881.

<i>Parish.</i>	<i>Population.</i>	<i>Number of Priests.</i>
St. Mary's	3,700	2
St. John's	3,500	1
St. Francis'	1,250	1
Our Lady of Lourdes'.....	760	1
St. Francis' College.....	4
	<hr/>	<hr/>
	9,210	9

1906.

<i>Parish.</i>	<i>Population.</i>	<i>Number of Priests.</i>
St. Mary's Cathedral	4,681	5
Sacred Heart (Old St. John's) ..	2,900	3
Immaculate Conception (Our Lady of Lourdes').....	2,805	3
St. Joseph's	2,045	2
St. Francis'	1,200	1
St. Stephen's	920	1
St. Joachim's	4,000	2
St. Hedwig's	850	1
Holy Cross	2,000	1
St. Stanislaus'	572	1
St. Peter and Paul's.....	795	1
St. Mary's Greek.....	800	1
St. Francis' College and Convent	7
St. Francis' Hospital.....	2
	<hr/>	<hr/>
	23,568	31

It is not well to lay too much stress upon statistics; yet, they are valuable in showing general results. The total population of New Jersey in 1880 was 1,131,116; in 1905, it became 2,144,134, an increase of more than one million in twenty-five years. The total population of the territory forming the diocese of Newark, in 1880, was 613,467; in

1905, it became 1,344,136. The total population of the territory embraced in the diocese of Trenton, in 1880, was 517,649; in 1905, it numbered 799,996. The Catholic population of New Jersey, in 1881, was 145,000; in 1905, it was 414,000, an increase of 229,000. The Catholic population of the diocese of Newark, in 1881, was 145,000; in 1905, it became 315,000, an increase of 170,000. In 1881, the Catholic population of the diocese of Trenton was 40,000; in 1905, it became 99,000, an increase of 59,000. The diocese of Newark has had a much greater *numerical* increase than that of Trenton, but, *relatively* to our Catholic population, we have exceeded the increase of Newark about thirty per cent. It may be well to observe in this place, that the increase in the Catholic population, although *numerically* much less than that of the State, is, *relatively* to our number, much greater, almost one hundred and twenty-four per cent. Whereas, during the same quarter of a century, the population of New Jersey has increased only ninety per cent. Statistics are dry things; still their study is often beneficial. In this instance, they are very encouraging. They show how glorious has been the development of the little mustard seed of faith planted here years ago by our Catholic forefathers.

When the mother diocese of the United States was formed, there were but one Bishop, thirty priests and 25,000 people within its boundary. Since then new dioceses have been formed and new territory added, until the Catholic Church in the United States extends from the Atlantic to the Pacific, from the great lakes to the Gulf of Mexico. We number now, ninety-three dioceses, and although the Directory gives the Catholic Church in America, 13,000,000 as the Catholic population, it is certainly 15,000,000, presided over by a Cardinal, an Apostolic Delegate, fourteen Archbishops, ninety Bishops and 14,484 priests. There are nearly 12,000 churches, 4,281 parish schools, attended by over a million and a half of pupils.

On another occasion, I have informed you that within the territory now covered by the Catholic Church in

America, there have been great losses. It is impossible, on account of the absence of reliable statistics to arrive at accuracy; but those qualified to form a judgment have not hesitated to say that the leakage from the Catholic fold in the United States has been very large. On my canonical visitations, I have been amazed to find everywhere people possessing Irish and German names, which clearly pointed to a Catholic ancestry, who were not only non-Catholics, but ashamed, in some cases, to acknowledge that Catholic blood flowed in their veins. Allowance can be made for the deplorable leakage, when we consider that the early immigrants were often scattered, here and there, over a vast territory in a strange land, where Catholics were few, and where there was neither church nor priest. The early missionaries labored unceasingly for the people; it was, however, beyond their strength to keep the faith burning as brightly as they desired amid so many obstacles. We have glorious examples of the labors of those missionary priests in New Jersey. The names of Schneider, Farmer, Malnix, Harding, Katen, Kresgel, Hurley, Carr and many others who climbed our mountains, traversed our plains and forests in pursuit of souls, deserve to be written in letters of gold and preserved in perpetual remembrance. This diocese cherishes the remembrance that the first Mass offered, and the first church erected in N. J. were within its territory. This Mass was celebrated at Woodbridge, about 1672, and the church built at Trenton, in 1814.

At the close of this quarter of a century in the life of the Church in New Jersey and the United States, great religious problems confront us. You recollect how the barbaric nations rushed down out of their northern fastness upon the Roman Empire, and there grew up upon its ruins the great modern nations of Europe. So to-day, those same nations are sending their sons and daughters across the broad ocean to our shores. They are unacquainted with the spirit of our institutions and with our form of Church government. In some cases, they are indisposed to be guided by our experience in the management of church affairs, a manage-

ment which has filled the land with beautiful temples of worship, schools, colleges and charitable institutions. There are some of them who come from lands where churches are endowed, and the clergy supported by the State. They do not take kindly to our system of voluntary contributions for the support of religion, education and charity. We are now, indeed, heavily burdened with our own religious affairs. It is therefore difficult to assume the care of others; nevertheless, we must strive to cope with this sudden influx from abroad, otherwise the faith will suffer additional loss.

If immigration were small, we might be able to handle it conveniently; it reaches, however, into the millions, old and young, most of whom have come to this country within the last fifteen or twenty years.

How shall we save these people? How shall we enable them to hand down the precious heritage of faith to posterity? We must devise some means. They must have churches, schools and priests. Lately a Church Extension plan has been inaugurated in this diocese. I should like to see our people of means join that organization, so that we might obtain funds to erect small churches and schools, wherever they are needed for the preservation of the faith. The money could be loaned at a nominal rate of interest and the congregation pay it back when able. Thus the fund could be kept in constant circulation.

The Poles, Hungarians, Slavs and others have strong faith, and are very generous. These people will be able in nearly all cases to take care of themselves. The Italians, however, will require our special care. Unless we strain every effort, thousands will lose the faith so dear to their ancestors. Another fact to be considered is that the future of the country and of religion will be in the hands of the descendants of the Irish, the Germans, the French, the Pole, the Slav, the Hungarian and the Italian. The late arrivals are very prolific. Their offspring may be seen on every side; whereas the progeny of those, who had the chief share in laying the foundation of this country, are the fathers and mothers of but small families. Frequently their home

is not at all blessed by the laughter of childhood. The United States will, in time, assimilate these foreigners and America will be built up of the brain and the brawn of the hardy peasantry of Europe.

Further, the Catholic Church is the only power that can control and mold these multitudes. She will train them up to be her faithful and God-fearing children, knowing that, at the same time, they will be made loyal citizens.

As I contemplate the future of the Republic; as I view the millions who will inhabit this land in a century, nay, in fifty years from this moment; as I reflect on the ceremony of this day in my Cathedral, commemorating the immense increase of Catholic population in this diocese, during the past twenty-five years, my mind is naturally led to picture the future citizenship and Catholicity of America.

There is no doubt but that the future American is now being formed out of the diverse foreign nationalities who are being assimilated by our native population.

Whatever way we turn we have reason to rejoice. If we direct our gaze to the past, we see a faithful band of sturdy forefathers handing down to us the faith of Christ. If we look at the present, we behold increase, progress and prosperity on every side; churches, educational and charitable institutions covering the land. Oh, how glorious will be the future! Millions upon millions of Americans, millions upon millions of devoted sons and daughters of Holy Mother Church!

THE CHRISTIAN SCHOOL.

THIS IS THE SECOND PASTORAL OF A SERIES READ IN THE
CHURCHES OF THE DIOCESE.

Lent of 1907.

THE CHRISTIAN SCHOOL.

James Augustine, by the grace of God and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.

Venerable Brethren of the Clergy, and Beloved Children in Christ Jesus:

In our Pastoral Letter on "The Christian Home," we described the nature of the home, the relations of husband and wife, of father and mother; enumerated their rights and duties, and portrayed the happiness which always dwells within the true home. Then we mentioned the dangers to the home and the blessings it confers upon the individual and society. We maintained that there are three great educators: *The Christian Home, the Christian School and the Christian Church.* Having considered already the first of these institutions, we shall devote this letter to the Christian School.

HISTORY OF EDUCATION.

Before treating of the nature and end of education, it is advisable to relate briefly its history and progress. The heathen mind was materialistic. Whatever education the pagan obtained was mainly directed towards his material welfare. Aristotle states clearly what many of our educators have not realized after twenty centuries of Christian civilization: "Now if arguments and theories were able by themselves to make a people good, they would be entitled to receive high and great rewards, and it is with theories that we would have to provide ourselves. But the truth apparently is that, though they are strong enough to encourage and stimulate young men of liberal minds, though they are

able to inspire with goodness a character that is naturally noble and sincerely loves the beautiful, they are incapable of converting the mass to uprightness and character.”*

GREEK AND ROMAN.

The aspirations of the Greeks and the Romans, as with every other nation, rose no higher than their religion, and therefore they concerned themselves mostly with the practical side of life. It is a remarkable fact that the tendency of the Greek mind was to lessen home-life and its influence, whereas the Roman strove to magnify its importance. The father, under the Roman law, was the first in the household, its absolute ruler; whatever education, secular, religious or moral, was imparted, was entirely subject to his will or caprice. The mother's influence in the Grecian home was trifling, and in the Roman, far inferior to that of the father, yet she enjoyed a certain independence and was regarded more as a companion of the husband than among the Greeks. The schools of those days had little influence upon individual morals.

JEWISH.

Turning to the Jewish people, we naturally expect to find their education molded likewise after their religion. Let us here lay stress again on the fact that a nation's civilization, its education, its whole character are fashioned after its religion.

The Jews highly esteemed religious and practical education. We may say the Bible formed them. The Book of Proverbs tells of their system of instruction and their respect for wisdom: “A wise man shall hear and shall be wiser; and he that understandeth shall possess governments. He shall understand a parable, and the interpretation, the words

* History of Education, Monroe.

of the wise, and their mysterious sayings. The fear of the Lord is the beginning of wisdom. Fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother.”*

The father, the mother, the wise men, all were teachers of youth, and their example led their pupils to virtue. Josephus in contrasting Jewish education with that of the pagan says, “Our law-giver with great care combined these two methods” (the theoretical and the practical); “for he left neither the practice of right habits without oral instruction, nor did he permit the rules thus taught to remain unpracticed.”

Until the advent of Christianity, the education of the Jewish child was mainly the work of the parents, although under the influence of Grecian ideas. There grew up around every synagogue wherein the Scriptures were read, elementary schools, in which the ordinary branches were taught, but we can readily conclude that education was chiefly religious, as the Bible was the principal text book, and the elementary school was known as “*The House of the Book.*”

Before leaving this subject, we must mention the care exercised by the Jews in the education of girls. The boys were under the special care of the father, and the girls were similarly under the mother. She taught them to fear God and to keep His commandments, to read and to write, and those domestic arts suitable to their position in life. The Jewish maiden was taught that she must have for her ideal the woman described in the Proverbs: “Strength and beauty are her clothing. * * * She hath opened her mouth to wisdom, and the law of clemency is on her tongue. She hath looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her blessed; her husband, and he praised her. Many daughters have gathered together riches; thou hast surpassed them all.”†

* Prov. I., 5-8.

† Prov. XXXI., 25-29.

CHRISTIAN SCHOOLS.

Upon the establishment of Christianity, a new order of things commenced. The good of the individual became paramount; the bond and the free are equal before God. All have the same eternal destiny; all the same means to obtain it; all are redeemed by the same Savior; all are His brethren. The Church in fulfilling her divine mission of teaching the gospel, of planting a new civilization was necessarily brought into conflict with Roman and Grecian culture. Her children retained what was good and true in that civilization, and elevated and ennobled it by making it conform to the spirit of Christ—that spirit which is as broad as humanity, which reaches to Heaven and embraces all men in the bond of divine charity. Hence, we see the Church not only preaching, but also teaching. Thus grew up the catechumenal schools for the instruction of the children of believers, and of converts coming from the Jews and pagans.

CATECHUMENAL AND CATHEDRAL.

Frequently during the week the Catechumens met in the porch of the church or in some other place to receive instruction in Christian doctrine. Through these schools, supplemented by home training, the children were educated. The catechumenal were also called catechetical schools, although this name gradually came to designate the great schools, such as those presided over by the renowned Origen at Alexandria and Caesarea. Out of the catechumenal schools there arose the cathedral schools, which, along with the monastic, made up the educational system of the Middle Ages.

A peculiar feature of the Middle Ages was the so-called "*Wandering Student*." When the great universities of Europe were founded, students travelled from university to university seeking knowledge; they taught, through the country, those desiring their services. A monk of that time

thus describes them: "The scholars are accustomed to wander throughout the whole world and visit all the cities, and their many studies bring them understanding. For in Paris they seek a knowledge of the liberal arts; of the ancient writers at Orleans; of medicine at Salernum."

CHANTRY, GUILD, MONASTIC, ETC.

In the course of time there grew up many private schools, especially in Italy. The Chantry schools were very numerous. These were so-called because they were presided over by priests who received support from pious foundations of Masses. The part of the church, where these were sung, was called the Chantry, and the name came to be applied to the endowment itself. These might be called the parish schools of the Middle Ages. They were of all grades, and in some the tuition was free.

The Guild schools were occasionally taught by clergymen; later on burgh schools arose. The secular authorities had more or less control over these schools and gave them support. Lay teachers taught in them as well as clerics.

We hear a great deal about the want of education previous to the sixteenth century, and yet, when we consider the large number of private schools, along with those mentioned, it is plain that a very extensive system existed for years; that the Church, after the conversion of the barbarians to Christianity, used every means in her power to build up civilization where it had been destroyed by their incursions, and drew their minds to learning, inspiring, at the same time, a love for virtue and knowledge.

It may be interesting to remark that, just before the Reformation, "there existed in England from two to three hundred secondary schools in connection with monasteries, with Cathedral or collegiate churches, with charity foundations in parish churches, with guilds or upon independent foundations."*

* History of Education. Monroe.

The same writer claims that, "For a century before the Reformation, it is probable that schools were as numerous, and that as wide an opportunity for study existed as for a century afterward. Monastic schools never recovered their importance after the Renaissance of the thirteenth century. Cathedral schools that grew into new prominence in the early university period were insufficient for the demand. Not only secondary but elementary education was provided in the fourteenth and fifteenth centuries in a much more general way than ever before."*

THE PRINCE SCHOOLS.

In the sixteenth century, we find the Prince schools in Germany, and about the same time the gymnasium. Gradually the latter was brought under the control of the State, and thus was formed the system of public education now existing in Teutonic countries. The English public schools, formed somewhat earlier, although very similar, were not free. The first was founded at St. Paul's, London, in 1512.

FREE PUBLIC SCHOOLS IN THE UNITED STATES.

From the beginning of the Colonies, Americans have been profoundly interested in education. The Colonial grammar school was an offshoot of the English public schools. It differed from them only in receiving support from the colonies and town governments and being under their control.

To the Congregationalists of New England, however, our present system of public schools may be attributed. It had its origin in Massachusetts, and, strange to say, had many of the features of our parish school. The money required for support was either raised by taxation of the property in the district, or by a per capita tax on the scholars who attended the school. In the course of time, a fund was

* History of Education, Monroe.

accumulated for school purposes which stimulated the movement toward free public education. In the beginning, these schools had a distinctly religious character. It never entered into the minds of the originators that religious and secular education should be separated. The Bible was read, prayers recited and hymns sung.

Some of the town schools in Massachusetts, during the latter part of the seventeenth century, were supported by a public tax. This system had its origin in the practical identity of Church and State in New England. Horace Mann is prominent in the educational revival which manifested itself in this country between 1835 and 1850. Other men of influence, like Henry Barnard, were conspicuous in the movement.

Notwithstanding that the general idea of free public schools spread over the United States, there is no common system of education prevalent. Each State has its own independent system of free schools, adopted at different periods. Thus the schools in New York became free in 1867; in our State in 1868.

PARISH SCHOOLS.

The Catholic parish schools in the United States had their origin in the European Catholic schools. It was natural enough that the founders of schools in this country should copy after those with which they were familiar at home.

The parish school has kept pace with the growth of the Church. After the church was built for divine worship, priest and people immediately recognized the necessity of the school, where the children would be trained in knowledge and virtue, if religion and morality were to increase, and the sacred edifice continue to be frequented. We find the parish school in connection with the church, in the days before the Revolution. It dates as far back as the foundation of the colony of Catholics in Maryland.

Passing by the different systems of education which have been introduced by the Jesuits, the Christian Brothers, Pestalozzi, Herbert and others, we shall now inquire what is true education.

MEANING OF EDUCATION.

The word "educate" is derived from a Latin word which means to lead out, to develop. This development should extend to our whole being. It must, therefore, be physical, mental, moral and religious. Education, by taking hold of all our faculties, should bring them into harmonious relation with themselves and with the external world. It begins with the child and ends really only with death. Our theme, though in some respects viewing education in its universal sense, is restricted to that period when education is the work of the teacher in the school, and lasts during certain hours of the day when the teacher assumes the place of the parent.

There is a vast difference between mere instruction and education. Education includes instruction, but instruction never attains to the dignity of education. Instruction is a mere furnishing, a storing of the mind with knowledge. It neither develops nor gives productive power; it is unable to place us in complete agreement with our environment. Education is a development of all the faculties of the soul towards the perfection of which they are capable and supposes the simultaneous acquisition of knowledge. True education is, therefore, round and symmetrical. To train the reason and neglect the will is not education.

The Catholic must have a higher aim than the formation of merely intellectual culture. His view of education must be based upon man's nature and destiny. He must never forget that man is created to God's image and likeness; that this life is a stepping stone to the next. He must be qualified to live in accordance with the will of the Creator, who has prescribed all the relations and all the duties of life. His conception of education must not be confined to man's mere physical, ethical and intellectual development; it should be

broader, higher, nobler, an education which fits for eternity as well as for time.

That education, whose value ends with the few fleeting years of this earthly life, is of comparatively little importance, seeing that our future weal or woe depends upon the life we have led in this world. Thomas a'Kempis asks: "What doth it avail thee to discourse profoundly on the Trinity, if thou be void of humility, and consequently displeasing to the Trinity? In truth, sublime words make not a man holy and just; but a virtuous life maketh him dear to God. I had rather feel compunction than know its definition. If thou didst know the whole Bible by heart, and the sayings of all the Philosophers, what would it all profit thee without the love of God and His grace?" The same thing our blessed Lord said long before: "What doth it profit a man to gain the whole world and suffer the loss of his own soul."* Man is therefore infinitely more important than science. Science is the servant; he is the master. Science should assist him in the attainment of his destiny.

Man was made the lord of creation. For him the seasons annually return, the earth is covered with verdure and filled with innumerable forms of life; for him are mountain and plain, river and ocean, the storm and the calm, the sunshine and the rain; for him the universe itself was framed. For him, too, the complete machinery of human life has been established, the family, society and government. All our institutions, civil and religious, are but means enabling him to reach his end. The Savior teaches this truth in the Gospel when He says: "Be not solicitous, therefore, saying, what shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you."†

* Matt. XVI. 26.

† Matt. VI. 31.

THE END OF EDUCATION.

Here is the object to be unceasingly kept in view: "The kingdom of God and His justice." That man may possess these, everything else is provided. If then we would have a true idea of education, of the Christian school and of the benefits it imparts, we must judge them by this standard. It applies equally well to the primary school, the college and the great university, for they are all only means to an end. These questions are, therefore, paramount: Does our education bring us nearer to God; do the buildings, the teachers, the equipment, the studies, the discipline, all minister to the entire well-being of the scholar? In a word, does the educational training received make us physically, mentally, morally and religiously healthier and stronger? If it does not, it is a failure; nay more, it may be a danger, a hindrance, an obstacle to our present and future welfare and happiness.

In this view, education is that harmonious development of man's faculties which enables him to attain his end, here and hereafter. At present this is not the generally accepted opinion. The world is gradually departing farther and farther from the true conceptions of the duties and obligations of life, and therefore losing sight of our everlasting destiny. Wherefore, there is found on all sides false education—education which is doing only part of its proper work, and that very imperfectly.

No one will deny that children should be made acquainted with those branches of knowledge which will fit them for an honorable and useful career on earth. But, if reading, writing and arithmetic, or what are commonly called the three R's, with the studies to which they lead, nay the whole curriculum of knowledge are in various circumstances necessary for the temporal welfare of man, then, certainly religious knowledge is far more important, since it prepares us to fulfill our duties in every relation of life;

trains the heart, the will, all the affections, to virtue and brings us to our everlasting home.

Amid the storms of life, what will become of him whose intellect alone is disciplined, if he be not ballasted by religious training? His fragile bark plows the deep without chart, compass or rudder. Must it not sooner or later be submerged by rock or tempest? Of what use to be expert accountants, skillful speculators, able business men, "Captains of Finance," if we have no conception of the rights of God and man, are ignorant of the obligations of the ten commandments and bereft of the means which the Almighty has established for the express purpose of conquering temptation, of controlling the furious assaults of the passions and without the inclination and the strength to lead a virtuous life.

It is well to be learned, polished and cultured, yet it is far more necessary to be God-fearing, conscious of an approaching day of reckoning, when the acts of this life will be weighed in the balance of divine justice and our future happiness or misery depends upon the decision.

The strength and the stability of nations are founded on virtue, on the moral law—on the decalogue. In so far as civil institutions swerve from the laws of God, to that same extent they are corrupt and nearing destruction.

The Father of his country, George Washington, gave America this wholesome advice:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of

justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

“It is substantially true that virtue or morality is a necessary spring of popular government. This rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric.”*

It was vice that rendered weak and effeminate the Roman Empire. Its history and its ruins are melancholy warnings that the “Wages of sin is death.” Its foundations were honeycombed by immorality, and it fell by the weight of its injustice and impurity, to rise no more forever. Down came the simple, hardy barbarians, and destroyed every vestige of its authority, splendor and glory.

We may proceed farther and assert that religion and morality are more requisite for a Republic, such as ours, than for any other form of government. The reason is evident. This is a democracy, “a government of the people, by the people, and for the people.” When the people are corrupt and wicked, the government is rotten to the core and doomed to destruction. Deeply concerned in the welfare of his country, the patriot will ask: “Can a moral education be obtained without religion?” In other words, will the heart be clean, virtuous and honorable without the strength derived through religion from Heaven? A learned educator furnishes the answer: “A moral and mental education cannot be imparted without religion, because morality or virtue, especially Christian virtue, cannot exist without being based on religious truths and motives, fostered by religious practices and sustained by supernatural aid, which can only be obtained by acts of religion. Because the mind of man

* Washington's Farewell Address.

cannot be perfected according to the intent of the Creator, while the most momentous truths—the truths of religion—are withheld from it.”*

Looking at the subject in this light, and knowing that in our country we enjoy the broadest liberty, consistent with orderly government; that the citizens are fundamentally the government; that by the ballot they can destroy or preserve that which they themselves have created, it is absolutely necessary that religion furnish those safeguards which will prevent the abuse of liberty. If society is to be kept pure, honest, just; if it is to possess the Christian virtues; if it is to be obedient to human law, the individual must be taught the truths of Christianity and the observance of the laws of God. The Catholic Church is, therefore, the salvation of society, as well as of the individual, and the family, when she declares that secular and religious education must go hand in hand, that they cannot be divorced without the greatest injury.

EDUCATION NOT A PANACEA.

Too much must not be expected of secular and religious education even when combined; for the teacher's work is not always fruitful. Much assuredly depends upon the person with whom he deals. Where there is very little to develop; where the disposition is degraded and vitiated; where the home environment is pernicious, it is difficult, if not impossible, for good results to follow. The school, then, must not always be blamed if the pupil gives little or no evidence of its beneficial results on his character and the tenor of his life. Children are not mere passive instruments in the hands of the teacher; they have their own inclination and their own individuality. How frequently we find children, surrounded by the most adverse influences, growing up to be strong, devout Christians, and others, reared most care-

* Rights of Our Little Ones. Conway.

fully by pious parents, rushing into danger, yielding to the first impulse of temptation and living the lives of reprobates thereafter. Nevertheless, it still remains true that education is the ordinary means of building up character, even if in some instances it fails, not because of anything lacking in itself, or in those who impart it.

This being true, it demonstrates great want of thought and experience to claim that secular education *alone* is the cure for all moral and social evils. Very often it sharpens the wits and makes greater adepts in crime. The poor, ignorant man's crimes do not approach in magnitude those of the educated scoundrel in high places. The one steals a dollar or two, the other takes thousands. Where the one ruins an individual, the other brings shame and disgrace to hundreds and causes the downfall of many.

THE RIGHT TO EDUCATE.

Having stated what education truly means, an important question suggests itself. Who has the right to educate? Underlying this question there is another very necessary one: Whose is the child? For the child is the subject of education.

Paganism, as represented in ancient Roman civilization, held that the father had full authority over his family, which consisted of his wife, children and slaves. The father's authority was supreme and could suffer no encroachment from the State. This principle extended even to the life and death of the child. If, at birth, the child was not accepted into the family of the father, it could be put to death. Upon the advent of Christianity, the child was declared to belong to the parents, subject to the rights of God and of the Church.

The Church teaches that the child belongs to God. As Creator, He possesses all things. He is the primary owner; all others are only secondary owners. The parents under God, and, as His instruments, brought the child into the

world, and they are secondary owners. The State can claim ownership of the child subject only to God and the parents. It enjoys that right because the State is the protector of society, of which the family is the unit.

What is the province of the Church as regards education? Inasmuch as she is the divinely constituted interpreter of God's laws, all Catholics are obliged to educate and rear their children in harmony with her doctrines and practices.

But has the State any right to educate? Not in the strict sense. It can take the place of the parents only with their consent. It cannot lawfully interfere with the education of the child, unless the parents neglect their duty and the child is in danger of becoming a harmful member of society, for it is certain that the State can legitimately use all means requisite for its own protection. The State cannot justly usurp the rights of parents and compel children to be educated as it may desire in public schools or elsewhere, because the power of the State extends no farther than the maintenance and protection of civil society. Although the State has no right to become an educator, except as above stated, it may, nevertheless, demand that every child shall receive an education which will fit it for future citizenship. Wherefore it may provide schools and other institutions of learning to conserve and advance the interests of society.

When we consider that Paganism respected the rights of parents in education and that, down to modern times, the rights of the Church and parents were recognized, we are able to realize how great a change has been wrought by the educational ideas which are the offspring of atheism. The rights of God and of the parent having been ignored, the end for which the child was placed in the world is also left out of consideration.

The atheistic State has fallen far lower than that based on Paganism. It maintains that the child belongs absolutely to the State, which has made itself an educator, independently of the rights of God, the Church and the parents. Hence the child is taken from the parents and educated in

the State school, and the State manifests indifference as to whether the child shall be brought up in the faith of its parents or without any religion whatsoever.

A class of would-be reformers in this country are equally trespassing on the rights of parents, when, in public and private institutions, they inflict their religious opinions and practices upon the children, irrespective of the wishes of their parents.

INJUSTICE OF THE PUBLIC SCHOOL SYSTEM.

The State then may furnish education, provided that in so doing it does not infringe upon the rights of the parents. It may not, however, lawfully select a system of public education which many of its subjects are unable to conscientiously patronize. The rule of the majority may be just as tyrannical and unjust as that of the greatest despot. A minority, even as a minority, has inalienable rights, although their exercise is prevented by the power of the majority.

"Vox populi vox Dei." "The voice of the people is the voice of God," is not universally true. When the State establishes a system of public education, it must adopt one which is acceptable to the minority as well as to the majority. If it chooses a system which the minority cannot use without a violation of conscience, then it has committed an injustice.

The New Jersey State Constitution contains the following: "The fund for the support of the free schools, and all money, stock and other property, which may hereafter be appropriated for that purpose, or received into the treasury under the provision of any law, heretofore passed, to augment the said fund, shall be securely invested and remain a perpetual fund; and the income thereof, except so much as it may be judged expedient to apply to an increase of the capital, shall be annually appropriated to the support of public free schools, for the equal benefit of all the people of the State; and it shall not be competent for the legislature

to borrow, appropriate or use the said fund, or any part thereof, for any other purpose, under any pretence whatever; the legislature shall provide for the maintenance and support of a thorough and efficient system of free public schools for the instruction of all the children in the State, between the ages of five and eighteen years.”*

Section 126 of the New Jersey School Laws says: “Each school district shall provide suitable school facilities and accommodations for all children residing in the district and desiring to attend the public schools therein.” A penalty is added for disobedience of the law, viz., that when such accommodation is not provided “the County Superintendent of Schools shall transmit to the custodian of the school moneys of the school district, an order, directing him to withhold from the district all moneys in his hands, to the credit of such school district received from the State appropriation or from the State school tax, until suitable facilities or accommodations shall be provided, and shall notify the board of education of such district of his action with the reasons thereof.”

It is undeniable that the State breaks its own laws, for it does not supply sufficient class-room, not only for the Catholics now in the parish schools, but for the non-Catholic population. This condition is, we believe, universal in cities and towns throughout the United States.

In the first place, then, there is no room for our children in the public schools. But, even if there were room, we could not patronize them, as we cannot conscientiously use a system which debar religious education. In Massachusetts, when all the people were Congregationalists, and a tax was imposed on the people for the maintenance of the schools, there was no injustice done, because the tax was paid only by those who sent their children to them; but all this has been changed. The present system is supported by general funds and by taxation of the entire population of the State.

Although it is plain we cannot have recourse to the public schools without sacrificing our religious convictions, yet, we

* State Constitution. Art. IV., sec. 7, N. J. School Laws.

are taxed by the State for the education given in them, and we are obliged to tax ourselves for the parish schools. Here is a double tax placed upon us. This we declare to be rank injustice, un-Christian and un-American.

The immensity of wrong done Catholics may be inferred from the following statistics based upon the report of the United States Commissioner of Education, for the year ending June 30th, 1904, which states that 11,318,256 pupils attended the public schools during that period. He also states that the entire cost of education based on average attendance was \$24.14. To find the actual cost of tuition, we must deduct \$4.37 allowed for sites, buildings, &c., which leaves a balance of \$19.77. This is the cost of tuition per pupil for one year. We have calculated from various United States statistics that the average cost of the educational plant required per pupil is about \$150.00. It is clear, therefore, that our 1,066,207 parish school pupils in the United States, at \$19.77 per capita, save the nation \$21,078,912.39; and the educational plant required for 1,066,207 pupils in the same schools, at the rate of \$150.00 per pupil, saves the country \$159,931,050.00, making a total of \$181,009,962.39, and, as the Catholic population increases, this amount becomes larger.

What an immense sum we save the State to exercise freedom of conscience; for the right to educate our children as Christians! The figures would be greatly increased if we could calculate the entire sum expended for tuition since the establishment of parish schools in the United States. Is it fair for the majority to subject their fellow citizens to such treatment when a compromise can be easily made, leaving intact what we all desire—the retention of a public school system!

Let us now see what would be the cost to the State of New Jersey for educating the 53,659 children attending our parish schools. Take \$150.00 for buildings and the cost for tuition in the State during 1906, viz., \$29.17, or a total of \$179.17 for buildings and pupils, and we have the enormous sum of \$9,614,083.03.

It is strange that Protestants never ask themselves whether they would tolerate the reading of the Catholic version of the Scriptures, a Catholic atmosphere to pervade the schools, the passive, at least, negation of their religion and the consequent erasing of whatever knowledge of and belief in Protestantism they had gained from other sources, from the minds of their children? If there were added to this the frequent fact that the teacher of science or history, when opportunity offered, would take upon himself the liberty of misrepresenting, either through ignorance or design, the tenets of the sects, would any self-respecting Protestant feel that he was being treated justly, or that he was obliged to support such a biased system of education?

THE CATHOLIC POSITION.

At all events, we are unable to recede from our position. We must have religion taught in our schools. The atmosphere of the school during the entire day must be religious, must tend to the development of Christian character and Christian life. No other system can satisfy the conscience of Catholics.

We cannot allow any man, or body of men, any system of education, to undermine the faith of our children, any more than we can grant the power of any man to tell us what we shall believe or not believe. Considering our Church the only Church of Christ to which all who are called to salvation must conform, we can tolerate no minimizing of doctrine, and must have all Christianity. No human authority shall interfere with our religion. God alone is our teacher through His divinely commissioned representatives.

CATHOLICS NOT ALONE IN THIS VIEW.

Many non-Catholic citizens see danger in the present public school system. They perceive clearly that, if the

head alone is educated and the heart left fallow, injury is done both to the individual and society. In an address delivered before the Massachusetts Teachers' Association, President Hyde, of Bowdoin College, said: "The public school must do more than it has been doing, if it is to be a real educator of youth, and an effective supporter of the State. It puts the pen of knowledge into the child's hand, but fails to open the treasures of wisdom to his heart and mind. Of what use is it to teach a child to read, if he cares to read nothing but the sensational accounts of crime? These people who know how to read and write and cipher and know little else * * * substitute theosophy for religion, passion for morality, impulse for reason, crazes and caprice for conscience and the Constitution."

President Roosevelt voices the sentiments of Catholics in his address before the Long Island Bible Society, thus: "There is no word in the English language more abused than that of education. The popular opinion is that the educated man is the one who has mastered the learning of the schools and the colleges. * * * It is a fine thing to be clever, to be able and smart. But it is a better thing to have the qualities that find their expression in the Decalogue and the Golden Rule."

Daniel Webster declares that: "It is a mockery and an insult to common sense to maintain that a school for the instruction of youth, from which Christian instruction by Christian teachers is sedulously and religiously shut out, is not deistic and infidel in its purpose and its tendency."

The *Brooklyn Eagle* thus comments upon our system of public schools: "Right and wrong in the affairs of conduct are not matters of instinct; they have to be learned, just as really in fact as history or handicrafts. Is this knowledge being imparted to our children in any efficient way and by any efficient teachers? Is the public school doing it? Is the Church doing it? Are the fathers and mothers doing it? We are compelled to say 'No' to all these queries. * * * The truth is, we are taking for granted a moral intelligence

which does not exist. We are leaning upon it, depending upon it, trusting to it, and it is not there.

“Our whole machinery of education, from the kindergarten up to the university, is perilously weak at this point. We have multitudes of youths and grown men and women who have no more intelligent sense of what is right and wrong than had so many Greeks at the time of Alcibiades. * * * The great Roman Catholic Church * * * is unquestionably right in the contention that the whole system, as it now exists, is morally a negation. * * *

“The great company of educators and the whole American community need to be sternly warned that, if morality cannot be specifically taught in the public schools without admitting religious dogma, then religious dogma may have to be taught in them. For righteousness is essential to a people’s very existence. And righteousness does not come by nature any more than reading or writing does. * * * We are within measurable distance of the time when society may for its own sake go on its knees to any factor which can be warranted to make education compatible with, and inseparable from morality, letting that factor do it on its own terms, and teach therewith whatsoever it lists.”

We might quote along the same lines from many Protestant ministers and educators, but the editor of the *Israelite* states one phase of the question so plainly that we shall content ourselves with a quotation from him: “A considerable number of Protestant Christian representative bodies have apparently come to the conclusion that their Catholic brethren arrived at some time ago, namely, that unless they can control the primary education of the children, they will not be able to keep up their church membership, and are, therefore, seeking to reintroduce religious worship, Bible reading, singing of sectarian songs and repeating of sectarian prayers in the public schools. In this they are less honest than the Catholics, who admit that it would be wrong to force the children of adherents of one faith to receive instruction in another, and, therefore, boldly and openly ask for a division of the school fund among the various

sects. These Protestant bodies who are clamoring against the public schools are not half so decent. They are opposed to any division of the public school fund, but they want the whole of it used for their exclusive interest, for the ultimate increase of the membership of their churches."

STATISTICS.

We have been asked whether statistics prove that the moral results of the parish schools are in advance of those obtained by the public schools? It is impossible, at present, to obtain complete and reliable statistics. We have seen such comparisons made but we consider them very unsatisfactory.

Statistics, in a matter of this kind, are not always reliable, and generally misleading on account of the diverse factors which enter therein. The home-training and the environment often nullify the strongest influences of religion. It is deplorable indeed to consider the lack of religious and moral training in America. In many homes the parents know little or nothing of religion; in others the knowledge of it may be present, but the parents have no desire to impart it. Thousands of children seldom, if ever, attend Sunday School. If, therefore, religion is not taught in the home, the church or the school, how is the rising generation to become Christian; how is it to be religious and moral? We firmly believe that our present public school system, by excluding religious teaching, is one of the main factors which are de-Christianizing the United States, and lessening the membership of non-Catholic houses of worship.

It is incontrovertible that a man will not be a Christian or a moral man unless he be taught Christianity, and trained in morality, any more than he will be able to read, write or cipher without being taught these branches. He may not be a Christian, he may not be virtuous, after all the pains expended upon him, just as it is true that he may be a very indifferent reader, writer or accountant after the most careful training.

CONDITION OF THE PUBLIC SCHOOLS.

The most that we can supply at this time is testimony regarding the condition of the public schools. "Philadelphia's public schools are in such an appalling condition that the *Public Ledger* of that city has sent to New Jersey for an expert to ascertain the causes of their defects, the remedies that must be applied and the changes that ought to be made to secure beneficial results. Dr. William J. Shearer, Superintendent of the Public Schools of Union county and Elizabeth, New Jersey, was selected for this work, and he has made his first examination and report, and presents facts and figures that are literally startling.

"Twenty-seven per cent. of the children of Philadelphia attend no schools. Only seven-tenths of one per cent. pass through the high school; only four and three-tenths per cent. reach it; eighty-four per cent. leave before they have gone half way through the grammar school; sixty-six per cent. go through the primary grades, knowing but little of multiplication, subtraction and division, and fifty-three per cent. get no further than the second reader and the simplest combination of numbers. Out of the twenty-four largest cities in the United States, Philadelphia stands next to the lowest in the number of pupils passing through the grammar schools and reaching the high school. There are 223,000 children in that city between the ages of six and sixteen, and there is a compulsory school law, yet sixty thousand are out of school altogether, in the streets or in worse places, becoming citizens who will be a menace to the State."*

RELIGIOUS DENOMINATIONS AND THE PUBLIC SCHOOLS.

Religion and morality cannot be taught by the different denominations in the schools under our present system; for all our citizens, irrespective of creed, have the same rights

* N. J. Rev. of Charities, &c., Jan., 1906.

under the laws of the State and nation. Religious convictions, therefore, cannot be interfered with. The Catholic cannot introduce his religion into the public schools, and the same is equally true of the Protestant.

Protestants, whatever may be their opinions regarding the necessity of religious teaching in the public schools, seem to be generally satisfied with the present system, and opposed to any compromise with Catholics, partly through a misconception that Catholics desire compensation for religious instruction, and partly through the mistaken notion that Catholics do not wish a public school system.

Some contend that, if sectarianism were excluded from the schools, the difficulty would be solved. It is maintained that Protestants may abridge their teachings and services to such an extent that a member of any sect can conscientiously join in their worship. Such services, it is claimed, would be non-sectarian.

A little reflection will show that no matter how little Protestantism, Agnosticism, or any other *Ism* there may be in the school, it still remains sectarian. Such an arrangement may indeed appeal to a Protestant; it cannot be accepted by a Catholic, because the Catholic holds that his children must be taught in the schools Catholic religious and moral truths. Hence the exclusion of the Protestant version of the Bible, prayer and the singing of hymns, from the public schools is no solution of the question so far as Catholics are concerned.

The problem then has been reduced to this: We are agreed that religious is more important than secular education for the stability, purity and perfection of human institutions, even if we look no higher; that they are absolutely dependent on the inculcation of religious and moral principles; further, that the education in the home and in the church, or Sunday School, is insufficient, even when imparted, to rear up a virtuous, God-fearing generation; that to form desirable character, the environment and the atmosphere in which the child dwells, is nourished, and lives must at all times be religious and moral.

To secure this we build our parish schools and support them. In them we teach religion and morality, while we at the same time, give as good and often better secular education than the State requires.

PROPOSED SOLUTION.

At this stage it may be asked, what is the solution of the educational difficulty which has been proposed? In reply we quote from an address which we delivered in Cincinnati: "We want to keep up agitation on the School Question to enable our fellow citizens to see the injustice of taxing us for the education of their children, and of selecting a system which we cannot patronize. They tell us that in a country like this, with so many denominations, there can be no other system. There is another system in England, Canada, Germany and Australia. Why not here? It has been said that 'we are the enemies of the public schools; that we want to destroy them.' This is a mistake. Since non-Catholics, as a rule, are satisfied with these schools, let them continue as they are; but, let our fellow citizens be generous and just enough to make a compromise with us. They went away by themselves and concocted this system without consulting us, and, having finished their work, they said to us: 'You may either take this system or leave it alone.' Is that just? Is that American? Are we not also citizens of this country, as well as they? Haven't we the same rights? Because a man is a Catholic, is he not an American citizen and entitled to the rights of a free man? Do they really believe that the majority can lawfully trample upon the rights of the minority? If our fathers had held that principle, would the revolution have been successful? Would the United States exist to-day? We want to have this matter settled as it should be.

"What is the compromise we propose? 1. Let our schools remain as they are. 2. Let no compensation be made for religious instruction. We do not desire it. We have seen what

has happened in countries where the clergy are the hirelings of the State. Our principle is, 'let the pastor take care of the flock, and live by the flock.' 3. Let our children be examined by a State or Municipal Board, and, if our schools furnish the secular education required, then let the State pay for it.

"Mind you, we do not ask anybody else's money. All we want is our own for the education of our children. Is this not fair? Yes, and Americans are being gradually educated up to the justice of our position. Suppose that in some large city, like New York or Chicago, this system could be initiated, so that non-Catholics might see that it is not inimical to the existence of the present public school system, it would not be long until we would have our rights. But they say, 'If we go that far, then all the denominations will want their share of the school fund.' But why should they? Are they so unwise as to destroy a system with which they are now satisfied, simply because Catholics would receive justice? We cannot believe that our non-Catholic fellow citizens are so selfish and narrow."

The United States can receive an object lesson from Emperor William of Germany. There the government has passed a law affirming emphatically the necessity of dogmatic religious instruction in the schools, supported by the State. Every teacher is required to have a thorough knowledge of his religion, the tenets of which he is to teach in the school attended by the children of that denomination. The public taxes are divided between Catholics, Jews and Protestants, in proportion to the number of pupils attending their schools.

Sometimes we hear even Catholics maintaining that the parish schools are not as proficient as the public schools in secular branches of education. Evidently these people have very little acquaintance with parish schools, and are ignorant of the results attained by them. The best proof of their competency is the percentage gained in examinations for admission to higher institutions. We quote from the *Messenger of the Sacred Heart*: "Nor is the education of Catholic schools below grade. We have not heard that their grad-

uates have any difficulty in securing admission to the High and the Normal schools. On the contrary, the percentage of success is remarkably large. In competitions for West Point and Annapolis, parish schools easily carry off the prize, and where there has been a trial of strength with the same text books and the same course, as in Poughkeepsie and elsewhere, Catholic schools were invariably in the lead. Indeed, there is a suspicion abroad that the cancelling of school contracts in some places was due to that fact.

“We have no means at our disposal to institute a comparison all along the line, but Catholics are the same the world over, and the recent Examination Results in Ireland, for example, show the exclusively Catholic University College of Dublin far and away beyond all the others. Similar success is noted in England, and the troubles in France emphasize the same truth. There is not a shadow of doubt that the popularity of the Catholic schools determined their suppression and impelled the infidel government to seize the establishments and turn out the teachers as beggars into the street.”

Mr. Robert P. Green, a New York public school teacher, in a letter to the press, says: “No one can travel to any extent without observing a school in close proximity to every Catholic church, or nearly every one, in this city. * * * Rumor affirms with considerable emphasis that in these schools the secular education imparted is fully equal to that imparted by their great rivals, the public schools; those who actually conduct them and who are in an especial manner charged with their defense, point with pride to many examinations for admission to the civil, military and naval services where the graduates of these schools have come out equal or superior to others.”

ERECTION OF PARISH SCHOOLS.

As the State is not inclined as yet to make any concession in favor of our parish schools, we must continue to bear the

double burden of supporting both public and parish schools. We are strongly convinced that the parish school is absolutely necessary for the maintenance of the faith and the practices of religion in the rising generation. Wherefore, we earnestly exhort all Rectors to make provision for parish schools where none now exist, and to do everything in their power to extend the usefulness of those already erected.

These are the thoughts, Dearly Beloved, which we have deemed proper to bring to your attention during the holy season of Lent. And now, let us conclude with the words of the Prince of the Apostles: "You, therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and unto the day of eternity. Amen."*

Given at Trenton, this second day of February, the Feast of the Purification of the B. V. M., in the year of our Lord, 1907.

* II. Pet. III., 17, 18.

SOME MODERN PROBLEMS.

THIS IS THE THIRD PASTORAL OF A SERIES. READ IN THE
CHURCHES OF THE DIOCESE.

Lent of 1908.

SOME MODERN PROBLEMS.

James Augustine, by the grace of God, and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.

Venerable Brethren of the Clergy, and Beloved Children in Christ Jesus:

We have deemed it our duty, during this holy season of Lent, to call your attention to several important matters which pertain to both your temporal and spiritual welfare.

NEWSPAPERS.

Within the past year, a wave of crime has swept over some of our large cities, extending even into country districts. In several instances, the deeds committed have been most revolting—modest young women, and even innocent children have been the victims of unbridled lust. While the fear of publicity may occasionally deter from the commission of crime, we believe that the manner in which many of our newspapers picture these horrible occurrences is a grave incentive to their perpetration by inflaming the passions and exciting the sensual cravings of depraved minds.

The newspaper is a great moral force, which should be so conducted as to make the home sweeter and brighter, to inform and elevate the individual and society. The publication of the sins of men and women with their prurient, salacious details brought out in courts of justice, enlarges and sows the field of vice.

Frequently complaint is made that Catholics are not a reading people. There is some truth in this, if we limit our observation to distinctively Catholic literature: our religious newspapers, books and periodicals. They are not found on

our news-stands, nor in all our public libraries. We have made inquiry into the reason of this neglect, and have been informed that Catholics themselves are responsible; that they do not ask for Catholic newspapers, books and periodicals.

Whatever may be said regarding the bias of certain libraries, it is certain that news companies, as a matter of business, would supply the demand if it existed. Catholics should, therefore, ask their news-dealers for such newspapers as "*America*," "*The Freeman's Journal*," of New York; "*The Catholic Standard and Times*," of Philadelphia; the "*Catholic News*," of New York; "*The Pilot*," of Boston; "*The Pittsburg Observer*," and other religious newspapers published in their respective localities. They should also seek the inestimable Catholic periodicals, like "*The Messenger*," and "*The Catholic World*," of New York; "*The Ave Maria*," and a host of others—all of superior literary merit. Better still, they should be constant subscribers to them, also purchasers of Catholic books, and have them on the library table at all times, so that the family and visitors may occupy their leisure amid the pages of healthy Catholic literature.

In this connection, we desire to mention specially our own New Jersey, religious paper, "*The Monitor*." It has risen rapidly among the other journals of the country; it is ably edited, brimful of news, abreast of the times. We most earnestly exhort the clergy and laity to subscribe for it, and to advertise in its columns. In this way it will be made eminently successful in maintaining and promoting the faith as well as in keeping Catholics well informed on all the great problems of modern thought.

No better example of the power and influence of the press can be given than the results achieved in Germany. It was due to public opinion, created by the Catholic press, that the Center Party remained undivided and steadfast, triumphed over Kulturkampf, sent Bismarck to Canossa, and organized the Catholics of Germany so that they presented an unbroken front to their enemies. Listen to the eloquent words of Dr. Barth, spoken at the Catholic Congress of Ratisbon: "The

Catholic Germans had behind them a gift inspired by Heaven, which was granted to the Catholic people of Germany as an auspicious sign of better days, through their firm and faithful union among themselves, and their unwavering constancy in the conflict for the defence of the highest welfare of the people and of humanity. Such a gift was the vigorous, able, aggressive Catholic press. In quality and quantity it developed into a power that could not be ignored in public life. Among its enemies and among the Catholics of other countries, although enjoying far better circumstances, it excited admiration and envy.

“In the course of fifty years, the number of newspapers, resolutely Catholic, increased from five or six to nearly three hundred and thirty. The subscriptions, which down to 1860 were not more than fifty or sixty thousand, and were distributed among about twenty newspapers, have since increased to hundreds of thousands, even to millions.

“The Catholic press suffered and fought, ever increasing in number, always with more ardent zeal, with an inflexible and untiring spirit of sacrifice for the rights of Catholics. It sustained a mortal combat with Bismarck, the powerful Goliath, who nevertheless was a champion that feared the pen, it rendered fruitless and harmless the weight of his words; it frightened and drove out of their dark hiding places the disreputable sheets of the reptiles, and impressed indelibly upon their followers the ruinous brand of Cain. * * * In the Kulturkampf, it followed the confessors, the priests and the bishops into chains and imprisonment. * * * It saved the Catholic people from the moral imbecility of religious indifference, it armed and elevated their aspirations towards the imperishable goods (of Heaven), towards faith and virtue, which live forever, even if the world fall into ruin.”

PARISH LIBRARIES, ETC.

Here we must advocate and emphasize the utility of forming parish libraries, and the circulation among the children of

a Sunday-school paper. Nothing tends more to cultivate and to stimulate the reading of good, wholesome literature than the training of the young, inquisitive mind to a love for it. We direct the Rev. Rectors to procure a sufficient number of copies of some good Sunday-school paper, such as "*The Sunday Companion*" or "*The Angelus*," and to distribute them among the children, every Sunday, even if it be necessary to defray the expense from the treasury of the church. The congregation will gladly contribute a reasonable amount to support the Catholic press and train up the rising generation with a taste for good literature.

When in Europe, last year, we were very much impressed with what is being done in Great Britain and Ireland to educate Catholics and non-Catholics in the principles of the Catholic religion, and in the improvement of domestic and social life. There is placed within the church, near the door, a wooden rack, divided into about a dozen compartments, the size of the publications of the Catholic Truth Societies. Any person may take one of these small pamphlets and drop in a slot a small coin in payment.

The range of subjects is quite extensive: biography, short stories, tales of the festivals, religious controversy, and brief essays on special subjects, such as: "*The Church and the Working Classes*," "*The Round Towers of Ireland*," "*Temperance and the Working Man*," &c. It is incalculable what an effect this daily contact with instructive literature will produce, since it is an engine continually in operation. We direct the Rev. Rectors to adopt this plan of distributing Catholic reading matter in their churches. Let them procure the works of the foreign as well as those of our own Catholic Truth Societies.

If the Rev. Rectors will take this matter up with the Church societies, the Knights of Columbus and the Ancient Order of Hibernians, we have not the least doubt that sufficient funds would be furnished whereby many leaflets and pamphlets conveying doctrinal as well as historical knowledge of our holy religion might be distributed at the door of the church. We have often urged the promotion of the Apos-

tolate of the Laity. Here is a great work in which they might engage, and on which is sure to bring forth most abundant fruit.

In this country we Catholics, as a religious body, have signally failed to make that use of the press which was our bounden duty. Hence, we are wanting in that public influence which our numbers and intelligence should exert. We will never attain the position due us in the civil and religious life of America unless we employ this powerful lever in the creation of public opinion. An attempt has been made to unite Catholics, throughout the United States, for the advancement of the Catholic press, the maintenance of the rights of Catholics, and the formation of public opinion, by the American Federation of Catholic Societies. The movement has indeed prospered, and is gradually gaining strength, but there are many otherwise well-meaning Catholics who do not appreciate its utility, and give it even less support than they give the Catholic press.

Be assured that the solution of modern problems in America rests, in a great measure, upon intelligent, vigorous lay action, and this cannot be influential enough to be successful, unless the fifteen millions of Catholics in the United States are arrayed in their combined strength against the forces of evil and in the creation of a public opinion which will be irresistible.

THE TEACHING OF RELIGION.

Lately, we have been investigating our Sunday-schools and find it our duty to make some suggestions on this subject. The explanations given by the Sisters and lay-teachers should be supplemented by an instruction delivered by the priest. This should not be a formal, dry discourse; it should be suited to the capacity of the children, and made as interesting as possible by the use of anecdote and illustration. Their youthful minds will then be enabled to grasp the nature of the truth presented, and their memory will more easily retain it.

Every one knows that, from its very nature, the Catechism is only a brief recital of the chief doctrines of Christianity. The moral lessons are few, and of themselves not calculated to make a deep impression on conduct. Moreover, the mere memorizing of the lessons does scarcely anything towards forming the character of the child. It is evident, therefore, that those engaged in teaching Christian doctrine must qualify themselves for this important and necessary work. It would be well if they made themselves familiar with the excellent treatise of Bishop Bellord on "*Religious Education and Its Failures.*" Many and great improvements have been made in the imparting of secular knowledge. There is every reason for adopting them in the Catechism class of the parish school and the Sunday-school.

It is an encouraging sign of the times that those engaged in teaching religion are earnestly striving to overcome the defects in the present method. Rev. Thomas Devlin, superintendent of the parish schools in the diocese of Pittsburg, says, in his annual report for 1905: "In this most essential of all the branches in our schools, it seems to me much more should be suggested to the teacher as to matter, method and practice. The purpose of education is to cultivate the powers and to form character. A pupil should be taught not only to know but also to do. If this be true of physical and mental training, it is much more important that moral education should be a development of the moral character. * * * Mere knowledge of one's religion without its practice is powerless to strengthen the will against evil and to form habits of virtue."

He further develops these ideas in his 1906 report: "The memorizing of the text of the Catechism, or Bible, or Church History, is not sufficient for a religious education. Without explanation such an exercise is not even worthy of the name of instruction, which, though better than mere recitation, is also insufficient. Instruction enlightens the understanding. Of itself, however, it does not reach the heart. To be effective, the knowledge imparted must form the character. It must direct the conscience, influence the will, govern con-

duct. To teach children their duties is important, but to teach them to love their duties and find happiness in fulfilling them, is the aim, and purpose of Christian education. * * * In this, as in all other branches, sound principles of teaching should not be ignored, and the value of illustrations, examples, object lessons, and of natural methods, in accordance with the philosophy of mind and its laws of development, should receive due attention."

Rev. James F. Nolan, of Baltimore, states that, "those who have given serious consideration to the question, assert that there is something radically wrong in our method of conducting Catechism classes. We do not produce the results that we should. We are apt to rest content and feel gratified, when the words of the text have been thoroughly committed to memory, forgetting that to teach children their religion means far more than merely to teach them their Catechism. How often have we come across individuals of another day and of another country who could not read a single word, who had never memorized an answer of the Catechism, but who possessed such a grasp of the truths of their holy religion, and who were ever actuated by such a spirit of faith and piety that we have been forced to ponder and ask ourselves the question—Whence the secret?

"If these cases prove anything, it is assuredly that something besides the child's memory must be trained. Not only is the intellect to be stored with a great number of truths, many of them very abstract, but above all, the heart, the affections, the feelings are to be so cultivated that the children will hold these truths not solely as an intellectual heritage, but as so many principles of right living. They must be taught not only to know, and, as far as may be, understand their religion, but to love it with an enthusiastic love."

See how our Blessed Lord adapted His discourses to the capacity of His hearers; how He illustrated them by the simple, familiar and beautiful imagery of nature: the birds of the air, the flowers of the field, the fish in the sea. He inculcated sound doctrine, and, at the same time, drew the minds of the people to the practice of virtue. St. Paul warns us of

the importance of reducing religious principles to practice: "For not the hearers of the law are just before God, but the doers of the law shall be justified."*

SUNDAY OBSERVANCE.

We would remind all Catholics, especially the members of Catholic societies, to protest against the tendency of our times to change the Lord's Day into a day of sinful amusement. The American Federation of Catholic Societies has passed the following resolution on this subject: "Mindful of the great lesson written in unmistakable characters in the history of the nations, that the religious, social and moral welfare of the people are most intimately bound up with the proper observance of the Lord's Day, we deeply deplore the ever increasing tendency among the masses to turn it from its original, divine institution as a day devoted primarily to the special worship of God into a day of mere pleasure and frivolous and sinful amusement.

"We further deprecate and strongly condemn the un-Christian action of those employers, both public and private, who, actuated mostly by greed, and in absolute and scandalous disregard of the sanctity of the Lord's Day, force their employees to perform unnecessary, servile labor thereon. Where necessity really requires such labor, we demand that the employers make some provision so that their employees may be enabled to assist at divine service."

It is evident that the desecration of Sunday is on the increase, for we are told that nearly fifty millions of the American people never enter a church on that day. It, therefore, behooves the Catholics of the Republic, by word and example, to insist upon Sunday observance.

Some people claim that we should have here what is known in Europe as the "Continental Sunday." There, in the afternoon, places of refreshment and amusement are opened. It is but fair to add that these places are so con-

* Rom. II., 13.

ducted that people in general do not consider them objectionable, although there are occasional abuses.

Whatever may be said of this European custom, it would not be suitable for America. Conditions are quite different here. The American bar and our habit of treating would render the opening of saloons on the Lord's Day destructive of that quietness, solemnity and sanctity which Americans expect on the day of rest.

The paramount duty of a Catholic is to assist at Mass on Sunday, and to see that those who depend upon him fulfill this precept of the Church. The religious atmosphere of Sunday should be indicative of its holiness, that our hearts are free from the distracting cares and the responsibilities of the other days, and should incline us to give our undivided attention to the cultivation of our spiritual nature and our duties to the Creator. Catholics should also make a practice of attending the other exercises of religion, such as Vespers, Benediction of the Blessed Sacrament, and the meetings of the various societies in which they may be enrolled. In this unbelieving and immoral age we must, by every means in our power, carry out the words of our Blessed Lord: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven."* The working out of our eternal salvation is a serious occupation, and surely one day in the week should be specially allotted to it. Our Blessed Lord also gives the admonition: "Watch ye, and pray that you enter not into temptation. The spirit indeed is willing, but the flesh is weak."† The Psalmist says: "I thought upon the days of old, and I had in my mind the eternal years. And I meditated in the night with my own heart: and I was exercised and I swept my spirit."‡ And again: "Evening and morning, and at noon I will speak and declare: and He shall hear my voice."§

Thus does Holy Scripture refer to the private worship

* Matt. V., 16.

† Mark XIV., 38.

‡ Ps. LXXXVI., 6, 7.

§ Ps. LIV., 18.

of God. But there is also the duty and obligation of public worship in the church, the public manifestation of the fear of the Lord and obedience to His law: "Every one, therefore, that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven."*

THE BIBLE.

Within the last fifty years, the Bible among non-Catholics has been cast down from its high estate: "The Bible and the Bible alone the religion of Protestants." There is a growing tendency among them to rank the sacred writings with the ordinary works of human genius, such as Shakespeare, Dante and others. Let us, therefore, consider for a moment the position of the Catholic Church towards the Holy Scripture. She gathered together the Sacred Books, declared them inspired, and recommended them to the study of her children. Previous to the invention of printing, when books were produced by writing only, a complete Bible was a very valuable possession. Maitland, in his *History of the Dark Ages*, says: "I am inclined to suppose that at this day a copy of our English Bible, paid for at the rate at which law-stationers pay their writers for common fair-copy of paper, would cost between sixty and seventy pounds (\$300 and \$350) for the writing alone; and further, that the scribe must be both expert and industrious to perform the task in much less than ten months. It must be remembered, however, that the monasteries contained (most of them some, and many a considerable number of) men who were not to be paid for their work or their time, but who were officially devoted to the business." Beyond doubt, therefore, Bibles were far from plentiful in those days. Had not these patient, diligent monks devoted their lives to transcribing the Scriptures, and transmitting them to posterity, like some of the ancient

* Matt. X., 32, 33.

classics, they would not have survived the wreck of ages and kingdoms.

Our enemies have asserted that the Catholic Church is afraid of the Bible, because, if it were commonly read by the people, her errors might be discovered. On the contrary, far from fearing the reading of the Scriptures, she has ever manifested her love and veneration for the word of God. Indeed, were the Scriptures lost, it is said, we might recover them by collecting together the texts found in the writings of the Doctors and Fathers of the Church, and the works of the scholastics of the Middle Ages.

It is true that the Church prohibited the reading of the Bible in the vulgar tongue without note or comment, owing to circumstances which would have produced injurious results; but, as soon as opportunity offered, and the danger had passed away, she was most anxious that the people should read approved translations of the Latin Vulgate accompanied by explanatory notes.

What must be our attitude towards the Bible in these modern days? That of the Church in all ages. We quote from the preface of the English version of the Catholic Bible, annotated by the Rev. George Leo Haydock: "Among the many and great blessings which God has bestowed upon His Church, by means of the Sacred Council of Trent, we may justly reckon this as one of the greatest, that out of so many Latin editions of the divine Scriptures, He has declared, in the most solemn manner, the ancient Vulgate alone to be authentic, which has been approved in the Church and used during so many hundred years. * * * That writing is authentic, which in itself deserves credit in courts of judicature, and is of sovereign authority; so that it ought not to be rejected or called in question by anyone."

The preface continues: "Let us stick invariably to the doctrine of the Church, and receive the bread which she breaks for her little ones with gratitude and submission; she invites us to take into our hands the sacred volumes and to meditate on them day and night; she cautions us indeed against the false translations and comments of heretics,

whose doctrine creepeth as a cancer. But she assures us that there is nothing to fear from this ancient and Vulgate version, provided we receive it in that sense in which it was first delivered, and as it has been constantly expounded by the Catholic Church, to whom alone this province belongs. * * * 'I may fall into a mistake,' says St. Augustine, 'but I will not be a heretic.' It was from the Church we received these venerable books—as the same Saint observes, 'I would not believe the Gospel, unless the authority of the Catholic Church influenced me to do so.' And why should we refuse to receive the interpretation of all difficult passages from the same unerring source, 'the pillar and ground of the truth?'" * * * 'Search,' then 'the Scriptures,' under her guidance, 'in which,' as St. Peter admonishes us, 'are some things, hard to be understood, which the unlearned and unstable wrest * * * to their own destruction. You, therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness.'"†

"In a word, whenever we take this Sacred Book into our hands, let us bless God, who has given such gifts to men, and raising our hearts and minds to the Father of lights, and the God of all consolation, let us beg, with all earnestness, that we may read for our improvement in all virtue, and neither be deceived by misunderstanding what we read, nor lead others astray. * * * Let us never forget those memorable words of the Prince of the Apostles: 'We have also the more firm prophetic word, whereunto you do well to attend, as to a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Understanding this first, that no prophecy of Scripture is made by private interpretation; for prophecy came not by the will of man at any time, but the holy men of God spoke inspired by the Holy Ghost.'"‡

We often hear non-Catholics stating that there are errors in the Bible. That you may know what reply to make

* I. Tim. III., 15.

† II. Pet. III., 16. 17.

‡ II. Pet. I., 19. 20.

to such assertions, we will here quote from the Encyclical Letter of Leo XIII. on the Study of the Sacred Scripture: "It is a lamentable fact that there are many men who with great labor make and publish investigations on the monuments of antiquity, the manners and institutions of nations, and other illustrative subjects, whose chief purpose in all this is too often to try to find mistakes in the Sacred Writings, and so to shake and weaken their authority. Some of these writers display not only extreme hostility, but also great unfairness. * * * Scripture, if they can only find in it a suspicion of error, they set down with the slightest possible discussion, as being entirely untrustworthy. It is true, no doubt, that copyists have made mistakes in the texts of the Bible. * * * The fact, however, is not to be too easily admitted, except in those passages where the proof is clear. It may also happen that the sense of the passage remains ambiguous. In this case, sound hermeneutical methods will greatly aid in clearing up obscurity."

The Pontiff, after forbidding the limiting of inspiration to portions of Holy Scripture, the admission that the sacred writer has erred, and that inspiration might be restricted to the domain of faith and morals alone, proceeds as follows: "All the books which the Church receives as sacred and canonical were written wholly and entirely, with all their parts, at the dictation of the Holy Ghost. So far is it from being possible that any error can coexist with inspiration, inspiration is essentially incompatible with error, and excludes error so absolutely and necessarily that it is impossible that God Himself, the Supreme Truth, can utter what is not true. This is the ancient and unchanging faith of the Church. It was solemnly defined in the Councils of Florence and Trent. It was finally confirmed and more expressly formulated by the Council of the Vatican. These are the words of that Council: 'The Books of the Old and of the New Testament, whole and entire, with all their parts, as they are enumerated in the decree of the same Council (Trent), and as they are contained in the old Latin Vulgate edition, are to be received as sacred and canonical. The

Church holds them as sacred and canonical, not because, having been composed solely by human industry, they were afterwards approved by her authority, nor only because they contain revelation without error, but because, having been written under the inspiration of the Holy Ghost, they have God for their author.' ”

It is thereby made clear that no Catholic is permitted to assert that there may be errors in the Scriptures because they were written by men, and that these original inspired instruments could, on that account, fall into error. Such error would be attributable to God, the source of all truth, who cannot possibly be the author of error. Such has always been the teaching of the Fathers of the Church. “Therefore,” St. Augustine declares, “since they wrote the things which He showed and said to them, it cannot be said that He did not write them. His members executed that which their Head dictated.” St. Gregory the Great goes so far as to say: “It is most superfluous to inquire who wrote these things; we loyally believe the Holy Ghost to be the Author of the Book. He wrote it who dictated it to be written. He wrote it who inspired its execution.”

In fact, so convinced were the Fathers and Doctors of the soundness of this doctrine that they labored incessantly to explain and to harmonize the very passages which have formed the subject-matter of the so-called “Higher-Criticism.” Let us again refer to the teaching of St. Augustine. He writes to St. Jerome: “On my own part, I confess to your charity, that it is only to those Books of Scripture which are now called canonical that I have learned to pay such honor and reverence as to believe most firmly that no one of their writers has fallen into any error. If in these Books I meet with anything which seems contrary to truth, I shall not hesitate to conclude either that the text is faulty, or that the translator has not expressed the meaning of the passage, or that I myself have not understood it.”

Further, the Holy Father exhorts learned Catholics throughout the world, to examine and study the Scriptures with the view of combating the assaults made on them by

non-Catholics. "There is nothing," says he, "which is better calculated to imbue the masses with homage for the truth than to see it joyously proclaimed by learned men who have gained distinction in some other field. Moreover, the bitter tongues of objectors will be silenced. At least, they will not dare to insist so shamelessly that faith is the enemy of science when they see that scientific men of eminence in their own profession show towards the faith most marked honor and reverence."

LIBERTY OF THOUGHT.

That Catholics do not enjoy liberty of thought because their religion is dogmatic is an accusation that is often made against them. The arguments brought forwards are specious, and therefore calculated to deceive minds of ordinary education. Liberty and freedom! These two words are frequently employed without a proper conception of their meaning. They appear at first sight very simple, and easily grasped on account of their wide application to various subjects. They express, it is true, certain fixed ideas, but they extend to such a large field that, without close thought, we do not always see clearly their strict signification. For example: We give the prisoner his liberty; we speak of the liberty of the press; of freedom of conscience, civil liberty and political freedom.

The celebrated *Balmes* maintains that: "Whatever may be the acceptation in which the word liberty is taken, it is apparent that it always implies the absence of a cause restraining the exercise of a power. Hence, it follows, that, in order to fix in each case the real meaning of the word, it is indispensable to pay attention to the circumstances as well as to the nature of the power, the exercise of which is to be prevented or limited."* Certainly no reasonable man will claim that he has the liberty to think and act as he pleases. Reason, unless it would lose itself in the labyrinth of error and confusion, must conform to the laws of thought, and man must harmonize his acts with the laws of morality.

* Protestantism and Catholicity.—*Balmes*.

An infringement of either the laws of thought of those of morality is not liberty but license.

Mr. Mallock thus elucidates the freedom of thought enjoyed by Catholics in religious matters: "It (infallibility) is not a fetter only; it is a support also; and those who cling to it can venture fearlessly, as explorers, into currents of speculation that would sweep away altogether men who did but trust to their own powers of swimming. * * * It is said that the Pope might any day make a dogma of any absurdities that might happen to occur to him; and that the Catholic would be bound to accept these, however strongly his reason might repudiate them. It is quite true that the Pope might do this, in the sense that there is no external power to prevent it. But he who has assented to the central doctrine of Catholicism knows that he never will."*

Just as the scientist, when he has conquered and made his own the truths of physical knowledge has narrowed the field of his speculation to the extent of the truths ascertained, so does divine authority, acting through its duly commissioned teachers, take possession of the field of divine truth, and thus the dogmas of revealed religion support, strengthen and elevate human reason, place it upon a reliable basis, and by illumination, enable it to pierce more safely into the realms of undefined and speculative truth.

As this is an important point, we wish to make its explanation very clear, and, therefore, may be pardoned from presenting another quotation. The celebrated Dr. Brownson says: "The Protestant is fond of calling us slaves because we recognize the Papal Supremacy, and forgets that, unless he is fibbing, he is, to say the least, as great a slave as we. He is no more at liberty to believe or to do anything contrary to the teachings and precepts of the Bible than we are to believe or to do anything contrary to the definitions and rescripts of the Holy Father * * *. How then are we less free than he? The only difference between us in respect to authority is that he places it in the record of what God said by men in ancient times, and we in what He teaches and

* Is Life Worth Living?

commands through the voice of a living Pontiff * * *. If he holds that in believing and obeying the Bible he is believing and obeying God's word, so we hold that in believing and obeying the living Pontiff we are believing and obeying God. He asserts an apostolic authority that was, and we an apostolic authority that was and is."

THE SOLEMNITY OF AN OATH.

We have long contemplated giving a short instruction to warn against the dangerous custom prevalent in the community, whereby the solemnity and sanctity of an oath seems to be utterly disregarded. What is an oath? "It is calling Almighty God to witness the truth of what we say, and to punish us, if what we say be false." There are three conditions required to make an oath just and lawful. The word of God requires, according to Jeremias, that we swear "As the Lord liveth, in truth, and in judgment, and in justice."* What we swear to must be true; we must swear with mature deliberation, and there must be a reasonable cause; besides, what we swear to must be just and good. If what we swear to is false, we are guilty of perjury; if we have not sworn with mature deliberation or without a just cause, we are guilty of rash swearing; and if what we swear to is bad, we are then guilty of unjust swearing. Perjury is a most detestable sin. It is a profanation of God; it is a grievous injury to society. It is a mortal injury to the soul of the one taking a false oath, and it excludes from the possession of Heaven. The same prophet declares: "Behold, you put your trust in lying words, which shall not profit you: to steal, to murder, to commit adultery, to swear falsely, * * * and you have come, and stood before me in this house, in which my name is called upon, and have said: we are delivered, because we have done all these abominations. * * * And now, because you have done all these works, saith the Lord: * * * I will cast you away from before my face * * *."†

* Jer. IV.. 2.

† Jer. VII.. 8-15.

It is, then, a grievous sin to swear without weighing the binding obligation of an oath. No greater insult can be offered to the Almighty than to take an oath with the intention of violating it, provided circumstances should make it our interest to do so. A prominent American lawyer informs us that, in his thirty-one years of active practice at the bar, he had many opportunities of observing the conduct of those who were testifying under oath. "I must confess," says he, "that, many times, I have been tempted to conclude with the Psalmist of old, that 'Every man is a liar.'* But, thanks be to God, I have been preserved from the error of such a sweeping condemnation by the renewed instances, often, unexpected, of heroic devotion to truth. I say unexpected instances, because they have often been of men whose poverty, and whose humble lives prevented their being classed, in public estimation, among the 'model citizens' of the community. * * * Yet, I may say, without fear of successful criticism, that indifference to the obligations of oaths, often extending to deliberate perjury, is the most common of all crimes committed, and the most widespread of all the evils threatening the very existence of organized society in our day." We shall here briefly sum up his other observations on this subject: Many officers take an oath as a mere formality of law, and do not intend that it shall interfere with favoritism to their friends; many jurors disregard their oaths, and decide cases without a conscientious regard for the law and evidence presented; many witnesses, regardless of their oaths, designedly give testimony shielding themselves or their friends, and often for more sordid reasons; many state as facts things they know to be false, while others lie by stating half truths and by convenient memories forget everything which would be unfavorable to their side.

Further, some people have the opinion that if they have assisted in electing a man to office that they can demand of him to favor their interests, irrespective of the obligations of his official oath. What is the remedy for this sad condition? Surely, there can be no other than to instill into the

* Ps. CXV., 2.

minds of the people fear and reverence of God; that He is present to us at all times; that He is ever aware of every thought, deed, or omission of ours, and that we must render account of them before the throne of divine justice.

MODERNISM.

The secular and the religious press have recently been engaged in the discussion of the Encyclical Letter of Pope Pius X. on "Modernism." It is difficult to be brief, and, at the same time, put the substance of this document in such simple language that the general reader may understand why this system was condemned. However, for the sake of our Catholic people, we shall attempt a cursory enumeration of the dangerous tenets of Modernism, many of whose upholders lurk even within the bosom of our Holy Mother the Church. We Catholics believe that Jesus Christ was both true God and true Man; that as regards His Godhead, He is eternal, and became Man in time for our salvation; that He was conceived of the Holy Ghost and born of the Virgin Mary; that He preached His Gospel, confirmed it by many miracles; that He died upon the cross, was buried and arose triumphantly from the dead; that as God and Man He ascended into Heaven, where He sitteth at the right hand of His Eternal Father. The Modernists, on the contrary, teach that Christ was but a mere man; that He may be considered the greatest man that ever lived, nevertheless, possessed only of human powers, and that, therefore, He wrought no miracles, and that He neither arose from the dead nor ascended into Heaven. It follows, therefore, that the Modernists reject Christ's Divinity, which is the foundation stone of Christianity.

We believe that the sacraments were established by Christ, and that they derive their efficacy from Him; the Modernists assert that the sacraments were instituted by the disciples of our Lord. We believe that Christ founded His Church; the Modernists maintain that Christians formed

the Church after Christ's death, and that, therefore, all ecclesiastical authority is derived from the people. We believe that the doctrinal decrees of the Church are unchangeable; the Modernists hold that dogmas may become obsolete and out of harmony with religious needs. The Holy Father's Letter shows that this error was condemned in the Council of the Vatican: "The doctrine of faith which God has revealed has not been proposed to human intelligences to be perfected by them as if it were a philosophical system, but as a divine deposit entrusted to the Spouse of Christ to be faithfully guarded and infallibly interpreted. Hence the sense, too, of the sacred dogma is that which our Holy Mother the Church has once declared, nor is this sense ever to be abandoned on plea or pretext of a more profound comprehension of the truth."

We believe that the Bible is the Book of Books, written under the inspiration of the Holy Ghost, that it is literally and truly the word of God; the Modernists affirm that Holy Writ is merely an expression of the religious experiences of its human writers. They, therefore, deny the divine Authorship of Scripture, and contend that so far as inspiration is concerned, the Bible is on a level only with any other great work of genius. We believe in the existence of a personal God; the Modernists claim that we can have no knowledge of the Creator, and of the Supreme Ruler of the Universe. The Encyclical quotes as Catholic doctrine the definition given by the Council of the Vatican: "If any one says that the one true God, our Creator and Lord cannot be known with certainty through the natural light of human reason by means of the things that are made, let him be anathema," and also, "If any one says that it is not possible or not expedient that man be taught through the medium of divine revelations about God and the worship to be paid Him, let him be anathema."

It would be ludicrous, were it not so sad, to find many, otherwise commendable non-Catholics, in the pulpit and in the press, commenting upon the Encyclical as if it were an attack upon modern science and modern progress. Some

of them vigorously criticised the Holy Father upon garbled, cable reports of what the Encyclical might contain, and others, without having read the document at all. They did not realize that the Modernists have attempted to sap the foundation not only of the Catholic religion, but of all religion.

SOCIALISM.

From time to time, in public addresses, delivered in our large cities, we have referred to Socialism and warned Catholics of its dangers. Invariably, we have been assailed by the Socialistic press and by letter-writers. We feel certain that most of these attacks were made not by conscientious men, but by demagogues, who were supporting themselves at the expense of the uneducated multitude, unable to discover the fundamental errors of Socialism, because they were so artfully covered up by the cloud of dust which noisy declamation raised against capitalists and employers. Boisterous appeals are made to the passions against the wrongs suffered, too often, indeed by workingmen, at the hands of their masters. These are vividly depicted, while nothing is said of the dangerous fundamental teachings of Socialism.

It cannot be denied that the Socialist party is rapidly increasing both in Europe and in the United States. Indeed, it is found wherever modern industry flourishes. Germany seems to have been the first field in which it took root. Thence it spread over the Continent of Europe, and manifests its principles and strength at present throughout Italy, France, England, nay, all over Europe.

If Socialism is dangerous, it certainly behoves the leaders of the people to sound the alarm with no uncertain voice, because it is rapidly increasing and spreading. The year 1888 saw the first Socialistic national campaign in this country. Only 2,068 votes were polled. The total national vote in 1900 was about 14,000,000, and the total Socialistic vote about 128,000. In 1904 the total national vote was a

little over 13,500,000, and the total Socialistic vote nearly 436,000.

The total vote for New Jersey for 1900 was 401,050; the vote of both Socialist parties was 6,683. The total vote of this State in 1904 was 432,547, and the vote cast by both Socialist parties was 12,267. These figures show that in the nation during four years from 1900 to 1904 the Socialistic parties have increased two and a half times their number in 1900, and in this State they have nearly doubled the number of that year.

The word Socialism has been used to designate various theories of political economy. At the present time, however, the word can be restricted to the Marx-Engels school. The Socialists, in their Chicago platform, tell us: "Into the midst of the strain and crisis of civilization, the Socialist movement comes as the only saving or conservative force. If the world is to be saved from chaos, from universal disorder and misery, it must be by the union of the workers of all nations in the Socialistic movement. The Socialist party comes with the only proposition or program for intelligently and deliberately organizing the nation for the common good of all its citizens. It is the first time that the mind of man has been directed to the conscious organization of society."

This sounds plausible, but it is very deceptive. When we closely examine the fundamental principles of Socialism, we find that they are absolutely destructive of the common good. First of all, the Socialist proposes to destroy the family. The union of one man and one woman in marriage for the propagation of the race is in conformity with the laws of nature and revelation: "Wherefore, a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh."* "Every one that putteth away his wife, and marrieth another, committeth adultery; and he that marrieth her that is put away from her husband, committeth adultery."†

On the contrary, Marx and Engels tell us: "It is self-

* Gen. II., 24.

† Luke XVI., 18.

evident that the abolition of the present system of production must bring with it the abolition of the community of women (present marriage) springing from that system of prostitution, both public and private." Morris and Bax maintain that through Socialism: "A new development of the family would take place on the basis, not of a predetermined life-long business arrangement, to be formally and nominally held to, irrespective of circumstances, but on mutual inclination and affection, an association terminable at the will of either party."

Hence, according to Socialism, a man and a woman may unite themselves for a long or short time, according to their desires, and continue the relation during the period that lust may dictate. This is certainly the destruction of the family.

The Socialist says: "We do not wish to abolish religion; that is a private affair. Why does not the Church, then, leave us alone." Marx declares: "Man makes religion, not religion man. The abolition of religion, as the deceptive happiness of the people, is a necessary condition for their true happiness."

Engels writes: "Three great obstacles block the path of social reform—private property, religion and the present form of marriage." The Church, therefore, as the duly authorized teacher of religion, must defend herself against her enemies, and protect her people against poisonous errors that would bring misery and ruin upon them.

It is claimed by the Socialist that he does not propose to divide up property. It is true that he may not wish to apportion to each person so much real estate or so much money, but he does intend that the public shall take possession, forcibly or otherwise, of land and capital, so that each one may have an equal portion of the income.

How is this to be accomplished? Marx tells us: "In most countries of Europe violence must be the lever of our social reform." The Socialist claims that existent evils can be remedied by abolishing private ownership in the means of production. But man has certainly a right to land and the means of production, a right which existed previous to civil

society, because the family existed before the State, and is the unit whose aggregation forms civil society.

Father Boarman, S. J., affirms that: "It will not do for Socialists to object that the earth and the fullness thereof have been given to the whole human race; and, therefore, he who owns a part robs all the rest. The earth, it is true, has been given to the whole human race, but individual ownership depends upon occupancy, intention to use, cultivation, work, and such other human actions as make for rational division.

"If private ownership in the means of production were once abolished, the world's order and thrift would vanish. Man's strongest incentive to work is selfishness. He puts forth his best energies only to increase for himself and family his private store of wealth, happiness or glory. With the abolition of private ownership in the means of production the opportunity of producing for private exchange would disappear and human energy become stagnant. The plough-man would not till the soil, the miner use his drill, or the woman her needle. Dullness, listlessness and idleness would reign supreme."

Mr. David Goldstein, the ex-Socialist, of Massachusetts, says: "The Socialism of America, and the Socialism of Germany, France, Italy, England, etc., are one and the same. Socialists seek the establishment of the principles embodied in the teachings of Marx, Engels, Ferri, Bax and Herron, and a host of others of international standing. To these teachings the modern Socialist movement is irrevocably committed."

We have now briefly outlined the principles of Socialism as presented by its most eminent leaders. We have shown that it is opposed to marriage, to private ownership and to religion. It would abolish the existing order of society, administer to the greed, the lust and the baser passions of humanity.

It is true that society has many and great evils; that we should all work together to remedy them. Let us not, however, be deceived. The elevation and the happiness of the laboring man will not be attained by destroying the

present organization of society, the family and religion. These are all essential to his happiness.

Our civilized society is the product of centuries of struggle, of bloodshed on a thousand fields. It was born amidst the bitterest pangs of humanity. It cannot be violently cast aside nor destroyed without confusion and lasting chaos. Socialism furnishes no foundation-stones which can be substituted for those of the present edifice. The whole fabric of Socialism must eventually fall by its own weight, and inevitably end in anarchy and despair, and what must be the suffering during the period of invention, trial and experiment!

Let us here state distinctly that the good features claimed by Socialism have been appropriated from Christianity. They are the elevation of the poor, the obtaining and the defending of the rights of the working classes, the betterment of the individual and society. These must be obtained, not by violence and robbery, but by rational, moral and feasible means.

At the advent of Christianity society was in a deplorable condition. Under a pleasant exterior was veiled the most horrible corruption. As the philosopher Balmes declares: "Morality was without reality, manners without modesty, the passions without restraint, laws without authority, and religion without God. * * * Man was a profound mystery to himself; he did not know how to estimate his own dignity, for he reduced it to the level of brutes; and when he attempted to exaggerate its importance, he did not know how to confine it within the limits marked out by reason and nature; and it is well worthy of observation, that while a great part of the human race groaned in the most abject servitude, heroes, and even the most abominable monsters, were elevated to the rank of gods.

"Such elements must, sooner or later, have produced social dissolution. Even if the violent irruption of the barbarians had not taken place, society must have been overturned, for it did not possess a fertile idea, a consoling thought, or a beam of hope, to preserve it from ruin."

The same consequences would be the offspring of the fundamental principles of Socialism. Hence the Catholic Church, organized Christianity, cannot possibly advocate Socialism in the sense in which its modern leaders have presented it in their public addresses and writings.

If we were asked what are the remedies for the wrongs under which the working classes groan, we should reply: a virtuous Christian life, education, frugality, temperance, the organization of the forces of labor for the betterment of the working classes, and the attainment of their lawful demands by those just and peaceable methods which will bring to their aid the sympathy of the community.

Let not our Catholic people be persuaded by voluble unbelievers and Socialists that the Catholic Church is the enemy of the working man and of the poor. Holy Scripture tells us that when John the Baptist "had heard in prison the works of Christ, sending two of His disciples, he said to Him: art thou he that art to come, or do we look for another? And Jesus making answer, said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."*

One of the signs then given by the Savior Himself for the divinity of His mission, continued through the Catholic Church, is: "The poor have the Gospel preached to them." The Catholic Church is pre-eminently the Church of the poor. Beginning with her great Pontiffs, sitting in the chair of Peter, upon the hills of Rome, how many of them have been the sons of toil! The present Holy Father, Pius X., is of lowly origin, and tilled the fields with his own hands. How many of her Cardinals, Archbishops, Bishops and priests and religious of both sexes have sprung from the loins of the common people! She is the Church of all men indeed, rich and poor, learned and unlearned, weak and strong, helpless and friendless. Nevertheless, she glories in the undeniable fact that she is the Church of the poor, the loving mother, guardian and protectrix of the humble and the oppressed. Centuries ago she proclaimed the immortal doctrines of the

* Matt. XI., 2-5.

Declaration of Independence, and preached the equality of all men before God and before the law. The principles of the Declaration are the doctrine of her Fathers and Doctors: "That they (men) are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes, and accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed."

O glorious Church of Christ! Thou hast ever been the friend of humanity and taught unceasingly that all men are brethren; that they all bear the same relationship to the eternal Father; that they are all His children, with the same rights to happiness here and hereafter; that for them Christ came from Heaven, preached His Gospel, established thee, placing within thee the means whereby the human race is led onward and upward from this imperfect world to the perfect happiness of Heaven!

Who have built her church edifices? Who have erected her schools, her colleges, her universities, her hospitals and other charitable institutions? The hardy sons and daughters of the working men and women. Therefore, she loves them with a mother's heart and there is no sacrifice which she is not willing to make to advance their temporal and eternal interests.

It is unfortunate that a few among the laboring classes are unable to recognize their true friends, and allow themselves to join the camp of their enemies.

RACE SUICIDE.

We had hesitated to write on this delicate subject, but its prevalence at the present day necessitates the utterance of a few words of warning. Lately we read an article in the "*Catholic Union and Times*," of Buffalo, entitled, "Two Million Homes Without a Child." We shall give the substance of a portion of it. At first sight, these figures would seem to be an exaggeration. They are, however, verified by the statistics of the State of Massachusetts, wherein, it is claimed, that eighteen out of a hundred homes have no children, and that the Commonwealth has 100,000 childless homes.

The children of the nation a century ago numbered about one-third of the entire population; at present they are hardly a fourth. Relatively to the present population of the United States, there is a decrease in births of nearly seven millions.

The New York Tribune's Sunday Magazine asserts: "A Unitarian minister in a fashionable suburb in Massachusetts recently called attention from the pulpit to the fact that on the average a little more than one child was born annually for every hundred members of the congregation in good and regular standing. All over the country, and not alone in fashionable churches, ministers are complaining that it is difficult to find enough children in their congregation to run a Sunday School. * * *

"For one hundred years and more the birth rate in the United States has been steadily, ominously sinking. Its steady decline, particularly among the native stock, shows that the blood of the Fathers of the Republic, if it has grown blue, has also grown cold, in the veins of the newer generation. * * * Benjamin Franklin, who was number fifteen in a family of seventeen, said that the average family in his day was eight. At the present time it is, in some portions of the country, less than two.

"America is no longer depending for its population on the native product, but on yearly increasing importations of the European surplus. Until 1840, the growth of population by native reproduction was estimated as seven times greater

than the growth by immigration. But at the present time the native population is slowly dying out."

Of course, several causes may be assigned for this condition. Nevertheless, race-suicide stands prominent among them. We are thus forcibly reminded of the massacre of the Holy Innocents by the impious Herod. Holy Scripture says: "A voice in Rama was heard, lamentation and great mourning; Rachael bewailing her children, and would not be comforted, because they are not."*

We can hear the shrieks of thousands of broken-hearted mothers and the plaintive cries of innocent babes coming down through the ages, but when we contemplate the slaughter of the innocents of our day by the parents themselves, we hear no tones of grief, but rather of satisfaction that they have prevented them from being an obstacle to their wordly pleasures.

Herod deprived thousands of their physical life, but these heartless men and women prevent also their spiritual, supernatural life. How many thousands of children are sent into the other world without baptism, unable to see the face of their eternal Father! How many thousands more are denied life through the employment of skillful devices to prevent conception!

When God had created our first parents, He blessed them, saying: "Increase and multiply and fill the earth, and subdue it."† The self-same thing He said to the lower creatures. They are ever obedient to the laws of their nature. Instinct alone is their guide. What a spectacle, then, to see rational men disobeying the laws of nature, and nature's God! Let not the end of marriage be set aside, and its sacred relations employed for the destruction of society and the nation. Let it be distinctly understood that every act, of whatsoever kind, designed to prevent conception, is strictly forbidden by the Church, and that those resorting to such practices are guilty of a heinous crime.

Maternity is the wife's crowning glory. The husband and wife's union is never thoroughly welded until offspring

* Matt. II., 18.

† Gen. I., 28.

enters the home, and makes it a paradise of joy and affection, all centered in the prattling, smiling, laughing innocence of childhood.

The excuse sometimes given for small families is that it is better to have one or two healthy, well-developed, properly educated children than several, on whom the parents are unable to bestow that care which is required for their well-being. In other words, it is better to have quality than quantity. But observation shows that those who limit their offspring often have only one boy or girl, who becomes a spoiled, pampered pet, a worthless, spendthrift of a man, or a vain, frivolous woman. Do not attempt to regulate generation, whose laws are so imperfectly understood. Obey the laws of nature, and God will provide for the quality and quantity of your offspring. What picture more beautiful than the Madonna with the divine child in her arms! What scene so inspiring as the pure Christian woman, her jewels gathered around her while she points the way to heaven! The Eternal Father Himself and the Court of Heaven look down with complacency on the Christian father, the Christian mother and the Christian child.

Now, dearly beloved brethren, we have finished our task, and have presented for your consideration our thoughts on "*Some Modern Problems.*" Let us conclude with the words of the Apostle: "Know also this, that, in the last days, shall come dangerous times: Men shall be lovers of themselves, covetous, haughty, proud, blasphemers, disobedient to parents, ungrateful, wicked. Without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up, and lovers of pleasures more than of God: Having an appearance, indeed, of piety, but denying the power thereof. Now these avoid: For of this sort are they who creep into houses, and lead captives silly women, laden with sins, who are led away with divers desires: Ever learning and never attaining to the knowledge of the truth."*

Given at Trenton, this seventh day of March, the Feast of St. Thomas Aquinas, Doctor of the Church, in the year of our Lord, 1908.

* II. Tim. III., 1-7.

THE AMERICAN FEDERATION OF
CATHOLIC SOCIETIES.

DELIVERED IN BOSTON, AUGUST 9TH, 1908, AND IN SEVERAL
OF THE LARGE CITIES OF THE UNITED STATES.

THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

Mr. Chairman and Gentlemen:

It is difficult to find words to express my feelings at the sight of this magnificent audience, and to describe the emotions which fill my soul at the warm welcome you have given me.

The American Federation of Catholic Societies was first suggested by the Knights of St. John. They sent out a circular letter inviting the formation of such a body. I read the letter and concluded that the idea was excellent.

Before taking any active steps in the matter, I consulted two eminent ecclesiastics with whom I had long been acquainted and whom I knew to be able, conservative and prudent. They said, "Go ahead, it is a step in the right direction." Naturally, I received more encouragement when my old professor and friend, Archbishop Messmer, joined the organization. His influence has counted a great deal among the Germans.

The organization was established at Long Branch and Cincinnati, whence it spread to other cities. We held a National Convention in Cincinnati in 1901. Since then our National Conventions have grown to be great Catholic Congresses, wherein are discussed by some of the ablest ecclesiastics and laymen such burning questions as divorce, temperance, education, &c.

The organization numbers throughout the United States about a million and a half of members. We have, therefore, made some progress. We are growing slowly but surely and gradually drawing the societies into a compact body. It is easily understood that perfect organization will require time. One thing which has retarded the growth of the movement is the want of some tangible, visible, individual interest in joining the Federation. As it does not interfere with the

autonomy of the different societies, affiliating themselves with it, all those features, such as benefits, &c., to the members must be eliminated.

Again, a State Federation may have no work of importance to perform between Conventions, and activity, therefore, is lacking or dormant. It has been proposed to counteract this by having the Federation publish a paper called "The Bulletin" to keep the members informed of the progress of the organization and the work in which it is, from time to time, engaged.

Federation is striving to convince Catholics of the necessity of using the press for the dissemination of Catholic truth. The press is the most powerful and influential medium for the propagation of thought existing in the world to-day. It may be abused and do harm by the spread of error, but, if it does, it is the fault of the people themselves who by patronizing that which is venal and corrupt encourage that abuse.

It has also demonstrated how difficult it is to reach the public ear to gain an intelligent hearing. The leaders of Federation have been hammering away in newspapers, periodicals and on the lecture platform striving to inform the public of its nature and aims and they have barely made the Catholics of the United States know that such an organization exists.

Another lesson has been learned; that Federation must be formed along conservative lines; no important step should be taken without the consent of the Advisory Board, on which are eminent ecclesiastics and laymen. There is no danger then of the laity assuming action on problems which have not yet become mature and ready for solution. In a Diocese, the Bishop will have the controlling voice on the Advisory Board, and in National affairs the Archbishops. We have many of them on the National Advisory Board and in due time hope to have all of them.

I propose to tell you, this evening, what Federation is not; what it is; what it has accomplished so far; and what by God's help, it intends to do in the future.

WHAT FEDERATION IS NOT.

At the mention of Federation many hold up their hands in horror. They say "We know very well what it is. It is a huge grievance committee, going around finding fault. These people think they have discovered a panacea for our religious, civil and social evils, and they are searching over the body politic for all the sore places which they intend to cure with this wonderful salve. We are now living in peace with our fellow citizens and such an organization will only stir up discord and make bad feeling."

Now I have been connected with this movement since its inception, and, if I thought it contained a single principle which would cause friction with our neighbors, I would most cheerfully throw its Constitution and By-laws into the depths of the sea.

The very contrary are the principles and ideas underlying the Federation. We desire to be united for the purpose of bringing ourselves and our religion before the public so that our non-Catholic friends may know who we are, and what we represent, in the hope that when any great question is to be solved, or any great evil cured, the American Federation of Catholic Societies can extend the hand of friendship to non-Catholics and say, for instance on Divorce: "We will work hand in hand with you for the education and the uplifting of humanity."

There is not the slightest doubt that, if Catholics and non-Catholics are united for the prevention and cure of any evil in this country, success must crown our efforts.

Whenever grievances are mentioned there is always some one who cries out Catholics have no grievances. We are not so badly off in New Jersey as in some other States of the Union. We have religious services and are allowed to instruct the inmates in our public institutions, but such is not the case in many other parts of the Union. Then there is the great grievance of the tax for public education to support schools which we cannot patronize, and the consequent

enforced obligation of spending millions of dollars every year for our parish schools.

Do you know why we have grievances? I will tell you. It is because of weak-kneed, jelly-fish Catholics, who dare not call their souls their own. Go abroad in this magnificent country, from the Atlantic to the Pacific. What kind of a man is the average non-Catholic American whom we will meet? Generally a broad-minded, large-hearted man, a lover of justice, of the "square deal." You prate to him of grievances. What will he say? "Your fathers and mine fought shoulder to shoulder to found this Republic; they poured out their blood like water to maintain this Union, and you have no business to have grievances. If you have, it is your own fault. You are too cowardly to make them known, to fight against them and have them redressed." And wouldn't he be right?

There are others who say "We know what these people are after. They want to bring all the Catholics together to form a Catholic political party." I defy any one to read the literature of this movement, and to put his finger upon any principle or pronouncement of Federation wherein the formation of a Catholic political party is in any way indicated. The foundation of a Catholic political party would indeed be a curse, and Federation will do all in its power to prevent it. It would be suicidal for Federation to engage in *partisan* politics, because it includes within its membership Democrats, Republicans, &c. How would it be possible to sway the Federation in favor of one political party? Not only could it not be done; it could not even be attempted.

But people are hard to please. There are others who say "What is the use of your Federation, if there are no politics in it? How are you going to protect the interests of Catholics, or redress grievances in this country, if you don't use the ballot?"

While there are no *partisan politics* in Federation, it is true that we must protect our rights through the ballot. That is every freeman's duty. To show you what I mean, I will offer you an example which occurred a few years ago

in my own State of New Jersey. There was a tax bill introduced into the Legislature the phraseology of which was ambiguous and was liable to be interpreted as directing the taxation of parish schools. I had some influential Catholics wait upon the introducer of the bill, but he replied that the bill had been drawn up by a very able lawyer, and would have to stand. Then, I directed a committee from the New Jersey Federation of Catholic Societies to wait upon the legislator. When he discovered who these men were and what they represented, he answered: "Gentlemen don't raise a hornet's nest because of this bill; just sit down and write out what changes you want in the wording of it and they will be made. There is no desire to tax the parish schools." That's the kind of politics there is in Federation. If the politicians know that you have a strong, substantial body of people behind your claims, they will cheerfully grant them. It is certainly time we began to know how to employ the prerogatives of American citizenship.

WHAT FEDERATION IS.

The American Federation of Catholic Societies is an organization formed of subordinate societies for the advancement of the civil, religious and social interests of Catholics. It will not interfere with the aims, objects or autonomy of existent organizations. Such a union is desirable, in order that Catholics may have a strong, closely-welded instrument for voicing Catholic opinion on all the great questions of the day.

FRUITS OF FEDERATION.

What has Federation accomplished? As practical results may be mentioned, the concessions made in the Philippine difficulties, the present amicable relations existing in Porto Rico, the changed aspect of the Indian Schools, the clear light thrown on the Public School question. Other agencies assisted, but Federation was always in the front.

WORK PROPOSED FOR THE FEDERATION.

What work does Federation propose for the future?

First, the Unification of the Catholic nationalities throughout the United States; *second*, the banishment of divorce and Socialism; *third*, the creation of Catholic public opinion on the problems of the day, and the dissemination of their Catholic solution; *fourth*, agitation on the public school question.

If we look into the statistics of the Catholic church in this country we shall find that we have had great losses. We are now more than holding our own. The multiplication of churches, religious and educational institutions, the number of priests are all stemming the tide. Indeed, we are making encroachments on the non-Catholic body. The time was when it was different; when the Irish, the German, the French and the Spaniard scattered with their descendants, over the broad face of the land, lost their faith, joined some of the sects, or cast their lot with the great crowd which our Lord called "the world."

Some say, if the descendants of Catholics inhabiting the territory now covered by the nation had been steadfast in the faith, we would number at present many millions more. We certainly don't want this leakage repeated. We are large enough and strong enough to prevent it, if we stand together. It will recur, unless we take up the cause of the foreign nationalities coming to our shores.

Consider the problem which confronts us in saving the different races to the faith. See them in our large cities, thousands upon thousands of them collected together. Poles, Slavs, Italians, Hungarians, have come across the Atlantic, like great flocks of migrating birds, and sat down in the midst of our cities. When I visited Chicago, I was taken to a colony of Bohemians. It was a portion of Bohemia rooted up, as it were, and transplanted in America. The same thing is true of other nationalities, only their number is greater. The colony reaches into the thousands. They

speak the same language and retain all the customs and traditions of the old world; they have their own churches, their own schools, halls, newspapers, societies. They have very little intercourse with Americans.

No doubt this temporary segregation has its advantages, in the beginning, and makes for the preservation of race and religion, until these foreigners become acquainted with their surroundings. But, this condition cannot last forever. America must and will remain American, and the people will be Americans. You cannot have Ireland, or Germany or Poland or Italy here forever. So it has been among other nations, formed of several races; in the course of time, they became amalgamated and a type was produced. Thus we recognize the Irishman, the Englishman, the Italian, &c., the world over.

The colony, in time, will disintegrate, the blood of all these nationalities will go to form the American of the future. It is precisely during this formative process, while the colony is disintegrating and disappearing, when families and individuals are losing themselves in the rest of the population, that loss of faith will come, unless we now prepare ourselves to prevent it.

Here is a great and laudable work for the Federation. These nationalities are keenly conscious of the importance and benefits of organization. Let us take them in among us through their societies. In this way, they will be kept in constant touch with us and we with them. Thus will they rapidly learn our national and religious life, and be prevented from becoming the prey of proselytizers. In a word, we will give them the benefit of our experience on this Continent.

Another work is to battle against the gigantic evil of Divorce. The American home must be kept pure and clean. The American people must be educated up to an appreciation of the Church's doctrine that "what God had joined together let not man put asunder;" that when hearts and souls are united in marriage, that union shall last for life.

THE SUPPORT OF PARISH SCHOOLS.

Another work is to continue agitation on the school question. We want to educate our fellow-citizens to see the injustice of taxing us for the education of their children, and selecting a system which we cannot patronize. They will tell us that in a country like this, with so many denominations, there can be no other system. There is another system in England, Germany and Australia. Why not here? They say that we are the enemies of the public schools; that we want to destroy them. We answer: Since you are satisfied with these schools, we will not interfere with them, but be generous and just enough to make a compromise with us.

INJUSTICE OF THE PUBLIC SCHOOL SYSTEM.

The immensity of the wrong done Catholics may be inferred from the following statistics, based upon the report of the United States Commissioner of Education, for the year ending June 30th, 1904, which states that 11,318,256 pupils attended the public schools during that period. He also states that the entire cost of education, based on average attendance, was \$24.14. To find the actual cost of tuition, we must deduct \$4.37 allowed for sites, buildings, etc., which leaves a balance of \$19.77. This is the cost of tuition per pupil for one year. I have calculated from various United States statistics that the average cost of the educational plant required per pupil is about \$150. It is clear, therefore, that our 1,066,207 parish school pupils in the United States, at \$19.77 per capita, save the nation \$21,078,912.39; and the educational plant required for 1,066,207 pupils in the same schools, at the rate of \$150 per pupil, saves the country \$159,931,050.

What an immense sum we save the State to exercise freedom of conscience; for the right to educate our children as Christians. The figures would be greatly increased if we

could calculate the entire sum expended for tuition since the establishment of parish schools in the United States. Is it fair for the majority to subject their fellow citizens to such treatment when a compromise can be made so easily, leaving intact all that they desire—the retention of the public school system!

PROPOSED SOLUTION.

What is the solution suggested? (1) Let our schools remain as they are. (2) Let no compensation be made for religious instruction. We don't want it. We have seen what has happened in countries where the clergy are the hirelings of the State. Our principle is: Let the pastor take care of his flock, and live by his flock. (3) Let our children be examined by a State or Municipal board, and, if our schools furnish the secular education required, let the State compensate us.

Let me say here that before Federation took up the school question and proposed a solution, the laity, many priests, and even some bishops, were groping in the dark, not knowing what to say upon the subject. Federation has put the whole question in a nutshell, so that anyone can understand it. Such is the value of public opinion, of threshing out a question in the light of day.

Be assured that the status of the Church and her members in this country renders the American Federation of Catholic Societies a necessity. What has produced such sad injuries to religion and education in unhappy France? Listless Catholics, who allowed a generation of unbelievers to monopolize the press and the government. When these enemies of religion had obtained the upper hand they proceeded to abolish Christian education and to root up the Christian Church. Had the Catholics of France been united in the defense of their interests that country would still bear the proud title of "the eldest daughter of the Church," and the French nation would not have destruction branded upon its forehead because of the crime which causes it to have more deaths than births.

What a contrast we behold here in America, where men see the power of the Church in all her glory and the unity of her members! The brainy men of America, Catholic and non-Catholic alike, are impressed with her magnificent organization, and her marvelous and beneficial influence on every condition of life. An American statesman is related to have said to a Catholic bishop: "Bishop I have studied the fundamental principles of the Catholic Church, and want to say that I speak not as a politician, but from profound conviction; if ever the liberties, the free institutions of America are in danger, the great Catholic Church will be their salvation."

INFIDELITY IN OUR UNIVERSITIES.

FROM THE PHILADELPHIA PUBLIC LEDGER.

July 11th, 1909.

INFIDELITY IN OUR UNIVERSITIES.

The Editor of the Public Ledger:

SIR—In reply to your request that I give my views upon the press reports of my address delivered at the fifty-ninth annual commencement of the College of St. Francis Xavier, New York, permit me to state that the New York Press, with a few exceptions, gave a garbled report and afterward wrote up sensational interviews, making me use arguments and language of their own. I never answered any of the presidents or the faculties of any of the universities, neither did I make a special attack on any particular institution.

My subject was "The Apostolate of the Laity," which I based upon the words of the last chapter of St. Matthew: "And Jesus coming, spoke to them, saying: 'All power is given to Me in heaven and in earth, going, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world.' "*"

This text I developed, showing that by it was created the Church teaching, which in turn generated the Church hearing or learning. In other words, the hierarchy spiritually generated the laity. I contended that the teaching body is powerless unless it has a hearing body, and the hearing body is disorganized and wanders off into all manner of doctrinal errors without the authoritative teaching body.

HIERARCHY AND LAITY.

If we glance at the history of the Church, we shall discover how these two elements, which form the mystical body of Christ, operate on each other. When the hierarchy is

* Matt. XXVIII. 18-20.

strong, vigilant and pure the same characteristics are reflected in the laity, but whenever the bonds become loosened, on the part of either body, the result is deplorable; for then the seamless garment of Christ is rent asunder.

This part of my subject I developed further by mentioning some of the great laymen and lay-women of bygone days, and their influence upon the elevation and spread of Christianity. Coming down to modern times, I spoke of Montalambert, Louis Veuillot, O'Connell, Windhorst, Brownson and others, and added that the most sublime spectacle of a united hierarchy and laity existing in the world is to be found in Germany. I assured my audience that I did not speak in disparagement of the Catholic laity of the United States. In many respects they are without a peer in the world; notably for strong faith, the domestic virtues, fidelity to religious practices, and generosity towards the Church, education and charity. I yield to no man in esteem of our American Catholics. They are one of the brightest gems in the crown of our Holy Mother, the Church. There is one thing, however, in which the Germans vastly surpass us, and which as long as we lack, we shall never measure up to the full magnitude of our required power and influence. This inferiority consists in our neglect to support the Catholic press of America.

THE GERMAN EXAMPLE.

The German hierarchy and the German laity became closely united in favor of the press; they created an "Apostolate of the Press" in Germany, so that within the past 50 or 60 years, under the leadership of Ketteler, Windhorst and Reichensberger, the Catholic press increased from a few newspapers until in 1907 it had reached 500 newspapers, patronized by over 3,500,000 subscribers. It was the Catholic laity of Germany, instructed and cemented together by the Catholic press, that conquered the Iron Chancellor Bismarck and overthrew the Kulturkampf. It was the neglect of the Catholic press and the propagation of infidel newspapers that largely assisted in the terrible religious up-

heaval in France. Taking the parish of St. Sulpice, in Paris, as an example, there are daily sold 13,500 anti-Christian and only 4,500 Christian or Catholic papers. And it has been calculated that in the city of Paris the daily sale of anti-Christian papers amounts to 1,500,000, while the Catholic journals do not sell over 200,000.

Then turning to the young men, I appealed to the taste they had cultivated in college for reading wholesome literature and advised them to support the Catholic press of the United States. At this point I thought it desirable to emphasize Catholic education as exemplified in the young graduates who stood before me. I deprecated the mad race after "society" on the part of some of our wealthy Catholics, which led them to send their sons and daughters to non-Catholic institutions of learning, and, taking my arguments especially from the *May Cosmopolitan Magazine*, which contains an article by Harold Bolee, entitled "Blasting at the Rock of Ages," page 665, I asserted that it was there claimed that certain universities taught doctrines subversive of Christian faith and Christian morality, and that, if this were true, Catholics should not send their children to such institutions.

WHAT BOLCE CHARGES.

Mr. Bolee refers to such institutions as Harvard, Yale, Princeton, the University of Pennsylvania, the George Washington University, William and Mary College, the University of Chicago, Columbia University, Syracuse University, and the University of California, and he says that his information regarding the teachings of these universities has been obtained from attending lectures, from interviews with members of the faculties and from consulting the type-written or printed records of what is taught in these institutions.

He adds that he heard all the multiplex issues of morality, as well as the important problems of political economy—marriage, divorce, the home, religion and democracy—all subjected to a merciless analysis, as if they were mere fossils,

gastropods, vertebrates, equations, chemical elements or chimeras.

The editor of the *Cosmopolitan*, in a note, sums up the entire article of Mr. Bolce as follows: "This is the first of a series of articles by Mr. Bolce, who has now completed a study of American colleges extending over two years. What Mr. Bolce sets down here is of the most astounding character. Out of the curricula of American colleges a dynamic movement is upheaving ancient foundations and promising a way for revolutionary thought and life. Those who are not in close touch with the great colleges of the country will be astonished to learn the creeds being fostered by the faculties of our great universities. In hundreds of class-rooms it is being taught daily that the decalogue is no more sacred than a syllabus; that the home as an institution is doomed; that there are no absolute evils; that immorality is simply an act in contravention of society's accepted standards; that democracy is a failure and the Declaration of Independence only spectacular rhetoric; that the change from one religion to another is like getting a new hat; that moral precepts are passing shibboleths; that conceptions of right and wrong are as unstable as styles of dress; that wide stairways are open between social levels, but that to the climber children are incumbrances; that the sole effect of prolificacy is to fill tiny graves, and that there can be and are holier alliances without the marriage bond than within it. These are some of the revolutionary and sensational teachings submitted with academic warrant to the minds of hundreds of thousands of students in the United States. It is time that the public realized what is being taught to the youth of this country. 'The social question of to-day,' said Disraeli, 'is only a zephyr which rustles the leaves, but will soon become a hurricane.' It is a dull ear that cannot hear the mutterings of the coming storm."

In reply to these arguments of the *Cosmopolitan*, it is utterly futile to declare simply that the magazine is not worthy of credence or that Mr. Bolce is not a writer of authority. Any one who desires to inform himself as to the

character of Mr. Bolce and his high standing as a journalist of experience has only to consult Vol. IV. of "Who's Who in America" (1906-1907), page 173.

Mr. Bolce mentions the names of certain professors, gives quotations from them and in some instances presents their portraits. He makes specific charges, which require specific refutations from the accused professors.

FURTHER CHARGES CITED.

Those who are familiar with the principles taught by some American university professors, know that I need not confine myself for proof to the *Cosmopolitan*, May, page 665; June, page 25; July, page 209, and August, page 310. There are other authorities such as "The Function of Religion, Etc.," by Prof. Foster, Chicago University; "A Pluralistic Universe," by Prof. James, Harvard University. I could also mention the "Reorganization of Our Colleges," written by C. F. Birdseye, and published by the Baker & Taylor Co., of New York, A. D., 1909, article, "The College Home and College Vices," page 119, and similar works.

I prefer, however, to pass over student life and call the attention of the public to the anti-Christian teachings of the professors; for, if they are actually attacking Christianity and striving to undermine Christian faith and Christian morality, it is high time that the American people should know it.

A BISHOP'S RESPONSIBILITY.

I have lived in the State of New Jersey for the last fifty-five years. I have been actively engaged in the ministry for thirty-two years. As Bishop I have charge of nearly 150,000 souls, old and young. Nearly 13,000 children are in our parish schools; some of them ready for college. Before God I am responsible for their salvation and must point out the poisonous pastures upon which they might trespass to their injury without my warning.

Very faithfully yours,

✠ JAMES A. McFAUL,
Bishop of Trenton.

BISHOP McFAUL AND DR. ELIOT.

FROM THE TRENTON EVENING TIMES, TRENTON, N. J.

July 24th, 1909.

BISHOP McFAUL AND DR. ELIOT.

The Right Rev. James Augustine McFaul, Bishop of Trenton, has lifted high the standard of the Catholic Church against the "new religion" which Dr. Charles W. Eliot, president emeritus of Harvard, preached to the Harvard Summer School of Theology.

Bishop McFaul spoke freely with a representative of the press. The Bishop declared that, as the Unitarian creed denies the Trinity and the Divinity of Christ, Dr. Eliot is not a Christian.

After reading a newspaper summary of Dr. Eliot's address, Bishop McFaul dictated the following statement:

"It now appears that Dr. Eliot has assumed the role of a prophet. I am sorry for this, because I have always highly esteemed him and have observed that modern prophets are not very successful in their prognostications."

CAN'T MEET ON COMMON GROUND.

"In my comments upon reported assertions of Dr. Eliot my point of view must be that of a Christian and a Catholic," he said with earnestness. "Dr. Eliot, I am informed is a Unitarian, and, therefore, denies the Trinity and the Divinity of Christ. Consequently he is not a Christian. It is easy, therefore, to draw the conclusion that our ideas upon religion must be very different.

"It has become fashionable in the last few years to speak of the Church in a very wide sense, as including the doctrines of various non-Catholic denominations, some of which are contradictory to one another. Thus some, in speaking of the Church, would include Christians and non-Christians, or Catholics, Episcopalians, Baptists, Methodists, etc., and Unitarians under the term 'Church.' But when I speak of the

Church, I mean the Catholic Church governed by the successor of St. Peter, the Vicar of Christ at Rome. I consider her alone the Christian Church, in the strict sense of the word.

“Dr. Eliot says that the ‘religion of the future will be bound by no dogma or creed.’ In that case it will be a sort of jellyfish religion. It will be hard to find, not easily caught, and difficult to retain.

HOUSE WITHOUT FOUNDATION.

“I am amazed when I hear men of reputed learning like Dr. Eliot talking of religion without dogma or creed. It is like attempting to build a house without a foundation. Where is the art or the science that does not possess principles? How can any religion exist unless it has fundamental doctrines?

“Dr. Eliot says the workings of the religion of the future will be simple. Yes; I should say so, in more senses than one. It will attack all forms of evil. So far, then, it will not differ from the Christian Church. She has been attacking all forms of vice for the last twenty centuries and she stands as the only institution which has offered an effective barrier during the ages to evil of every description. It is true she has not succeeded in extinguishing evil, but she has greatly limited its influence and its progress, and she is still warring against it as courageously as when she uprooted the unspeakable vices of ancient paganism.

IS CERTAINLY NOT CHRISTIANITY.

“The Doctor adds that there will be no supernatural element in the new religion; that it will place no reliance upon anything but the laws of nature. Then it will certainly not be Christianity, and it will not recognize a supernatural God. It will simply be a sort of paganism.

“Dr. Eliot has substantiated my charges against the infidel professors in our secular universities. His address was delivered at the right psychological moment. I am very thankful for his kindness.

“Prevention, he declares, will be the watchword, and the skilled surgeon one of its members.

“One would imagine that Christianity had had enough surgery during the last four centuries among the different denominations, including Unitarianism. The blood-letting has been so extensive that the patients are on the point of expiring. No wonder, then, that Dr. Eliot is looking for the ‘religion of the future’ to take the place of the corpses.

“The coming religion, suggests Dr. Eliot, will be based on the two great commandments—the love of God and the service of our fellow-man. Christians are already convinced that that sort of religion has been taught for many centuries. They point to the sixth chapter of Deuteronomy, fifth verse: ‘Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole strength.’ This injunction is further developed by our Savior in the tenth chapter and twenty-seventh verse of St. Luke: ‘Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.’ And elsewhere our Savior declared: ‘On these two commandments dependeth the whole law and the prophets.’

LIKE MAN WITHOUT CONSCIENCE.

“It is further asserted that the new religion will not be based upon authority. In that case it will be a go-as-you-please religion. It will be like a government without law, like a man without conscience, or a rule of conduct based upon reason and divine law or divine authority.

“The new religion, he says, will not teach that ‘character can be changed quickly.’ Christianity teaches that God can

change character either slowly or quickly. So we are informed by the latest religious prophet that the religion of the future will not only be a go-as-you-please religion, but also a very slow one.

“In the new religion no priests will be needed, and consequently no ministers will be necessary to improve social and industrial conditions. Will it eliminate moral conditions? Will it erase the Ten Commandments? It looks as if its efforts will be confined to social and industrial conditions. This is pure paganism. No divine faith, no divine standard of morality.

“Neither, says Dr. Eliot, will the new religion attempt to reconcile people to present ills by the promise of future compensation. Dr. Eliot’s new religion will therefore be a comfortless religion. It will not produce men of the character of St. Paul, who was sustained in all his trials and crosses and persecutions by supreme confidence in God: ‘But in all these things we overcome because of Him that hath loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’* ”

“How different this man-made religion from that of Christ, the God-Man who promised eternal life to faith and virtue! ‘And no man hath ascended into heaven, but he that descended from heaven, the Son of man, who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: That whosoever believeth in Him may not perish, but may have life everlasting. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him may not perish but may have life everlasting.’† This God-made religion has been the religion of the past and it will be the religion of the future when the Eliots and the Goldwin Smiths have been relegated to oblivion.

* Rom. VIII., 38, 39.

† John III., 13, etc.

HE QUOTES MACAULAY.

“A celebrated essayist, Macaulay, has this to say regarding the Church of Rome: ‘We often hear it said that the world is constantly becoming more and more enlightened, and that the enlightenment must be favorable to Protestantism and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well founded expectation. During these two hundred and fifty years Protestantism has made no conquests worth speaking of. Nay, we believe that as far as there has been a change that change has, on the whole, been in favor of the Church of Rome.’ * * *

“‘Nor do we see any sign which indicates that the term of her (the Church of Rome) long dominion is approaching. She saw the commencement of all the governments and all the ecclesiastical establishments that exist in the world, and we feel no assurance that she is not destined to see the end of them all.’

“Let me assure Dr. Eliot that to the Catholic Church alone has it been promised by her Divine Founder that she will be ‘the religion of the future,’ and all signs point toward the fulfillment of His promise.

“We Catholics now number between fifteen and twenty million members in the United States, and we are making converts to the Catholic Church from among the non-Catholic body at the rate of more than twenty-five thousand a year. Besides, race suicide is not fashionable among our people. Among us there are not more deaths than births.”

LIFE AND DEATH.

DELIVERED AT THE FUNERAL OF DR. FRANK V. CANTWELL,
IN ST. MARY'S CATHEDRAL, TRENTON.

March 14th, 1910.

LIFE AND DEATH.

“It is appointed unto men once to die, and after this the judgment.”*

Dearly Beloved Brethren:

To realize the full significance of these words of the Apostle of the nations, let us glance over the history of the human race since the creation of our first parents, and strive to form an approximate conception, at least, of the number of human beings that have been called into existence and have been summoned away by the ruthless reaper—Death.

It has been roughly estimated that at the present day the population of the earth is about a billion and a half. This vast number will have passed away within a century. Now, if we add together all the generations of men we will discover that life and death have been co-existent and that the one supposes the other. This is true not only with human beings, but throughout all animate nature.

We are in the presence of death. We see fulfilled in the deceased this universal law: “That, it is appointed for men once to die.” It is difficult to define simple terms such as *life* and *death*. Nevertheless, we shall ask ourselves: What is death? The obvious answer will be that it is the extinction of life. This does not make the matter much clearer, unless we ask another question: What is life? Philosophers tell us it is that “principle by which a being grows, moves, and perfects itself.” The material world has no life. The vegetable and animal kingdoms possess life. This life we are informed is represented by three kinds of souls: the vegetable, the animal and the intellectual. Catholic philosophy teaches that the intellectual soul embraces the other two and distinguishes man from the rest of creation as a rational animal.

* Heb. IX., 27.

Catholic theology takes us back for the origin of human life and death to paradise, and points out the first man and woman as created by God from the slime of the earth into which was breathed a human soul, constituted in the state of original justice. By original justice is meant that the Almighty, besides forming the human body and the human soul, infused into the soul supernatural grace, whereby man was raised beyond a mere natural destiny and made capable of obtaining Heaven, without tasting the bitterness of the death of the body. Thus man was created with immortality as a characteristic of both his soul and body. When man, through disobedience, lost grace, he became subject to death, as St. Paul says to the Romans: "Wherefore as by one man sin entered into this world, and by sin death; and so death passed upon all men, in whom all have sinned."*

But, O blessed and consoling doctrine of Christianity! "As in Adam all die, so also in Christ all shall be made alive."† Although the body must undergo the punishment of death, both body and soul, by a life of good deeds, will be united to enjoy everlasting happiness. The Apostle assures us: "We will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died, and rose again; even so them who have slept through Jesus, will God bring with him."‡

Science and religion have met to show their respect for a man who devoted his life to the medical profession. It is a blessed thing when science and religion journey hand in hand, the one assisting and supporting the other. Since we are composed of both body and soul, which have intimate and marvelous relations with each other, the trained physician will readily acknowledge the benefits conferred on the body through the soul by the ministers of religion, and on the other hand, the priest will profoundly appreciate the work of the physician upon the body in so far as it extends to the soul.

* Rom. V., 12.

† I. Cor. XV., 22.

‡ I. Thess. IV., 12.

It is true that in some instances the devotees of science have been inimical to religion, but the great names have always been willing to confess that the physician of physicians is God Almighty and that they were only His instruments, while they themselves have passed from time to eternity in the firm belief that Christ was the "way, and the truth and the life."*

In this age, when so many minds doubt as to the nature of God and the future state, it may be appropriate to read the words of Christ as related by St. Luke, "There was a certain rich man, etc."†

As the deceased, owing in a measure to the exigencies of his profession, led some to imagine that he was not a practical Catholic, I am glad to be able to read this testimony written by one of his intimate friends:

"Loyalty to early ideals and traditions was a hobby with Dr. Cantwell. He was an intense Celt, an unwavering Democrat, a devoted son of the Catholic Church. Love of his native city was also a controlling influence in his life. When away in the southwest for the benefit of his health he pined and hungered for home, writing that his great desire was finally to lay his bones by the side of the Delaware. Few men of American birth had a fuller or more appreciative knowledge of Irish history than he. * * *

"A man of his intellectual culture, critical habit of mind and wide reading of modern philosophical theories found difficult problems at times in some of the doctrines which the Christian religion presents, but having failed to solve them by the light of pure reason he did not hesitate to declare that faith and not reason must be the chief guide in the realm of supernatural truth. Thomas á Kempis was his daily spiritual comforter, the rosary beads hung at his bedside, and in his last moments of consciousness, having received the sacraments of his Church, he embraced the little brass-bound crucifix which had been in the hands of his father when he passed away forty years before."‡

* Jno. XIV., 6.

† Luke XVI., 19, &c.

‡ Sunday Advertiser, Mar. 13th. 1910.

For the consolation of his family and relatives there is the sympathy of this whole community, and I rejoice, on this occasion, to express my own personal esteem for the character and the attainments of an old and valued friend, and to offer comfort to his bereaved household in the words of Scripture itself: "For the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. And when this mortal hath put on immortality, then shall come to pass the saying that is written: *Death is swallowed up in victory.* O death, where is thy victory? O death, where is thy sting? Now the sting of death is sin. * * * But thanks be to God, who hath given us the victory through our Lord Jesus Christ."*

* I. Cor. XV., 52, &c.

AN APPRECIATION OF THE
REV. DR. L. A. LAMBERT.

SKETCH OF A DISCOURSE INTENDED FOR HIS FUNERAL.

September 29th, 1910.

AN APPRECIATION OF THE REV. DR. L. A.
LAMBERT, SCOTTSVILLE, N. Y.

Text: "He (the wise man) shall show forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord. Many shall praise his wisdom, and it shall never be forgotten. The memory of him shall not depart away, and his name shall be in request from generation to generation. Nations shall declare his wisdom, and the church shall show forth his praise."*

Rt. Rev. Bishop, Rt. Rev. and Rev. Fathers and Beloved Brethren of the Laity:

In these beautiful words, does Ecclesiasticus describe the qualities, the works and the profound influence of true wisdom. It seems to me that they are eminently adapted to the present occasion, when we have met to offer the last rites of religion for the repose of the soul of our dear friend, to commemorate his memory and to recount some of his noble deeds.

At the very outset, let me give a brief biographical sketch of the Rev. Dr. Louis A. Lambert, late rector of this congregation. He was born in Allenport, a small mining town, situated about 31 miles south of Pittsburg, Pa., on Feb. 11th, 1835, and was of Irish and Welsh extraction. His father left Enniscorthy Co., Wexford, Ireland, when a boy, together with his uncle the Rt. Rev. Dr. Lambert, second bishop of St. John's, Newfoundland. His father, early in life, married Lydia Jones, a Quakeress, who entered the Catholic Church and was the mother of several children, two of her sons became priests, and her only daughter a nun.

It was natural enough to expect that the son of so exemplary a father and mother and one belonging to a family already distinguished in the Church should turn his mind towards serious studies and the holy priesthood. We soon

* Eccl. XXXIX., 11-14.

find him obtaining a classical education at the Benedictine college of St. Vincent, near Latrobe, Westmoreland Co., Pa. His ecclesiastical course was pursued at the seminary belonging to the archdiocese of St. Louis. Having finished his studies, he was ordained and assigned to the diocese of Alton, Ill.

With his entrance into the priesthood began his illustrious career. He took up his missionary labors with the greatest eagerness and never entirely forsook them during his long and busy life. Besides being a lover of God and his people he was an ardent patriot, and, at the very beginning of the civil war, was enrolled by Governor Yates, as chaplain of the 18th regiment of the Illinois infantry volunteers.

He ministered to the regiment during the campaigns in Missouri, Kentucky, Tennessee and Mississippi, and gave the last sacraments to many a brave soldier who died for the Union during the battle of Shiloh, and in other engagements. He served two years in the army and then became pastor of Cairo, Ill. A few years afterwards, he was offered the chair of philosophy connected with the congregation of St. Paul, in New York City. He discovered, however, that parochial work was more congenial to him than the lecture room, and took up his labors in this the diocese of Rochester. In 1877, he became associated with journalism and continued it during life, notably as editor of the "Catholic Standard and Times," of Philadelphia, and the "N. Y. Freeman's Journal."

It was during his early career in the diocese of Rochester that he entered the lists against Col. Robert Ingersoll, the noted infidel. He wrote against him "Notes on Ingersoll" which had a remarkable circulation and was acknowledged by both Catholics and Protestants as an absolute refutation of the arguments wherewith Col. Ingersoll assailed Christianity. He concludes these notes with the following remark: "Of course, we do not expect Col. Ingersoll to reply to us, for several reasons. First, he will not want to; second, he cannot; third, he can pretend not to notice an obscure country pastor. Very well. Then let some of his disciples or admirers try to rehabilitate his smirched character. We hold

ourselves responsible to him and to all the glib whiffets of his shallow school."

After two years, a certain Mr. Lacy attempted to reply and Dr. Lambert put him to flight by the work entitled "Tactics of Infidels."

A few years ago, Dr. Lambert refuted Dr. MacCracken by several letters against Christian Science which were afterwards issued in book form by his friend, Rev. Aloysius S. Quinlan, and called "Christian Science before the Bar of Reason."

Dr. Lambert's life covered the end of the 19th and the beginning of the 20th centuries, and he was a most conspicuous figure not only in America, but throughout the world. He was a little over the middle height, well-proportioned, with a massive head and a large nose, kindly countenance and a most manly presence. In him the courage of the lion was united with the gentleness of the lamb. It was impossible not to be impressed by his remarkable personality. What Dr. Johnson observed regarding Edmund Burke, may be applied to him: "No man of sense could meet Mr. Burke by accident, under a gateway to avoid a shower, without being convinced that he was the first man in England."

I think it can be said without exaggeration that Dr. Lambert was the peer, if not the superior, of any religious controversialist in the English speaking world.

The names of Dr. Hay, Milner, Wiseman, Manning, Newman, our own Dr. England, Archbishop Hughes, as well as Cardinal Gibbons, and Dr. Brownson, are familiar to both Catholics and Protestants who are interested in being acquainted with the doctrines of the Catholic Church and the arguments on which they are based.

Each one has his own peculiarities of thought and style, but for clearness and simplicity of language, for brief, keen, forcible and logical exposition, for accomplishing, what I may call, the utter annihilation of the arguments of his adversary, I consider Dr. Lambert the greatest.

Dr. Hay is remarkable for his handling of scripture; Milner also possesses similar skill; Wiseman shines as the

scholarly linguist; Manning as the popular expositor of theology; Newman excels in the graces of language and style; and Dr. Brownson is the logical giant, bending and twisting the English language while he hurls against his antagonist a Niagara of argument, often revealing that he was wanting in the finished training obtained in the Catholic schools of philosophy and theology. Dr. Lambert looks through an argument as if it were a crystal. No flaw escapes his vision. He at once perceives the cleavage that must be made in order to separate falsehood from truth. He never strays away from his argument, but deftly and with the sharpness of a Damascus blade puts his enemy to route.

The Catholic Church is proud of Dr. Lambert and his work, and we thank God that he was spared so long to be an inspiration to the clergy and laity of America. Such men are rare and far between in the history of the world, but what a deep and wide influence they command on their own and future generations! We have need of more such men as Dr. Lambert and we need them all the more here to lead the Church to the accomplishment of its great ideals. I never realized this so strongly as on my visit to Montreal where the International Eucharistic Congress was lately held. In the several sessions of the Congress, many able papers were read and addresses delivered in French and in English, bearing directly or indirectly upon the sacrament of the Eucharist and the Sacrifice of the Mass, in which the great central doctrine of the Catholic Church—the Real Presence of Our Blessed Lord was emphasized, but, although Dr. Lambert was unable to be present to read his paper, in his own masterly style, it was easily seen that none of the great men present approached him in thorough grasp of his subject, and the theological as well as the philosophical dexterity and ability wherewith he marshalled his arguments. As Dr. Ryan read the essay, the immense assemblage became hushed. The subject was "Replies to Some Objections Against the Real Presence." As I listened, it seemed to me that St. Thomas Aquinas had arisen from the grave. The paper began in this manner: "The objections urged against the

doctrine of the Real Presence and Transubstantiation have been thoroughly discussed since the time of Luther—over 400 years ago. Able Protestant writers have raised all possible objections and presented them in their strongest light, while equally able Catholic theologians have met and refuted them. There is therefore no new thing to be said, no originality required in replying to those objections at this late day. As the time and space assigned to me prevents a thorough examination of all the objections we must select a few of them. Let us then proceed:

1st Objector.—“The doctrine of the Real Presence contradicts my senses; it therefore cannot be true.”

You are wrong. The doctrine does not contradict the senses, nor do the senses contradict the doctrines. The doctrine and the senses do not and cannot clash. It is not a distinction or a faculty of the senses to affirm or deny anything about anything.

2d Objector.—“What! do you deny the evidence of the senses?”

No. We deny simply that the senses give any evidence for or against the Real Presence.

3d Objector.—“What! do not my senses tell me that the object before me on the table is bread and not something else?”

No. They do not. They do not tell you that there is an object on the table, or even that there is a table there. Your senses report to your conscious self only their own nerve vibrations, that are caused by some force external to them. This done, their function is fully accomplished. They say nothing of the existence or nature of anything—not even of their own existence or nature. They simply vibrate.

4th Objector.—“What then is the office or function of the senses, if they do not tell us of what is before or about us?”

Their sole office or function is to vibrate. The mind in some mysterious way becomes conscious of their vibrations, interprets them and forms ideas and judgments from them. These judgments may be true or false; with that the senses

have nothing to do. I repeat, their sole function is to vibrate, only that and nothing more.

5th Objector.—“Do not my senses tell me of the color, form, weight, hardness or softness and smoothness of the object before me, and which I call bread?”

This is your same objection in another form. I repeat that your senses tell you none of these things; they tell you only of their own vibrations, of which your mind becomes conscious in some mysterious manner. Keep this important fact clear in your mind.

6th Objector.—“How then can we know anything of the world about us?”

That is a very interesting question, but it is not the point just now. My object is to show you that your objections to the Real Presence have no force, no foundation; that they are based on a fallacy or a misapprehension; the giving credit to the senses for what they do not do.

7th Objector.—“But must you not account for how we know things as well as I have to account for it?”

To do so just now would take us from the point under consideration, namely, that the senses contradict the Real Presence.

How do we know, how materially, nerve vibrations are transubstantiated into ideas in the mind and how those ideas are formed into judgments, and how these judgments become knowledge, when the mind affirms them to itself, is as great a mystery as the Real Presence itself. If you believe in the reality of the mystery, why reject the other because it is a mystery?

8th Objector.—“Do not the psychologists and the ideologists tell us something about this ‘how?’”

Yes, they talk about it and dispute about it and advance theories about, but after all are through the mystery still remains: How are material, nerve vibrations, transubstantiated into ideas and judgments? The fact that we do not know the “how” of this is no valid reason to deny it; and the same with the Real Presence. We are just as able to

tell you the "how" of the Real Presence as you are to tell us the "how" of your knowledge.

Your notion that the senses contradict the Real Presence, or can contradict anything is a delusion arising from your erroneous notions about the functions of the senses, and from misapprehensions of the doctrine of the Real Presence.

9th Objector.—“But, after all, I come to a judgment somehow, whether through my senses or intellect, or both combined, that the object before me is what it seems to be, and I have a right to accept that judgment as it is the best my mind can give to itself.”

That may be true, your judgment may be true, or false, but whether true or false, you have no right, as you claim to have, to attribute that judgment to your senses, and consequently, you cannot say that the Real Presence, or any other reality or non-reality contradicts your senses. That is the point we insist upon. Your right to judge of the presence or absence of that which falls not under your senses is like the right of the blind man who claims the right to judge of colors. His senses failing to report anything, leave him only the privilege of guessing. That is the only right you have in attempting to judge of the presence or absence of anything that falls not under your senses. The Real Presence affirmed by the Catholic doctrine of the Eucharist is a presence that falls not under your senses, and consequently, there can be no contradiction between the doctrine and the senses. There is no contradiction between the color and the sight or the non-sight of the blind man.

This quotation from his essay is the refutation of but one objection against the Real Presence. When the reading of the paper was concluded it received a great ovation. Unfortunately, however, gloom passed over the audience when it was announced that Doctor Lambert was dying. The chairman immediately telegraphed congratulating Dr. Lambert upon his essay and hoping for his speedy recovery.

**THE AMERICAN DAILY NEWSPAPER: ITS
MISSION: ITS DEFECTS AND
THEIR REMEDY.**

DELIVERED IN ST. PATRICK'S CATHEDRAL, NEW YORK CITY.

May 7th, 1911.

THE AMERICAN DAILY NEWSPAPER: ITS MISSION: ITS DEFECTS AND THEIR REMEDY.

Text: "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works."*

Your Grace and Beloved Brethren:

You are celebrating the tenth anniversary of the establishment of the night-Mass for newspaper-men and I have been invited to address you. Let me assure you that it is with a great deal of diffidence I venture to speak to this assembly. This is due to the importance, the extent and the difficulty of my subject: "*The American Daily Newspaper: Its Mission: Its Defects and their Remedy,*" and also because it will be necessary to apply the moral law to the newspaper, and in general terms only, as it would be impossible to cover the whole field in one discourse. In one respect, however, I am fortunate, for I feel that I have an audience in entire sympathy with me and very anxious for the elevation and protection of the press.

Beyond doubt, the modern daily newspaper is a most powerful instrument which may be easily abused; either cause a great deal of good, or be productive of immense evil. In referring to the influence of the press, there are some who maintain that it has usurped the province of the preacher. The range of the press is much greater, of course, than that of the preacher; it speaks to thousands upon thousands, but its influence on the individual is slight compared with that of the teaching authority of the Catholic Church. She exercises authority over conscience and her jurisdiction over it is commensurate with the divine Commission uttered by the

* Matt. XVI., 26, 27.

Saviour on the mountain's side, nearly nineteen centuries ago: "Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world."*

To keep the subject within bounds, I shall confine myself to a consideration of the main features of the great daily newspapers of the United States. Such a newspaper is a business institution and, like any other business, is managed mainly for pecuniary profit. Its province is to gather and publish facts. These facts will relate to what is designated as "*news*," and will concern the individual, the public and the newspaper itself. Besides, it will be an advertising medium. The newspaper, then, obtains facts, reflects public opinion and advertises. It has a high and noble mission. It is a great and powerful educator and should endeavor to lead public opinion, not forgetting that all successful leadership implies a prudent, judicious following. If the newspaper soars too high above the public mind, its power to influence is lessened. It must be above the people, yet it must reach down to their level in order to elevate and educate them.

In all its various functions the newspaper must be controlled by the laws of morality. It is no more allowable for a newspaper to transgress the ten commandments than it is for an individual; every human being, whether operating in an individual or a corporate capacity, is always subject to the laws of God.

What are the defects of Newspapers? They are to be found in the character of the news, in the manner of gathering it, in its presentation, in misleading or malicious comment thereon, and in unscrupulous, deceptive or salacious advertisements.

After an extensive study of the subject, it gives me great pleasure to state publicly that I have reached the conclusion that there are many American newspapers and newspapermen striving to observe a high moral standard in their publi-

* Matt. XXVIII., 19, 20.

cations. In the midst of so many temptations, inviting them to swerve from the straight and narrow path, these papers and the men connected with them certainly deserve the highest commendation. The individual in any walk of life is never found perfect, and, as corporations are made up of individuals, they will be inclined to similar defects. The most that we can reasonable expect of our newspapers is that they will strive after perfection.

It is true, of course, that there are some bad newspapers, and that they have a most baneful influence upon society. Among these, it must be admitted, are some of our great dailies. It is no overstatement to say that their sole motive is commercial gain. They publish sensational news; pander to the morbid desire for reading the demoralizing details of divorce, impurity, suicide, murder and theft; exaggerate the luxury and the extravagance of the rich, as well as the poverty and the misery of the poor; excite the masses against the classes; and ridicule and sneer at constituted authority, whether in the legislative, judicial or executive branches of State and national government.

To judge from their flaming headlines, this world of ours is a seething volcano of iniquity, every hour threatening an eruption. The pernicious effect of the sensational press upon the community, and especially upon the young, the hysterical, the weak and prurient is incalculable. Often it is an incentive to crime. It is a dreadful thing to lower the standard of religion and morality in the community; for when men lose faith in God, they despise His commandments. Convince men that this transitory life is bounded only by an eternal sleep; that they are mere creatures of a few years and what will restrain them in the pursuit of sensual gratification. What regard will they have for the rights of their fellow-men? In the struggle for existence, they will ignore all law, and selfishness will reign supreme. One of the most profound truths taught by history is that nations are founded on and perpetuated by religion and morality.

Some newspapers endeavor to justify themselves by saying that they give the people what they want. It would be dif-

ficult to find a more utenable assertion. The men engaged in the publication of newspapers are presumably much above the average in intelligence, and they should, therefore, consider it their duty to elevate rather than to play on the depraved passions of the multitude for the sake of financial success. Moreover, it can reasonably be maintained that most men and women prefer a clean, sane press. The mass of the people are not seeking the trivial, the vulgar and the indecent.

Another excuse is that it is only by sensational methods that a large circulation can be obtained. This secures abundant advertisements and then large profits follow. The answer is evident; no man has the right to enrich himself or others by evil means.

Some one may be inclined to ask: "Why is it that a great institution, such as the daily newspaper, can stoop to a low standard of morality?" To this I reply that there are many people in the United States who are not strongly impressed by the principles of Christianity. In fact, some of them possess no stable standard of faith and morals at all. The notion is gaining ground among them that there is no such thing as a religious and a moral standard; that religion and morality depend entirely upon conventionality and are regulated, to a great extent, by the humor and the caprice of the majority.

These erroneous notions are the result of nearly four centuries of the aberrations of the human mind, since the religious rebellion of the sixteenth century. There was then substituted for the Catholic Church and her divinely established authority the Bible and merely human authority. The consequence is a multitude of jarring religious sects, contradicting one another on nearly every fundamental Christian doctrine.

The abuse of private judgment has made non-Catholics imagine themselves a law unto themselves in religious and moral matters. The so-called reformers began by repudiating the divine authority of the Catholic Church, and their followers imitated them in making human authority paramount.

It is easy to account for the absence of religious knowledge outside the Catholic Church; for religion, as a rule, is not taught by non-Catholics in the home, in the church, or in the school. My position will become clearer, if we consider the statement of the United States census which informs us that over fifty per cent. of the American people either have no church affiliation or refuse to state it. This certainly indicates a loose religious relationship. To-day, it is conceded that, outside the Catholic Church, the majority of the people do not attend public religious service, and it has been stated that these number about half the population of the nation. On the other hand, every one knows that Catholics are great church-goers. Some attend worship every day of the week, and, on Sundays, they crowd the churches at several services. Since such a large percentage of non-Catholics have no Christian affiliation, it is manifest that they are not transmitting Christian teaching to their offspring, that the sects, in the course of time, will pass away as historical derelicts.

The amount of religious ignorance found, even among so-called educated people, is amazing. Some years ago, a graduate of one of our great non-Catholic universities was sent to interview me by one of the daily newspapers. In the course of conversation, I asked him if he was a Catholic? He replied: "No, I belong to a church, but I never attend it." "We have a little catechism," said I, "used by our boys and girls in preparing for confession and communion. One of the first questions in it is: 'Why did God make man? Can you answer that?'" He thought for a while, but could make no reply. Here was a young man of twenty-four or twenty-five years of age, a university graduate, who could not tell why he existed, why the blood of life pulsated in his bosom, why he had a soul, an understanding, a free-will, and that treasure house of the brain-memory. "Young man," said I, "pardon me for giving you a little advice. I am an old man, and you are a young man. Let me answer that question for you." "Why did God make man?" "God made man to know Him, to love Him, and to serve Him in this world that he might be happy with Him forever in Heaven."

The point I wish to emphasize here is that this man represents one of the millions who never go to church. He knew very little of religion, and his moral ideas were very hazy. He was entirely unaware of his supernatural destiny and the means to attain it. This is the type of man who will criticise Christianity and argue that the newspaper must publish the "*news*," irrespective of its good or bad effects upon society; this is the man who claims to be an independent thinker upon almost any subject under Heaven, and yet, he is the poor, miserable slave of his managers and his advertisers, whose idea of success is measured solely by the almighty dollar.

What is the remedy for the defects of the daily press? Pope Pius X., when he ascended the papal throne, struck the keynote of the twentieth century: "To re-establish all things in Christ." Journalism, too, must return to Christ and the Ten Commandments. This is the real remedy for the defects of the daily newspaper.

It has been suggested that a remedy might be found in drastic legislation; that the law of libel should be made stricter. Undoubtedly, the press is just as amenable to the law as is the individual; still I should hesitate to recommend the enactment of severe laws, lest they might unduly restrict the freedom of the press. A free press in a free country is a necessity, and it would, therefore, be deplorable to encroach upon its legitimate freedom. It seems to me that newspapermen should get together and form a code of ethics, similar to those adopted by physicians and lawyers, and bind themselves to adhere to them, upon their honor as journalists.

An experienced newspaper man has suggested that "The province of the newspaper is the collection and publication of facts which are necessarily useful or legitimately interesting to the public, due regard being had for the rights of all parties concerned. Thence are deduced four principal rules by which newspaper-men should be guided: 1. Publish the truth only; 2. All the truth that is necessary, neither abridged nor exaggerated in essentials; 3. All the truth that is secondarily useful or legitimately interesting without the

invasion of private or public rights; 4. Present the truth in that manner which will most efficiently and accurately convey it to the public."

These are the thoughts that have presented themselves after a long and serious study of journalism. Let me add in conclusion that the editor and his associates have a great mission to which there is necessarily attached an equal responsibility. If society is to be god-fearing and moral; if the rising generation is to be reared up and trained in those religious and moral truths which form the foundation and the superstructure of our temporal as well as of our everlasting happiness, we need the assistance of broadminded, intelligent, honest, sane, conscientious and religious journalists who will constantly keep before themselves and the public the text with which I began: "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works."

THE CHRISTIAN CHURCH.

THIS IS THE FOURTH PASTORAL OF A SERIES. READ IN
THE CHURCHES OF THE DIOCESE.

Easter Season of 1912.

THE CHRISTIAN CHURCH.

James Augustine, by the grace of God, and the favor of the Apostolic See, Bishop of Trenton, to the Clergy and Faithful of his Diocese, health and benediction.

Venerable Brethren of the Clergy, and Beloved Children in Christ Jesus:

In previous Pastoral Letters we drew your attention to the "Christian Home," the "Christian School" and "Some Modern Problems." We now desire to complete this series of instructions by a Letter on the "Christian Church." The subject is specially opportune, since the vaguest notions are now entertained on the nature of the Church, as well as on her divine mission and authority. It is a sort of fad among some non-Catholics to speak of the Church in so broad a sense that they include Christian and non-Christian denominations, bodies professing contradictory doctrines and having no relationship, beyond the profession of some religious tenet. Hence, the necessity of Catholics refreshing their minds by a serious consideration of the subject in order to be well informed themselves and able to instruct others. The line of argument pursued will be such as to appeal to all believers in a Supreme Being.

WHY GOD CREATED MAN.

Among the questions which a thinking man will put to himself, from time to time, are these: "Whence am I? Whither am I going? How shall I reach my destination?" To us Catholics these seem very simple questions. They have puzzled the wisest philosophers, yet the small child preparing for first confession is able to give an intelligent reply to them in the language of the little catechism: "God

made man to know Him, to love Him and to serve Him in this world that he might be happy with Him forever in Heaven." We came from God by creation, are traveling towards another world, and shall reach it only by knowing, loving and serving God during our sojourn on earth. When we know God, love Him and serve Him, we stand in due relationship to Him and have formed that moral bond called religion which unites man to God.

THE MEANING OF RELIGION.

The word religion is used by the sects in a very loose manner. We must, therefore, explain it more explicitly. In one sense it is the sum of the moral relations existing between God and man; it is likewise a disposition of the soul, or a moral virtue moving the will to render due worship and obedience to God, as Creator and Supreme Lord.

There are many men and women who are indifferent to religion. The necessity and obligation, however, of professing it rests upon us all; because, as creatures, we must fulfill certain duties toward God and our neighbor to attain the end for which we were placed in the world.

NECESSITY OF REVELATION.

Although human reason can discover many of the truths of religion by its own natural light, yet man in his present condition needs revelation in order to come to the knowledge even of the natural truths of religion.

Plato speaks of the moral necessity of the revelation of these truths when he says: "The truths necessary for men are easily learned, if some one were to teach them to us; but no one will teach them unless God show the way. We must wait for some one to come and instruct us how to act towards God and towards man."

It is otherwise with the supernatural truths which are

necessary for the attainment of man's supernatural end—the vision of God in Heaven. The Catholic Church maintains that God can be known with certitude through created things and the invisible perfections of Him through the knowledge of His visible works. Nevertheless, God has deigned to reveal Himself to us in a supernatural way. The Apostle tells us: “God, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets, last of all, in these days hath spoken to us by His Son.”* This divine revelation enables man to know *promptly, with certainty, and without mingling of error* those things which are not of themselves beyond human intelligence.

Since man has been destined for a supernatural end, which can be obtained only through the knowledge of supernatural truths, their revelation is of *absolute* necessity.

OUR RELATIONS TO THE CREATOR.

God is our *Supreme Lord*; He has created us, bestowing on us all the powers of our body and all the faculties of our soul. Besides, He sustains our existence, gives us life, and provides for all our wants. We depend entirely upon Him; we are completely under His dominion. It is manifest, then, that He has a right to the acknowledgment of His sovereignty over us, as expressed by our conduct.

God is also our *Supreme Benefactor*. Everything we are and whatever we have we have received from Him. We, therefore, owe Him thanks, and should beg His continued assistance.

Moreover, when God has been sinned against, the obligation of reconciliation with Him rests upon us. This is easily understood, if we reflect on the relations existing between parents and their offspring. Every one admits that we owe our parents honor, obedience and gratitude, and we are beyond doubt under greater obligations to our Creator than to the earthly instruments employed in our procreation.

* Heb. I., 1, 2.

Religion enables us to be in due relationship with God, through our intellect, which seeks the *true*, and through our will, whose object is the *good*—not imperfect truth and good, but the absolute perfect truth and good, or God.

THE SOUL CRAVES ITS CREATOR.

An eminent writer says: "My whole being tends and aspires to something better than myself, and this aspiration is no passing emotion, but must necessarily and always endure. That is, I necessarily seek something greater than any given greatness. But what exceeds all greatness, known or assignable, is the Infinite alone. Thus my life leads ever to the Infinite and it does so because, being myself finite and imperfect, I am drawn towards Him who is Infinite and All-perfect, as the primal center of my being and the source of my life."*

Law to be binding requires also a sanction, and a sufficient sanction is impossible without God. Liddon, in his *Elements of Religion*, tells us that: "Morality, severed from religious motive, is like a branch cut off from a tree; it may, here and there, from accidental causes, retain its greenness for a while, but its chance for vigorous life is a very slender one. Nor is it possible to popularize a real morality—a morality that shall deal with motives as well as with acts, without unveiling to the eye of the soul something more personal than an abstract law."

To this quotation we may add the beautiful words of a noted French author:

"Let us learn to see things as they are: morality, the true, the good, the ancient, the imperative morality, has need of the Absolute; it aspires to the transcendental, it finds its fulcrum in God only * * *. Conscience is like the heart: it requires something beyond itself. Duty is nothing, if it is not sublime; and life becomes frivolous, if it does not imply eternal relations."†

* Hettinger, *Natural Religion*.

† *Revue des Deux-Mondes*.

ONLY ONE TRUE RELIGION.

These relations with their practical recognition constitute the basis of true religion which has existed since the day when the Eternal God formed man from the slime of the earth and breathed into his body a living soul, and will remain to work out salvation until the consummation of the world. St. Augustine declares: "What is now called the Christian religion has existed from the creation of the human race; but it was only when Christ appeared in the flesh, that men gave the name of Christianity to the true religion which already existed." This primitive and supernatural religion came from Heaven, down through the Patriarchs, the Prophets, and Moses, receiving its full development in the teaching and revelation of Jesus Christ. Behold the evolution of that religion which we now possess and enjoy in the Christian Church. No man-made religion can for a moment stand in comparison with this God-made religion. It is the only real religion; the others are but shams filled with all the imperfections of their authors, and possessing some truths, precepts and practices borrowed from this divine religion. Since it was revealed and taught in its fullness to man by the Almighty, it is adapted to his nature, and his environment, and it alone is capable of leading him to his eternal destiny.

We need not deal here with primitive revelation, as Christianity is its perfect development. We shall, therefore, begin with the Christian dispensation and show that the Christian religion was established by Christ, who is God and is, therefore, the only true religion.

THE DIVINITY OF CHRIST.

Taking the New Testament as a historical document, it is undeniable that Jesus lived, preached, wrought miracles, died, arose from the dead, and established a Church which

He promised should last forever. Christ, the founder of that Church, is God, because He performed the works of God. What are these works? St. Matthew says: "Now when John had heard in prison the works of Christ; sending two of his disciples he said to him: Art thou he that art to come, or look we for another? And Jesus making answer said to them: Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them."*

It is to be observed that the mystery of the resurrection is the fundamental proof of the Divinity of Christ. The witnesses are the guards around the tomb, the disciples, the holy women, and the hundreds who beheld the risen Saviour during the forty days which elapsed before His glorious ascension.

We have, moreover, an ever-present witness, the Church herself, reaching up through the centuries to the days when Jesus dwelt on earth. The entire history of Christianity, its trials, and triumphs, the marvelous propagation of its doctrines, its wonderful institutions, and the faith of millions, many of whom shed their blood in acknowledgment of the Divinity of Christ, all make this truth absolutely certain.

No wonder that Napoleon, when on the island of St. Helena, engaged in meditation on the vanity of human ambition and achievement, compared the deeds of himself, and the great of bygone days, such as Caesar, Alexander, Lycurgus, Pythagoras and Plato, in whom he found men, illustrious as generals, legislators and philosophers, but no evidence of divinity, exclaimed: "I know men and I am certain Jesus Christ was more than man; He was God."

Listen to the eloquent Lacordaire, who, enraptured by his theme, thus discourses on the Divinity of Christ: "In spite of history, however, Jesus Christ is adored. A man, mortal and dead, He has obtained adoration which still endures, and of which the world offers no other example. What emperor has retained his temples and his statues? What has

* Matt. XI. 2-5.

become of all that population of gods, created by adulation? Their dust even no longer exists, and the surviving remembrance of them serves but to excite our wonder at the extravagance of men and the justice of God. Jesus Christ alone remains standing upon His altars, not in a corner of the world, but over the whole earth, and among nations celebrated by the cultivation of the mind. The greatest monuments of art shelter His sacred images, the most magnificent ceremonies assemble the people under the influence of His name; poetry, music, painting, sculpture exhaust their resources to proclaim His glory and to offer Him incense worthy of the adoration which ages have consecrated to Him. And yet, upon what throne do they adore Him? Upon a cross! Upon a cross! * * * Having by His crucifixion descended lower than death, He made even of ignominy the throne of His divinity." Indeed, Christ prophesying of His death, declared that by it He would conquer: "And I, if I be lifted up from the earth, will draw all things to myself."*

"How was it," asks Tertullian, "that a Jewish peasant, untaught even in the simple lore of Syrian literature, should have conceived those truths, which have enlarged the sphere of man's knowledge, and made the one grand revolution in the history of His race? How could His designs have been developed with the power which shook the mightiest kingdoms, overthrew all preceding forms either of faith or philosophy, and have finally cast into a new mould the most distant countries and generations of the earth? How was it that one who spoke no language, save a dialect of the barbarous East, could triumph over the pride of the Porch and the subtilty of the Academy? How came the might of thirty legions to yield to the staff and sling of the Son of David?"

History proves that Jesus Christ founded Christianity and that it exists unchanged to-day. We are as certain of these facts as we are of the existence of the United States, which we can trace back to its foundation by our fathers. In like manner we can proceed through the ages, recognizing that great organization, the Catholic Church, at every step,

* John XII., 32.

until we hear Christ, addressing His Apostles with these memorable words: "All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."*

THE CHURCH A VISIBLE SOCIETY.

Thus was the visible, supernatural society, Christianity, established. By this divine commission, the Saviour created a permanent teaching body which immediately began to generate spiritually a hearing body, and to form a complete religious society: "And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. * * * But you do not believe, because you are not of my sheep."†

It is evident, therefore, that the Church is an organized society. She is not merely a group of individuals following their own varying opinions and listening to no voice but their own; She is a perfect society having subjects, rulers, laws and the entire means of salvation. The Protestant Guizot, in his lectures on European Civilization, ably states the true character of the Church as a society possessing all authority for accomplishing her supernatural mission: "When a religious society has been formed, when a certain number of men are united by a common religious creed, are governed by the same religious precepts, and enjoy the same religious hopes, some form of government is necessary. No society can endure a week, nay more, no society can endure a single hour, without a government. The moment, indeed, a society is formed, by the very fact of its formation, it calls forth a government—a government which shall proclaim the common truth which is the bond of the society, and promul-

* Matt. XXVIII., 18-20.

† John X., 16. 26.

gate and maintain the precepts that this truth ought to produce. The necessity of a superior power, of a form of government, is involved in the fact of a religious, as it is in that of any other society."

Having shown that the God-man established Christianity, our next step shall be to discover which denomination, among those calling themselves Christians, is in reality the true Christian Church founded by Christ.

CONTRADICTION AMONG NON-CATHOLICS.

Heresy and schism have rent asunder the seamless garments of Christ. The various denominations, outside the Catholic Church, began by loudly asserting the absolute necessity of faith, irrespective of good works. Many of them now teach that it makes very little difference what a man believes so long as his life is pure, forgetting that the moral life cannot be built except on religious principles. We may meet men and women living apparently moral lives without religion. This is, however, the result not of the absence of a religious foundation, but of the influence of heredity and environment. A virtuous life cannot be erected on falsehood. It is truth that ennobles our acts and gives value to conduct: "Unless the Lord build the house, they labor in vain that build it."*

Here we may enumerate other dissensions among the sects. Some say baptism is necessary for salvation; others deny it. Yet, the Holy Scriptures declare: "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God."†

Catholics hold that the priest has the power of forgiving sins, because Christ said to His apostles: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."‡

* Ps. CXXVI. 1.

† John III., 5.

‡ John XX., 22, 23.

Most of the sects deny any such power in the Christian priesthood.

The Catholic Church teaches that the Mass is the sacrifice of the New Law, and that the Holy Eucharist is the body and blood of Christ: "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, for the life of the world."* And St. Paul writes: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye, and eat; this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come."† Nearly all the sects reject the Mass, and deny the Real Presence of Christ in the Blessed Sacrament.

When Catholics are in danger of death, the priest is summoned to administer the sacrament of Extreme Unction, and he prays for them and anoints them with consecrated oil in accordance with the scriptural injunction: "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord."‡ This is another spiritual consolation which has been cast aside generally by the sects.

Catholics believe that marriage is a sacrament, and repudiate divorce. The sects deny its sacramental character, and very many admit divorce. What does the Bible teach regarding divorce? "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another she committeth adultery."§

* John VI., 51, 52.

† I. Cor. XI., 23-26.

‡ James V., 14.

§ Mark X., 11, 12.

Some of the denominations deny the Trinity, the Divinity of Christ, and there are preachers who even go so far as to assert that the Bible is not the inspired word of God. Professing Scripture to be their sole authority in religious matters, they refuse to accept its doctrines and follow their own conceits.

These variations in doctrine have been a great obstacle to the spread of Christianity among the heathen. What must the educated Chinamen or Japanese think of a religion whose professors are not in agreement regarding even its fundamental principles! The missionaries of the sects expend millions, they distribute Bibles and tracts broadcast, year after year, and they never succeed in their purpose on account of their divided creeds.

We comprehend why men differ about politics, forms of government and the natural sciences. These are human things. But there should be unanimity in religion, as Christ announced but one Gospel, one faith, one baptism, and founded only one Church.

VARIOUS DENOMINATIONS.

It seems, indeed, strange to the ordinary mind that there are so many different denominations. A little reflection, however, will show that men do not always properly use their reason. Although reason is the light of the soul, it becomes clouded by an environment of prejudice and worldly interests. When our Lord "came unto his own (the Jews), his own received him not." Nevertheless, "that was the true light which enlighteneth every man that cometh into this world."* The man whose reason is unobscured will recognize the true Church; he will listen to her voice, realizing that she is the unerring spouse of Christ. What, therefore, the Church believes, he will believe; what she condemns, he will condemn, and by co-operation with grace will enter the true fold.

* John I., 11, 9.

So many denominations exist, not because the true Church cannot be easily found, for she is likened to a great city: "And I John saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne, saying: Behold the tabernacle of God with men, and he will dwell with them. And they shall be his people; and God himself with them shall be their God."* Elsewhere, we find the Church compared to a city, seated on a mountain, to a candle placed in a candlestick. The Church, therefore, can be found by all those who conscientiously seek her. All that is required to find and recognize the true Church is the proper exercise of reason, or what is known as plain common-sense. To take a step farther and join the Church, God's grace is required, which may be obtained through earnest prayer.

THE MARKS OF THE CHURCH.

The true Church can be easily recognized by her marks. Holy Scripture clearly indicates these marks. She must be *One, Holy, Catholic* and *Apostolic*. Now, as the Catholic Church alone possesses these marks, she is the true Church of Christ.

UNITY.

The Church is *one*, for we read in the Gospel of St. John that our Saviour prayed thus: "Holy Father, keep them in thy name whom thou hast given me; that they may be one, as we also are."† In another place He says: "My sheep hear my voice: and I know them, and they follow me."‡

The Epistle of St. Paul to the Corinthians contains a

* Apoc. XXI., 2, 3.

† John XVII., 11.

‡ John X., 27.

remarkable passage on this subject: "For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; * * *. That there might be no schism in the body; but the members might be mutually careful one for another and if one member suffer anything, all the members suffer with it; or if one member glory, all the members rejoice with it. Now you are the body of Christ, and members of member."*

Elsewhere the same Apostle says: "I, therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all."†

This mark is also manifest from the figures used by Christ when He speaks of the Church. He calls her a kingdom—the kingdom of heaven. He also speaks of her as a house, as a sheepfold under one chief pastor. Now these terms are not applicable to sects contending against one another. To them this text seems to refer: "Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand."‡

The unity ascribed to the true Church of Christ consists in a unity of doctrine, a unity of government, a unity of worship, and a unity of obedience to the pastors, especially to the successor of St. Peter, the supreme visible head of the Church on earth. This unity is true of the Catholic Church alone. The members of the Catholic Church differ in everything else; they inhabit all the countries of the world; they live under various govern-

* I. Cor. XII., 12, 13, 25, 26, 27.

† Eph. IV., 1-6.

‡ Matt. XII., 25.

ments: they belong to many races; they speak different tongues; they have various political systems, laws, worldly interests and aspirations; yet, everywhere they have the same faith, listen to the same Gospel, offer the same divine worship, receive the same sacraments, and under their local priests and bishops are all obedient to the Holy Father, who in his turn, is subject to the invisible head of the Church, Christ Jesus.

It is notorious that Protestants disagree in faith, worship, government and obedience. Their boasted principle of private judgment, their so-called freedom of thought, makes each one an authority unto himself. If they attempt to expel any one from their communions, they are acting in direct opposition to their own chief doctrine, private judgment.

History informs us that for the welding together of Christians it is absolutely necessary to accept the supremacy of the Pope. By no other method can the sects obtain and preserve unity. *They must return to the household of the faith which their fathers deserted*; for without a supreme authority in matters of faith and morality, dissensions will arise and beget others. How apparent this is in the followers of Luther and Calvin, and those of the other reformers! They are rent into hundreds of sects and are gradually losing the idea of supernatural religion.

Protestant ministers, alarmed at their inability to attract the masses, are making earnest appeals for some sort of unity. They confess that there should be unity in fundamentals. But the sects have no competent tribunal to decide what are and what are not fundamentals, no power to compel obedience to any decision. The Catholic Church has the unity required by the Saviour for His Church and can under the rule of the head of the Church on earth declare authoritatively: "In things essential unity, in things doubtful liberty, and in all things charity."

HOLINESS.

The Church is *holy*. She must teach nothing but what leads to holiness, and she must be able to place before her children those means and motives which will make them holy. She must show her sanctity by the fruits of her members although her holiness is in reality derived from her Divine Founder. The Apostle tells us that our Lord died for the express purpose of purifying the Church and making her holy: "Christ also loved the Church, and delivered himself up for it: that he might sanctify it, cleansing it by the laver of water in the word of life: That He might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish."*

The Church must be holy, not in an ordinary sense, not in that degree only which would be sufficient for a merely human institution. The works of her members should be supernatural and not simply natural virtues. Every member of the Church, however, is not holy, because men are endowed with free-will, and may choose either the narrow path to happiness or the broad one which leads to eternal ruin. Sanctity is not forced upon men. All are indeed called to salvation and all should, therefore, use the means to obtain holiness. That both good and bad are found among the members of the Church is well illustrated in the parable of the cockle: "The kingdom of heaven (the Church) is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle."†

The servants asked the master whether they should gather up the cockle, but he forbade them lest they might root up the wheat at the same time, and said: "Suffer both to grow

* Eph. V., 25, 27.

† Matt. XIII., 24-26.

until the harvest, and in the time of the harvest I shall say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn."*

Religious Orders advance beyond the observance of the Ten Commandments and bind their members to the practice of the evangelical counsels: poverty, chastity and obedience, the most perfect imitation of the Divine Master. These men and women labor for their own sanctity and likewise devote themselves to the spiritual and temporal welfare of others. Numerous bodies consecrated to the propagation of Christianity, to education and to charitable work are everywhere bearing the cross, the Gospel and civilization.

We marvel at the heroic lives of many of the Church's members: The Apostles, the Martyrs, the learned Doctors, the great Fathers, countless holy Virgins. How glorious is the roll of her distinguished sons; the Jeromes, the Augustines, the Chrysostoms, the Ambroses, the Benedicts, the Patricks, the Bonifaces, the Francis Xaviers, the Aquinases, and so many thousands of others! Contemplate the lives of her holy women: the Agneses, the Ceeecilias, the Bridgets, the Catharines, the Clares, the Elizabeths and many more, all renowned for extraordinary virtue!

You will search in vain outside the Catholic Church for similar sublime examples of knowledge and virtue. We are now referring to those virtues produced by true faith, hope and charity with the assistance of supernatural grace, working in the soul, uniting us with Christ and making us as the Apostle declares: "Partakers of the divine nature."† Far be it from us, however, to argue that outside the Catholic Church, there are not men and women, who lead good lives in accordance with their lights.

So far as the sects are concerned, their basic tenet: "Justification by faith alone," takes away every incentive to virtue. Their followers have begun to see this, and the cry now is "not faith, but works; not creeds, but deeds." We shall not enter further into this subject. Let our readers seek in-

* Matt. XIII., 30.

† II. Peter I., 4.

formation for themselves regarding the lives of the founders of the sects, such as Luther, Calvin, Zwinglius, Henry VIII. and others.

The Catholic Church is holy in her means of salvation, her doctrines of faith and morality, her worship and discipline, her members. Take, for instance, the Catholic priesthood. No body of men can be compared with them in the sacrifices they make by leaving home and family, and pledging themselves to perpetual celibacy in order to devote their lives entirely to the service of God and the salvation of their fellowmen. It is indeed remarkable that no nation has ever been converted to Christianity except by the preaching of an unmarried clergy. Non-Catholic missionary societies may have gathered together here and there a few heathen, but the real planters of the Gospel, throughout the world, have been Catholic bishops and Catholic priests.

CATHOLICITY.

The Church is *Catholic*. By this is meant that she is universal; she is not the Church of any one nation. The pagan religions were national, likewise the Jewish. The church of England is a national church; so also are the German and Greek churches. The very words by which Christ commissioned the Apostles to diffuse the light of His Gospel prove this: "Going therefore teach ye all nations."* "Go ye into the whole world, and preach the gospel to every creature."† "But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth."‡

The Catholicity thus attributed to the Church is set forth in the parable of the mustard-seed. Christ tells us that "the kingdom of heaven (the Church) is like to a grain of mustard-

* Matt. XXVIII., 19.

† Mark XVI., 15.

‡ Acts I., 8.

seed, which * * * when it is grown up * * * becometh a tree."* Again, "The kingdom of heaven is like to leaven which a woman took and hid in three measures of meal, until the whole was leavened."†

One difference between Protestants and Catholics is that the sects attribute this mark to themselves taken together, and call themselves "The Church." They are, however, only dead branches, as they have separated themselves from the living vine which took root in Jerusalem and spread throughout the world. The Church grows and extends herself in time and space, as her mission is to bring the means of salvation to all men. St. Paul, even in his day, claimed this mark for the Church: "We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you. Hearing your faith in Christ Jesus, and the love which you have towards all the saints. For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel, which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth."‡ What is required for this mark is a *moral* Catholicity, as it is evident that all men do not accept the Gospel. This the sects cannot possess, because they have divided themselves from Christ's kingdom and neither singly nor collectively can be the Church.

APOSTOLICITY.

The Church is *apostolic*. This mark embraces apostolicity of three kinds: of doctrine, of mission, and of organization. The Church must teach the doctrine of the Apostles and no other; she must have her mission and her authority from them by a legitimate and an uninterrupted succession of pastors. Apostolicity of organization depends upon apos-

* Matt. XIII. 31, 32.

† Matt. XIII. 33.

‡ Col. I. 3, 4, 5, 6.

tolicity of doctrine and mission: "All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."*

To this we may add the testimony of St. Paul, who shows the absolute necessity of such a mission. He writes to the Romans: "For the Scripture saith: Whosoever believeth in him, shall not be confounded * * *. For whosoever shall call upon the name of the Lord, shall be saved. How, then, shall they call on him in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent * * *? Faith then cometh by hearing; and hearing by the word of Christ."†

They are legitimate pastors only who can trace their mission up to the divine charter of Christianity, and are able to show that they belong to that body which Christ formed and authorized to announce His Gospel. It is insufficient to claim an apostolicity of Orders, because the latter gives only the powers of the sacred ministry—not the right of exercising them. Besides Orders, is required jurisdiction, derived from those who received it from the Apostles. In this way alone can Orders be lawfully exercised, for, if jurisdiction were possessed by independent organizations, the unity of the Church would be destroyed. This apostolicity can be found only in the collective body of divinely commissioned teachers with the Vicar of Christ, the successor of St. Peter, as its head. Hence: "Where Peter is, there is the Church,"‡ and where the Church is, there alone is Christ, her Divine Founder.

After recognizing the true Church by her marks, we are prepared to give a brief definition of what she really is: "The Church is the congregation of all those who profess the faith

* Matt. XXVIII., 18-20.

† Rom. X., 11, 13, 14, 15, 17.

‡ St. Ambrose.

of Christ, partake of the same Sacraments, and are governed by their lawful pastors under one visible head, the Pope of Rome.”

THE RULE OF FAITH.

God has left us a rule by which we can know the doctrines of Christianity. The prophet Isaias, speaking of Christ's kingdom, tells us that there is within it a path, a certain way, leading to everlasting happiness: “And a path and a way shall be there, and it shall be called the holy way * * * and this shall be unto you a straight way, so that fools shall not err therein, * * * but they shall walk there that shall be delivered. And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and mourning shall flee away.”*

Reason declares that the rule of faith should be *available-to-all, plain, and certain*. Between the Catholic Church and the sects a radical distinction exists in the rule which determines faith and morals. Protestants generally accept the Bible alone interpreted by each individual as their rule; but Catholics maintain as their rule the word of God, whether contained in the Bible or in Tradition, as interpreted by the Church. There is about the same difference between the written word, or the Bible, and Tradition as there is between the statute law and the common law. The former is written and contained in books; the other also may be contained in books, but is a system of jurisprudence handed down by immemorial usage and universal reception, as ascertained and expressed in the decision of the courts.

The Bible alone as a rule of faith is not *available-to-all*. The New Testament was not written for many years after the Ascension of Christ. Moreover, during centuries many had no Bible, while others could not read. Hence, the Protestant rule was, to a great extent, useless.

* Isaias XXXV.. 8. 9. 10.

It is not a *plain* rule. Those who could read were no better off; since, if they used this dangerous rule, they would arrive at various conclusions, justifying what St. Peter said of the Epistles of St. Paul: "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also, the other scriptures, to their own destruction. You, therefore, brethren, knowing these things before, take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness."*

Besides, those who take the Bible alone as their rule of faith cannot prove thereby what books comprise the Bible, nor what are really inspired. The Bible is not a competent witness of its own authenticity and genuineness. Again the Bible does not contain the entire word of God, for St. John informs us: "But there are also many other things which Jesus did; which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written."†

Every one knows that there are doctrines and practices existing among Christians, which are not contained in the Bible. Where does the Bible say that Saturday, the seventh day of the week, is no longer the day of rest, and that the first day of the week, Sunday, takes its place? Those who hold that the Bible alone is the rule of faith should observe Saturday as the day of rest and worship.

Finally, the rule of faith should be *certain* and produce certainty. Man, beyond doubt, can attain to certainty in natural things by his reason. The Bible, however, deals also with supernatural matters. It is a message from God to man, from heaven to earth. It is designed to point out the way to salvation. It contains many truths which are above reason, and which, men, subjecting to their mere private judgment, "wrest to their own destruction."

There were in the United States in 1911 about one hundred and seventy-seven religious denominations. With the exception of the Catholic Church, most of these denomina-

* II. Peter III., 16, 17.

† John XXI., 25.

tions base their faith on private interpretation of the Bible. It is absurd to urge that these jarring sects have interpreted the Divine message correctly. Therefore, the Bible alone is not an *available-to-all, plain and certain* rule of faith.

It is worthy of remark, and it should be weighed by thinking men, that the Protestant rule is condemned as erroneous by the Catholic Church. Further, millions of intelligent God-fearing men and women belong to her fold and their private interpretation of the Bible is as good as that of Protestants. It may be objected, however, that the Bible itself enjoins upon us to search the Scriptures, saying: "Search the scriptures, for you think in them to have everlasting life; and the same are they that give testimony of me."*

"Search the scriptures" does not prove that the Bible is to be preferred to the teaching authority of the Church. The Saviour censured the Pharisees, who, although they read the Scriptures, did not accept Him of whom these same Scriptures testified.

To make this matter clearer, let us present an illustration. In civil matters, the courts interpret the law and the decision of the court of last resort is final. The legislature enacts laws, but they are not allowed to be obeyed or disobeyed according to this or that citizen's private interpretation. The State licenses lawyers and appoints courts of justice. When a case is brought before a judge, he interprets the law and decides in accordance therewith. If the court's decision is unsatisfactory to either the plaintiff or the defendant, he may appeal to a higher court. When the court of last resort has spoken, the case is finished. This human court is not infallible, but its decisions are practically so, because its interpretation of the law must be accepted as conclusive. For all the doctrines of Christ, the Catholic Church is the tribunal of last resort. Hence St. Paul declares that she is "the church of the living God, the pillar and ground of the truth."† And Christ, addressing

* John V., 39.

† I. Tim. III., 15.

the chief Apostle, adds, "I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it."*

The Protestant rule of faith was not, therefore, established by our Blessed Lord. The Saviour foresaw that, if men were permitted to make their own religion, there would be no unanimity, no harmony. Wherefore He empowered the pastors of His Church, the *Church Teaching*, to speak with authority and interpret His whole message, the word of God, whether contained in the Bible or Tradition. The Catholic rule of faith, then, is *the whole word of God interpreted by His Church*.

This is a reasonable rule, having all the qualifications which the rule of faith should possess. It is adapted to both the learned and unlearned, to those who can and to those who cannot read. All are instructed by their pastors, who know how to impart religious doctrine in accordance with the capacity of their hearers, and with divine authority.

This rule does not consist in the mere opinion of one person, whether educated or uneducated. It conveys the unanimous teaching of the divine ambassadors who must be listened to and followed by the people under pain of eternal punishment. What gives it the utmost strength and certainty is *the gift of infallibility* in teaching, which Christ has bestowed upon His Church, and upon her visible head, the Pope of Rome. Christ enjoined the Catholic rule of faith: "At length He appeared to the eleven as they were at table: * * *. And He said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned * * *. But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed."†

Under this rule we are able to know, without error, the entire teaching of the Founder of Christianity, what books comprise the Bible, what are inspired and that Sunday is the Christian Sabbath.

* Matt. XVI., 18.

† Mark XVI., 14, 15, 16, 20.

A distinguished non-Catholic, in his work "*Is Life Worth Living?*" says: "The Catholic Church is the only dogmatic religion that has seen what dogmatism really implies, and what will, in the long run, be demanded of it, and she contains in herself all appliances for meeting these demands. She alone has seen that, if there is to be an infallible voice in the world, this voice must be a living one as capable of speaking now as it ever was in the past; and that as the world's capacities for knowledge grow, the teacher must be always able to unfold to it a fuller teaching. The Catholic Church is the only historical religion that can conceivably thus adapt itself to the wants of the present day, without virtually ceasing to be itself. It is the only religion that can keep its identity without losing its life, and keep its life without losing its identity; that can enlarge its teachings without changing them; that can be always the same, and yet be always developing."

PROTESTANTISM DECLINING.

From Protestantism great results were expected, but, owing to disunion and other causes, they were not realized. A famous non-Catholic author remarks:

"We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism, and unfavorable to Catholicism * * *. But we see great reason to doubt whether this be a well-founded expectation. We see that, during the last two hundred and fifty years, the human mind has been in the highest degree active * * *. Yet we see that, during these two hundred and fifty years, Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has, on the whole, been in favor of the Church of Rome."*

Indifferentism is the curse of our day. Whatever may have been the immediate causes of the hatred of Christianity,

* Macaulay's Essays.

found among some of the governments and peoples of Europe, it is undeniable that the remote source of all their infidelity and religious indifference was the scandalous excesses of the Protestant sects, during and after the pretended Reformation, which was mainly brought about by the abuse of private judgment. When men have been taught to despise the authority of God's Church, one step brings them to deny the authority of the Bible, and another to reject supernatural religion, or, at least, to become indifferent and to ignore it. Thus by successive steps has this age come to anarchy in religion and morality, anarchy in the family and society, as well as to Socialism and Individualism, the enemies of civil government.

Centuries were required to raise men to the sublime heights of Christian faith and morality; but, under the blighting principle of private judgment, the attempt was soon made to undermine all authority. The sects, having recognized that they have opened the flood-gates of error, are fleeing away and leaving the people to their fate. In the midst of this confusion is heard the voice of Christ out of the bark of Peter: She will ride the storm and the Saviour will again send tranquillity.

While it must be admitted that ignorance and distress are not confined to any one country, it is heart-rendering to consider the immense sums of money spent by Protestants in futile attempts to convert pagans and pervert Catholics, when thousands are to be found at home, in such countries as England and the United States, who are famishing for the bread of life.

Multitudes in the city of London are as ignorant of Christianity as if they were so many savages, and the same may be said, to an extent, of other portions of England. Some of our own cities and country districts are bad enough, but who is doing the real work of salvation among these poor people? No one will affirm that the Catholic Church is derelict in her duty towards the unfortunate. But what is Protestantism accomplishing among the millions in this country who never go to church? What can Protestantism do

for them? Absolutely nothing. They went out from it and they will not return. The only way before them leads into the dark valley of unbelief or into the sheep-fold of Christ.

It is sad to contemplate the straits in which the sects have placed themselves, because however imperfectly they sowed the seeds of faith and morality, they were helping to make better men and loyal citizens, but alas! Protestantism has lost its grasp on the masses; its churches and Sunday schools are empty, and out of the midst of this terrible desolation may be heard the cry of the ministers, resembling that of Rachel: "A voice in Rama was heard, lamentation and great mourning: Rachel bewailing her children, and would not be comforted, because they are not."*

It is strange that these preachers are so blind as to be unable to see that the whole deplorable situation is due to their own folly; they built up a house of cards and it has tumbled down about them.

On the other hand, let us view the constant growth of Catholicity. Here and there, men may rise up against the Church; nevertheless she still marches on to victory. Our Eucharistic Congresses, our Holy Name parades, the increasing number of churches, schools and charitable institutions, are a signal proof of her continued prosperity, and of her marvelous power and influence over the souls and consciences of men.

Hon. W. E. Gladstone, one of the greatest minds and statesmen of the nineteenth century, pays the Church this tribute: "The Catholic Church has marched for fifteen hundred years at the head of civilization, and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world; her art, the art of the world; her genius, the genius of the world; her greatness, her glory, her grandeur and majesty have been almost, though not absolutely, all that in these respects the world has to boast of. Her children are more numerous than all the children of the sects combined; she is every day enlarging the boundaries of her vast empire; her altars

* Matt. II. 18.

are raised in every clime and her missionaries are to be found wherever there are men to be taught the Evangel of immortality, and souls to be saved. And this wondrous Church, which is as old as Christianity, and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and vigorous and as fruitful as on the day when the Pentecost fires were showered upon the earth."

It has been frequently asserted that Protestantism has benefited men materially, and that Catholicism has impoverished nations. Here it is worthy of observation that the Saviour did not make material wealth a mark of His Church. On the contrary, He Himself, although the God of all riches, lived a life of poverty, and pointed out as one of the signs of His divine mission that: "the poor have the gospel preached to them."* As nations, like men, have their youth, their manhood and their old age; it is not fair to compare modern and ancient countries without giving the latter due credit for the days of their greatness. We are liable to forget that this is the age of iron and coal. Consequently, the countries which possess these things in greater abundance will naturally be more prosperous materially.

"In the sixteenth century the greatest iron-making nations were Spain, France, and England, and beyond all fear of contradiction these were the three countries which were then reckoned greatest," says the London *Telegraph*.

"While Cortez was carrying the flag of Spain into the then unknown world and, while the great galleons were bringing home to that favored nation treasures beyond the wildest hopes of the adventurers, the myriad forges were alight in Catalonia and the armor of Castile was enabling a handful of men to seize the riches, produced by many thousands of natives who had reached a high state of civilization, but knew not the methods of manufacture of iron.

"And so it ever was, and, much as we may in theory and in sentiment regret the fact, so it is to-day. We hear a great deal about the reason for the rise of modern Germany as a world power. It is worth noting that that country has

* Matt. XI., 5.

risen rapidly into prominence as the iron and steel output has increased by leaps and bounds.

"In the olden days it was the same. The Romans carried into Spain the knowledge of working iron and steel, and upon that foundation Spain rose to the might and majesty of a great world power."

Our Blessed Lord taught humanity not to be engrossed entirely in material things which were only secondary to a supernatural destiny. How powerfully He has expressed this in the Gospel! "You cannot serve God and mammon. Therefore, I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment? * * * Seek ye therefore first the kingdom of God, and His justice, and all these things shall be added unto you."*

Besides, riches and prosperity do not always bring happiness. Every student of human nature knows that there is more contentment, more real joy, more virtue, in the cabins of the poor than in the palaces of the rich.

NO SALVATION OUTSIDE THE CATHOLIC CHURCH.

That there is no salvation outside the Catholic Church is a doctrine which non-Catholics consider harsh and uncharitable. This is due to a misconception of it. The meaning is not that all so-called non-Catholics will be damned, but that those, who, by their own fault, remain during life outside of God's Church, cannot hope to be saved. Holy Scripture leaves no doubt on this point. Christ established a visible, organized society, or Church, to promulgate His doctrines, and to distribute the graces required for eternal life. He announced in unmistakable terms that men must hear and obey that Church under pain of damnation: "He that believeth and is baptized, shall be

* Matt. VI., 24, 25, 33.

saved: but he that believeth not shall be condemned.”*
 “And if he will not hear them (the witnesses): tell the Church. And, if he will not hear the Church, let him be to thee as the heathen and publican.”† St. Paul says: “Take heed to yourselves, and to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood. I know that, after my departure, ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them.”‡

God can save men both by ordinary and extraordinary means. The ordinary means is union with His Church. While God may employ extraordinary means, still we have no right to expect that they will be granted us, especially if we have not employed the ordinary lights and graces already bestowed upon us. God gives all men sufficient grace for salvation. In proof of this we have the sermon of St. Peter describing the formation of the Church: “Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are far off, whomsoever the Lord our God shall call * * *. They, therefore, that received his word, were baptized; and there were added in that day about three thousand souls.” (The sense undoubtedly is added to the Church.) * * * “And continuing daily with one accord in the temple and breaking bread from house to house, they took their meat with gladness and simplicity of heart; praising God, and having favor with all the people. And the Lord increased daily together such as should be saved.”§

This is an excellent description of the manner in which the Church was built up. Were this doctrine only a mere

* Mark XVI., 16.

† Matt. XVIII., 17.

‡ Acts XX., 28, 29, 30.

§ Acts II., 38, 39, 41, 46, 47.

human opinion, it might perhaps be regarded as harsh and uncharitable. But it is divine teaching. The Saviour is never harsh and uncharitable; He sincerely desires the salvation of men, for God "will have all men to be saved, and to come to the knowledge of the truth."*

The doctrine of exclusive salvation may be thus briefly stated: No one will be lost, except through his own fault. God has made union with the Church an ordinary means of salvation. A man may belong to the body, or external communion, of the Church and be lost through sin. He should belong to the body and also be united to the Church by faith, charity and contrition, which constitute the soul of the Church. If, then, by no fault of his own he does not belong to the body of the Church, but only to her soul, he may undoubtedly be saved. It still, however, remains true: "That outside of the Church there is no salvation," because when a man belongs neither to the soul nor to the body of the Church, he is not on the ordinary path of salvation, being entirely outside the Church. To further clear up this subject it may be added that a man who is in invincible ignorance of the true Church and the necessity of entering it, cannot have this imputed to him as a crime, and God, therefore, will not condemn him on that account. He may, nevertheless, lose his soul for other reasons. To be saved and enter Heaven, all men must pass out of this world in the state of grace.

Pius IX., in his Encyclical, thus states the teaching of the Catholic Church: "Be it known * * * that those who are invincibly ignorant regarding our most holy religion, who observe the natural law, engraved in the hearts of all men, are prepared to obey God, and who lead an honest and upright life, can by the power of divine light and grace obtain eternal life; as God * * * in accordance with the bounty of His goodness and clemency, will not suffer any one to be punished by everlasting tortures who is not guilty of voluntary fault."

To sum up, the Catholic Church is the union of all the

* I. Tim. II., 4.

followers of Christ under one visible head—a society composed of all men, joined together for the salvation of their souls. The faithful are living or dead members of the Church, according as they are in the state of grace or of mortal sin. They belong to the soul of the Church only, if they are united to her simply by their valid baptism and present possession of sanctifying grace; to the body only, if while validly baptized and professing the Catholic faith, they are in a state of mortal sin; to both body and soul, if they have fulfilled the three conditions: valid baptism, profession of the Catholic faith in the external communion of the Church, and freedom from mortal sin. Persons completely outside the Catholic Church are the unbaptized, wilful heretics and schismatics, apostates, the excommunicated, and those who remain without the Church from unreasonable motives.

Cardinal Newman thus described the peace of mind which came over him when he entered the true Church:

“I can only say, if it is necessary to say it, that from the moment I became a Catholic I never have had, through God’s grace, a single doubt or misgiving on my mind that I did wrong in becoming one. I have not had any feeling whatever but one of joy and gratitude that God called me out of an insecure state into one which is sure and safe, out of the war of tongues into a realm of peace and assurance. I shrink to contemplate the guilt I should have incurred had I not become a Catholic, and it pierces me to the heart to think that so many excellent persons should still be kept in bondage in the Church of England and should, among the many good points they have, want the great grace of faith to trust God and follow His leadings.

“This is my state of mind and I would that it could be brought home to all and everyone, who, in default of real arguments for remaining Anglicans, amuse themselves with dreams and fancies.”

In conclusion, let us exhort you with the Apostle: “But you, my dearly beloved, be mindful of the words which have been spoken before by the apostles of our Lord Jesus

Christ, Who told you that in the last time there should come mockers, walking according to their own desires in ungodliness. These are they who separate themselves, sensual men, having not the Spirit. But you, my beloved, building yourselves upon your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Christ, unto life everlasting. And some indeed reprove, being judged: But others save, pulling them out of the fire. And on others have mercy, in fear, hating also the spotted garment which is carnal. Now to him who is able to preserve you without sin, and to present you spotless before the presence of his glory with exceeding joy, in the coming of our Lord Jesus Christ. To the only God our Saviour through Jesus Christ our Lord, be glory and magnificence, empire and power, before all ages and now, and for all ages of ages. Amen.”*

Given at Trenton, this twenty-fifth day of March, the Feast of the Annunciation of the Blessed Virgin Mary, in the year of our Lord, 1912.

* Jude I, 17-25.

**THE CATHOLIC CHURCH AND THE
LABOR QUESTION.**

DELIVERED IN ST. MARY'S CATHEDRAL, TRENTON.

Sunday, August 13th, 1913.



THE CATHOLIC CHURCH AND THE LABOR QUESTION.

My dear Brethren:

The Catholic Church in the U. S. is growing so fast that we have over fifteen millions of a Catholic population. If we add thereto the Catholics in our insular possessions, there are over twenty-three millions of Catholics living under the American flag. To exercise therefore the influence which our numbers deserve it is necessary that Catholics unite for the promotion of their social, religious and civil interests. To do this effectively they must be well acquainted with modern problems. For this reason I have labored strenuously, during the past twelve years, to establish the American Federation of Catholic Societies, at whose national conventions, in our large cities, thousands listen to the questions of the day discussed by the most eminent ecclesiastics and laymen in the country. For a similar reason I have inaugurated a "Labor Sunday" throughout this diocese, on which the clergy will address the people on the "Relations between Capital and Labor."

The subject is a very difficult one, on account of its ramifications and complexity, but it is very necessary to treat of it, owing to the vast number of Catholics in our land belonging to the ranks of labor who are exposed to the danger of being led astray by fanatical and erroneous doctrines spread abroad to excite the passions of the laboring classes.

Fortunately we have the principles of St. Thomas, the great theologian and philosopher of the Thirteenth century, to guide us, and moreover the whole question has been admirably set forth by Leo XIII., in his Encyclical Letter on "The Conditions of the Working Classes." The Pontiff begins by assuring us that no subject is more important at the present time; that it is engaging the attention of legislatures and peoples, and that it occupies a great part of the thought of

the public mind. Further, he says that the condition of things is so grave and crafty agitators are so bent on perverting men's judgments that sensible men agree that the question must be looked at from every point of view, and some remedy found without delay "for the misery and wretchedness pressing so heavily and unjustly on the vast majority of the working classes."

Wicked men have endeavored to tear down civil and religious authority and inculcate immorality in a vain attempt to heal the diseases of society without God by purely natural means, which has been proved long ago a moral impossibility. They begin by asserting that all men are equal and possess equal rights to the things of this world. All men are equal in a certain sense. God has created them all; they all have the same everlasting destiny, and the Almighty has offered them all the means to obtain it. Although men possess certain inalienable rights, such as life, liberty, and the pursuit of happiness, they have not been made alike, or equal, in every respect. Some are stronger than others, some more talented, some capable of leadership, while others can only be followers. A little consideration will make it evident to any one that it is simply impossible to form from diverse individuals a dead level of equality. If every man were equal physically and intellectually to every other man, society could not exist; for who would be the leaders and who would be the followers, or, to put it in another way, who would be the rulers and who would be the subjects? This inequality is of advantage both to the individual and to the community. It is requisite for the maintenance of social and public life, and in order that men of different capacities may engage in suitable pursuits of their own choice.

It must be admitted that inequalities in society have been emphasized by oppression, and that friction and suffering have been the result. Grievances certainly exist; the strong are prone to deal unjustly with the weak, and this propensity has been strengthened by the neglect of religion in several countries. Therefore, the relations between Capital and Labor have become strained to the great detriment of working

people. Hence, says His Holiness, "by degrees it has come to pass that working men have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. Capital has not given a sufficient return for labor, and it has concentrated so many branches of trade that a few individuals have been able to treat the masses of the laboring poor little better than slaves."

Some imagine one remedy for the alleviation of the oppression of the poor would be the abolition of private property and they therefore desire that all property shall be administered by the State. It would evidently be a hardship to deprive men of the property they now possess, and it would be unjust to take from men the right of possessing private property. This is a right which marks a clear distinction between man and the brute creation.

When a man disposes of his labor and skill to another, he does so with the hope of remuneration, and in order that he may be able to sustain himself and those dependent upon him. If he saves his wages and purchases property, he is the owner thereof, irrespective of every man, for this is the form into which he has turned his wages.

God indeed gave the earth to the human race, but He did not assign any one portion of it to any one particular individual. The limit of an individual's private property is determined by his own choice, his purchasing capacity, and secured by the laws of nations. These same people imagine too that they could improve the condition of society by the abolition not only of private property, but also of religion and the present form of marriage. On other occasions, I have refuted all three propositions; it is not, therefore, incumbent on me to repeat the indictment which I then brought against them.

Our present civilization has been in process of evolution for thousands of years; it would be suicidal to destroy it now by attempting to substitute the chimeras of diseased brains. The family is the unit of society; property is necessary for its maintenance, and Christian marriage for its purity as well as for the present and future welfare of the

human race. These principles are fundamental and also incontrovertible.

Before we approach the remedy which will adjust the relations of Capital and Labor we must begin by stating that the whole problem is a question of right and wrong. Capital has its rights; so also has Labor. Since it is a question of justice, it is clear that religion enters deeply into it. If men universally observed the Commandments there would be no social evils. Some men, however, obey and some do not. Such has been the condition of things since the creation. The duty of the employer is not to oppress his employees, but to give them a fair, living wage. The duty of the employee is to render a proper return. If either fails he is dishonest. So it all resolves itself into an infringement of the commandment: "Thou shalt not steal." The Church, however, teaches that man should not only be just but also charitable; that we are stewards of the possessions with which the Almighty has entrusted us, and that we should distribute our goods to the needy.

Society can only be healed by a return to Christian principles. The Church warns the wealthy and directs them how to use their goods, though she does not forget also to remind the poor man of the duties which he owes to those who employ him. Christ inclines rather to the poor than to the wealthy; He Himself was poor, the carpenter, the son of Mary, and He loves and blesses the poor. He instructs both the rich and the poor, to "seek first the Kingdom of God and His justice."

The employer must not regard his employees as mere instruments of labor; he must recollect that they are his brothers in the sight of Heaven; that labor is honorable, and that it is unjust and disgraceful to extort excessive gain out of the toil and sweat of human beings. Scripture utters these awful words: "Behold the hire of the laborers, * * * which by fraud has been kept back by you, crieth: and the cry of them hath entered into the ears of the Lord of Sabaoth."* Further He said: "But woe to you that are

* James V., 4.

rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn and weep. * * * As you would that men should do to you, do you also to them in like manner.”*

The Church during all the ages has not only ministered to the rich, she has established many associations for the purpose of assisting the poor; she has gone so far as to obtain from those possessing the goods of this world, at least a portion of that of which they owe to the needy, and through these organizations she has become a distributor of charity. It is well also, to remember that while no human agency can really take the place of the Church in this work, the State should have a prominent part in it, because it is its duty to enable all the people to obtain that which is required for life and happiness.

The State will accomplish this through the promotion of the laws of morality and the practices of religion, and by the advancement of art, science, the trades and agriculture as well as by the other various means which tend to increase prosperity. “Justice,” says the Encyclical, “demands that the interest of the poorer classes should be carefully watched over by the government, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create—that being housed, clothed, and enabled to sustain life, they may find their existence less hard and more endurable. It follows that whatever shall appear to prove conducive to the well being of those who work should obtain favorable consideration. * * * Whenever the general interest of any particular class suffers, or is threatened with mischief which can in no other way be met or prevented, the public authority must step in to deal with it. * * * If by a strike or other combination of workmen, there should be imminent danger of disturbance of the public peace; or, if circumstances were such that among the laboring population the ties of family life were relaxed; if religion

* Luke VI., 24, 25, 31.

were found to suffer through the operatives not having time, or opportunity to practice their duties; if in workshops and factories there were danger to morals through the mixing of the sexes, or from other harmful occasions of evil; or, if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age in such cases, there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference—the principle being that the law must not undertake more nor proceed further, than is required for the remedy of the evil or the removal of the mischief.”

Both employers and employees should unite to abolish existing evils. Societies for mutual assistance can here do a great work. Working men's unions are of the highest importance. Men have the natural right to unite for their advancement and protection. When, however, such Unions prove detrimental to the individual or to society, the State has the right to suppress them. No Catholic can belong to a Union which professes the dangerous doctrines of Socialism or Anarchy, and whose leaders and members are determined to ruin property and even resort to bloodshed to obtain their ends.

The Holy Father concludes his instruction by saying, “We may lay it down as a general and lasting law, that working men's associations should be so organized and governed as to furnish the best and most suitable means for attaining their objects; that is to say, for helping each individual member to better his condition to the utmost in body, mind and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that their internal discipline must be guided very strictly by these weighty considerations; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account what-

ever of religion. What advantage can it be to a working man to obtain by means of a society all that he requires for his temporal needs and endanger his soul for lack of spiritual food?

It will be seen that the Church supplies the true remedy for labor troubles by inculcating the principles of justice; that she endeavors to apply them through her own religious organizations, and she advises workmen to help themselves through their own Unions while at the same time she exhorts the State to protect both Capital and Labor from injustice.

The latter remedy, viz., the intervention of the State, when necessary, implies that we have wise, discreet rulers. This important remedy for adjusting the relations between Capital and Labor is in our own hands. It is by the ballot that we select our rulers; it is the lever which will uproot evil and empower us to plant justice.

I can assure you that I have taken great pains to become thoroughly familiar with this subject; I have studied it in all its phases, and discussed it with experts. The conclusion which I have reached is that no better exposition of the labor problem can be found than the marvelous letter of Leo XIII. The principles there enunciated are not visionary; they are founded on the experience of the ages; they are sound and practicable, and eminently capable of eliminating the grievances of which the working classes complain.

Let me remind you that in the elevation of the laboring classes, the Catholic Church will always co-operate by her far reaching influence. Her Bishops and priests are leaders of the people; they will declare the principles of Christianity and the people and the State must work together with the Church to bring about peace and contentment between Capital and Labor.

TUBERCULOSIS—ITS PREVENTION AND
RELIEF.

READ IN THE CHURCHES OF THE DIOCESE.

1914.

TUBERCULOSIS—ITS PREVENTION AND RELIEF.

CONSUMPTION.

Consumption or tuberculosis has long afflicted the human race. It deserves, from the number of its victims, to be called "The Great White Plague." By reason of its prevalence it has also been named the disease of the masses.

A great disaster arouses the sympathy of the world, and millions of dollars pour in for relief, yet the ravages of tuberculosis are so extensive and so constant that the destruction brought about in a few seconds by the gigantic forces of nature sinks into comparative insignificance. Think of it! There are in the United States more than 100,000 deaths every year from consumption, and it has been estimated that there are probably beyond a million deaths annually throughout the world, from this terrible malady.

Let me remark here, that although tuberculosis and consumption are frequently employed as synonymous, there is a difference between them. Tuberculosis is the seed which ordinarily ends in the production of consumption.

What then is Consumption? Dr. Flick, of Philadelphia, tells us that "Consumption is a disease caused by the growth of certain micro-organisms in the tissues of our bodies. These micro-organisms grow in us, much in the same way as wheat, timothy, and clover grow in a field * * *." It "is a complicated disease, or, perhaps more correctly speaking, a mixture of diseases. The picture of human suffering, distress and bodily decay, which we recognize as consumption, has been named from its most striking symptom, waste of the body."

Dr. Koch, of Berlin, discovered the cause of tuberculosis, viz.: the tubercle bacillus. The word *bacillus* means a little rod, and as the tubercle bacillus is rod-shaped, this term has

been applied to it. It is a small parasite belonging to the vegetable kingdom, and is the specific cause of all tuberculosis. It gradually destroys the lungs by associating with other micro-organisms, which produce ulceration and generate certain poisons which result in consumption properly so-called.

The bacillus is propagated by fission or self-division. The spores resemble small seeds and are contained in the tubercle. The mode of propagation by fission is very interesting. Each bacillus contracts in the middle and divides into two parts. The rapidity of this process may be conceived when we learn that the progeny of one bacillus may be multiplied into many millions during twenty-four hours.

CONSUMPTION A CONTAGIOUS DISEASE.

Dr. Flick maintains that: "Tuberculosis is typically a contagious disease. It is always and only a contact disease. It cannot be conveyed except by contact * *."

"Contact with the person who has consumption, contact with the place which has been occupied by a consumptive, and contact with the thing which has been used by a consumptive are the three methods by which tuberculosis is contracted."

What he says regarding the spread of the disease is interesting: "Tuberculosis is really not contagious until the tubercular subject becomes a consumptive. There must be softening of the tubercles and emptying out of the softening matter before there can be contagion."

At one time it was supposed that tuberculosis germs existed nearly everywhere and that we were constantly inhaling them. It has now been proved that the tubercle bacillus is usually found only in the dwellings of careless consumptives.

The principal source of contagion is the sputum or spittle of consumptives. Millions of these diseased germs are found in it. It can no longer be doubted whence the inhaled tubercle bacilli come, for they are taken up into the air from the spittle of consumptives which in advanced cases nearly always contains tubercle bacilli. Coughing and speaking throw them

into the air and thus others are infected. If these drops fall upon the floor or the clothing they may, when dry, enter the air as dust.

It used to be thought that children became consumptives by inheritance from their parents and other ancestors. This accounts for the expression: "Consumption runs in families." This belief was founded upon the frequency by which children of consumptive fathers or mothers were carried off by the disease. It is now admitted that children do not generally inherit the disease from their progenitors, because consumption is a contagious disease and, therefore, persons usually contract it from one another by contact. Medical authorities contend that direct hereditary consumption may be practically disregarded. Let it be understood, however, that although a tendency to the disease may be inherited, it may safely be concluded that, other things being equal, the children of consumptives are not more likely to contract the disease than those of others.

Experience has shown that there is a predisposition to consumption existing in certain individuals, families and even races.

PREDISPOSING CAUSES.

The removal of the causes predisposing to consumption is of supreme importance. Such are all those influences which increase susceptibility to contract the disease, make the constitution vulnerable, and prepare the soil for the tubercle bacillus. The chief of these causes is the want of fresh air and sunlight. Dr. Koch says: "It is not poverty of itself that favors consumption, but the bad domestic conditions in which the poor, especially those in large cities, live * *. It is the overcrowded dwellings of the poor which we must regard as the real breeding places of tuberculosis. It is out of them that the disease always crops up anew. To the abolition then of these conditions, we must first and foremost direct our attention, if we wish to attack the evil at its root, and to wage war against it with effective weapons."

It cannot be too strongly emphasized that fresh air is just as requisite for health as wholesome food. Both are necessary; if either of them be deficient, disease must be the consequence.

The opinion that a person who has apparently inherited a tuberculous tendency cannot hope to be cured is inadmissible, for many men and women have reached old age whose parents died of the disease. Their infected lungs became healed. In almost every case, children who have become infected have either slept with or been much in the company of consumptives. It must not be forgotten that the children of consumptives often possess delicate constitutions and, on that account, they are less able than others to resist contagion. Were they brought up in well lighted and properly ventilated houses, partook of good, wholesome food and carefully protected against contagion, they would, beyond doubt, have as good a chance as others of escaping the disease.

The abuse of alcohol predisposes to consumption, because those who are thus inclined are generally poorly nourished and live in an unhealthy environment. Besides, alcohol injures the vital organs, enfeebles the constitution, and makes it susceptible to tuberculous contagion.

Colds are included among predisposing causes. Even a slight cold should not be neglected, as it may lay the foundation of consumption. It is not probable that a severe cold and cough can originate consumption of themselves without contagion. It is, therefore, very important to distinguish a bad cold from the first stages of consumption. A careful microscopic examination of the spittle will reveal the existence of the disease with great certainty. The early detection of consumption is very necessary and, therefore, upon the slightest suspicion of the disease the patient should without delay visit a physician.

PREVENTION.

To prevent consumption two things are required: 1. The removal of the source of contagion; and, 2. The removal of

predisposing causes. To accomplish these, Dr. Knopf, of New York, gives this advice: "To combat consumption, as a disease of the masses, successfully, requires the combined action of a wise government, well trained physicians and intelligent people."

To contract consumption a person must be predisposed to it. In other words, there must be a delicate constitution, or a specially prepared soil, and the introduction of the seed or the tubercle bacillus.

As the spittle is the chief source of contagion, we must endeavor by every means to abolish the practice of spitting. Therefore, the public authorities should strictly prohibit spitting in public places. All persons, whether consumptive or not, should abstain from spitting wherever they may distribute disease germs.

Many recommendations have been made regarding the prevention of contamination by the spittle in houses, public institutions, factories, &c., wherever, indeed, people congregate. It is now pretty generally accepted that the safest way of disposing of the sputum is by expectoration into a cup, held close to the mouth. Paper cups are very serviceable for its disposal. They can be obtained of any druggist, and when no longer in use can easily be burned.

Ordinary washing will not destroy the tubercle bacillus. Hence, all linens, such as handkerchiefs, napkins, &c., all woolen goods, such as underclothing, bed-clothing, &c., used by the consumptive, should be boiled for at least a half an hour before washing them. All spittoons and other vessels containing expectoration should be kept away from domestic animals, flies or other insects. When these vessels are made of metal or other hard material, it will be well to keep them half-filled with water, or better, a good disinfecting fluid, so that the sputum may be prevented from becoming dry. The dishes, cups, saucers, forks, knives, spoons and other table utensils, used by the consumptive, should be boiled, as already directed, before being used again.

We are able to add in an Appendix, through the kindness of Dr. Darlington, the directions of the New York Depart-

ment of Health, on "Pulmonary Tuberculosis." They are brief and practicable. We recommend their strict observance. The patient should be informed that faithful compliance with them will be beneficial to himself as well as to others. If he expectorates on the floor, the spittle may enter the air in the form of dust and may be inhaled again by him, thus hastening the course of the disease by the infection perhaps of a healthy lung. Moreover, his food and drink may become infected and the germs carried to his stomach.

The room occupied by a consumptive should be kept scrupulously clean and well ventilated. There should be no upholstered furniture and only what is absolutely necessary. No person should sleep in the same room with a consumptive.

Let us emphasize the fact that perhaps nowhere can more infective spittle be found than in churches. The heating apparatus dries the spittle and reduces it to dust, and the stained glass windows interfere with the action of sunlight on the disease germs.

The floors of churches, schools, &c., should be frequently scrubbed. Sweeping may be sufficient as regards cleanliness, but it is very ineffective in removing disease germs. Every reasonable means should be employed to keep public buildings free from infection.

Until recent years it was thought that a consumptive should be kept in a warm, close room, but now it is certain that he ought to have *plenty of fresh air, sunlight, nourishing food*, and, in some cases, *light exercise*.

A great deal has been written on the conveyance of tuberculosis by brute animals, such as cows, swine, &c., to human beings and on the transmission of the disease from men to brute animals. Upon this subject, Dr. Flick remarks: "Human and animal tuberculosis undoubtedly are one and the same disease. They are inter-transmissible by artificial methods; but they probably seldom are inter-transmitted in the natural way."

The doctor continues with a very comforting sentence: "In the light of our present knowledge * * * it unhesi-

tatingly may be said that there is practically no danger of getting tuberculosis from the use of meat and milk.”

Nevertheless, medical authorities recommend all who are in charge of dairies, milk-dealers, butchers, cooks, bakers, confectioners, indeed, all those who prepare or sell foods, also cigar makers, &c., to be free from tuberculosis germs, and all dairies, stables, bakeries, &c., to be kept clean so that the tubercle bacillus may not be disseminated therein.

As consumption is pre-eminently a house-disease, it is reasonable to expect that the contagion will abound wherever the consumptive dwells. It has been observed that tuberculosis is very prevalent in certain localities. The disease may be said to always exist there because careless patients have resided in certain houses for a long time, or because the soil upon which they have been erected, or the mode of construction is favorable to the retention of the infection. When the infection cannot be satisfactorily exterminated, these dwellings should be pulled down.

As disinfection is a very difficult operation, it can, for the most part, only be performed efficiently by experts. Hence, wherever possible, disinfection should be the work of the Board of Health; it should be performed at least under the supervision of a physician.

THE CURE OF CONSUMPTION.

Can Consumption be Cured? Most certainly. Among famous men who had contracted consumption and afterwards recovered are Napoleon First, the poet Goethe, and Peter Cooper, the philanthropist. Many others might be mentioned, but it suffices to know that thousands who have been declared consumptives have recovered, and thereafter enjoyed vigorous health.

We must, however, warn the public that the highest medical authorities are unanimous in stating that consumption cannot be cured by the use of the advertised patent medicines. Up to the present time, medical science is unaware of any

specific drug for the cure of this disease. As has already been said, the cure consists essentially in fresh air, sunshine, good, wholesome food and properly regulated exercise, when the patient is able to undergo it.

Dr. Kidd informs us that: "As we have no specific remedies, our aim must be to increase, as far as possible, the resisting power of the patient, so as to put him in the best condition to withstand the inroads of the disease. In order to maintain the nutrition of the body, at as high a level as possible, the dietary must be liberal, and should include a large amount of fat in the shape of *milk, cream, butter, fat bacon* and the like. Cod liver oil is a valuable adjunct to the diet, but it is possessed of no specific virtue."

VENTILATION.

Besides having the room properly ventilated and in a healthy condition, each grown person should be allotted one thousand cubic feet of space, or a room ten feet long, ten feet high and ten feet wide. Each sleeping room should have two windows, as large as possible, and both should always be kept half-open in the daytime and one at least at night. It is recommended that the windows be open both at the top and the bottom. Night air is not injurious. In cities it is indeed often purer than the day air, because less impurities are thrown into the atmosphere during the night.

Keeping the house and its surroundings clean and well ventilated will cause the poor some trouble, but they will be well paid for their time by the beneficial results.

SANATORIA.

Special hospitals for the open air treatment of tuberculosis are rapidly multiplying. They are large and spacious structures, built in some specially healthy country districts. The inmates spend most of their time during the day in the

open air. The large windows of the room are always kept open; chills are prevented by warm clothing and proper heating, and the patients are protected against draughts. Competent physicians are in attendance to regulate the diet and exercise.

The charges at Sanatoria sometimes place them beyond the patronage of the poor. It is, therefore, fortunate that the treatment may be successfully given at home by a physician.

THE SACRAMENTS.

We would remind both clergy and laity that no disease perhaps is more deceptive in its duration than consumption. It may terminate fatally in a few weeks or cover many years. When the disease is rapidly undermining the system, the patient has a severe cough, night-sweats and weakness, the priest should be called in, because death may occur suddenly, and, moreover, apart from this danger, his ministrations will be productive of resignation and consolation, and no one is more deserving of sympathy than the poor consumptive.

APPENDIX.

PULMONARY TUBERCULOSIS OR CONSUMPTION IS CHIEFLY
CAUSED BY THE FILTHY HABIT OF SPITTING. READ THIS
CAREFULLY AND SHOW IT TO YOUR FAMILY,
FRIENDS AND NEIGHBORS.

Pulmonary tuberculosis or consumption is a disease of the lungs. It is taken from other people who have it, and is not simply caused by a cold, although a cold may make it easier to take the disease.

The matter coughed up and sneezed out by people who have the disease is full of living germs or "tubercle bacilli" too small to be seen. These germs are the cause of tuberculosis and when they are breathed into the lungs of weakened and debilitated people, they set up the disease.

DON'T GET TUBERCULOSIS YOURSELF.

Keep as well as possible, for the healthier your body, the harder for the germs of tuberculosis to grow therein. To keep healthy observe the following rules:

Don't live, study or sleep in rooms where there is no fresh air. Fresh air and sunlight kill the tubercle bacilli and other germs causing other diseases; therefore have as much of both in your room as possible.

Don't live in dusty air; keep rooms clean; get rid of dust by cleaning with damp cloths and mops. *Don't* sweep with a dry broom.

Keep one window partly open in your bedroom at night, and air the room two or three times a day.

Don't eat with soiled hands. Wash them first.

Don't put your hands or pencils in your mouth, or any candy or chewing gum other persons have used.

Don't keep soiled handkerchiefs in your pockets.

Take a warm bath with soap at least once a week.

Don't neglect a cold or a cough, but go to a doctor or dispensary.

HOW TO GET WELL IF YOU HAVE TUBERCULOSIS.

If you or anyone in your family have tuberculosis, you must obey the following rules if you wish to get well:

Don't waste your money on patent medicines or advertised consumption cures, but go to a doctor or dispensary. If you go in time, you can be cured; if you wait, it may be too late.

Don't drink whiskey or other forms of liquor.

Don't sleep in the same bed with anyone else and, if possible, not in the same room.

Good food, fresh air and rest are the best cures. Keep out in the fresh air and in the sunlight as much as possible.

Keep your windows open winter and summer, day and night.

If properly wrapped up you will not catch cold.

Go to a sanatorium if you can and before it is too late.

A person who has pulmonary tuberculosis or consumption is not dangerous to those with whom he lives and works, if he is careful and clean.

DON'T GIVE TUBERCULOSIS TO OTHERS.

Many grown people and children have pulmonary tuberculosis or consumption without knowing it, and can give it to others. Therefore every person, even if healthy, should observe the following rules:

Don't swallow your expectoration, but—

Don't spit on the sidewalks, playgrounds or on the floors or hallways of your home or school. It spreads disease, and is dangerous, indecent and against the law.

When you must spit, spit in the gutters or into a spittoon half filled with water.

Don't cough or sneeze without holding a handkerchief or your hand over your mouth or nose.

Don't blow your nose on your fingers.

ADDRESS.

DELIVERED AT THE NATIONAL CONVENTION OF THE LADIES'
CATHOLIC BENEVOLENT ASSOCIATION,
ATLANTIC CITY, N. J.

July 15th, 1914.

ADDRESS.

My dear Christian Ladies, it is not my intention to preach a sermon, but to refresh your minds with a little of the history of the Catholic Church and draw some deductions therefrom. Until 1789 the territory extending from Maine to the Mississippi and Ohio rivers was under the jurisdiction of an English Bishop named Dr. Challoner. It is generally estimated that on the appointment of the first resident Bishop, the Right Rev. John Carroll in 1789, there were about twenty-five thousand of the laity and about thirty priests in all that tract of country. In that year the diocese of Baltimore was created and from it the American Church has been built up, so that now it extends from Maine to California and from the Great Lakes to the Gulf of Mexico.

Catholicity has kept pace with the progress and prosperity of the Republic. We have now four Cardinals, three resident in this country and one in Rome, Cardinal Falconio, who is a naturalized American citizen. Including our three resident Cardinals, we have fourteen Archbishops, one hundred Bishops, nearly eighteen thousand priests, over fourteen thousand churches, nearly one million and a half parish school children, with a Catholic population of over fifteen millions, and including Porto Rico, the Philippines, and Alaska and the Hawaiian Islands, the total population under the American flag is over twenty-four millions.

We, therefore, number about one-fifth of the population of the nation, and we are constantly increasing. It is safe to say that the future of the country is in our hands. Race-suicide is not depopulating our ranks, whereas outside the Church we are told that it is very prevalent. Since, then, we are to shape the destiny of the United States, we must be prepared for the responsibility which Divine Providence has placed upon us.

Hence, we must employ the three great educators: The

Christian home, the Christian school and the Christian Church. Now in all these educational institutions women have a prominent part to perform. It is the mother that makes the home; the father is the provider and the protector; but the mother is the queen of the hearth and the household.

The mother is the constructive force: the child is bone of her bone and flesh of her flesh. She molds the child physically, intellectually, religiously and morally. We hear a great deal nowadays about suffragettes and anti-suffragettes; but I believe that "the hand that rocks the cradle rules the world." While men must take the leading part in public affairs, there is a very important work, which women alone are best fitted to accomplish, and that is the home training of the rising generation to become good citizens and good Christians.

The Christian school is to take the place of the parents, and every good mother should see that her offspring is under salutary influences, when away from the home and out of her sight. It has always seemed strange to me how Catholic parents could justify themselves in patronizing the present public school system. One of my priests told me a story about two little foreign boys who wanted to go to his parish school.

"Where do you go now?" asked the priest. The boys replied: "Up to that school on the hill, to that public, that Protestant school up there." The priest said: "Why do you wish to come to my school?" and the boys answered: "We want to know something about God and Christ, and they don't teach that up there." This is the whole argument in a nutshell.

The influence of women in the Church of God is apparent from the time that Mary became the Mother of God and the Savior went down with her to Nazareth, where she kept all the divine secrets enclosed in her heart and her Son "advanced in wisdom and age, and grace with God and men."*

Throughout the centuries she has been the admiration of the world, the pattern of all true womanhood, and has inspired her sex to work hand in hand with the preachers of the Gospel in spreading faith and morality. No one can fail to appre-

* Luke II., 52.

ciate the part taken by Catholic women in building up the Church in the United States. It is in a great measure due to them that we have so many churches, so many schools, so many charitable institutions. They never tire, day or night, in forwarding works of faith and of charity.

It is precisely because of the lack of these three educators, and I may add the lessening of the influence of women in these three fields, that we behold so little religion outside the Catholic Church in this country. There is little religion taught in the home, none at all in the public school, and not much in the churches. Hence, indifferentism is making rapid progress; millions of Americans never go to any church, and with the loss of religious principles there is a consequent decrease in the moral tone of our citizens.

Americans are going back to paganism. We are the laughing stock of the world on account of the number of our divorces, and more murders are committed here, per thousand of the population, than in any other civilized country. Dishonesty is also very prevalent. We hear on all sides that society, high and low, is given to "graft."

There are four commandments very frequently broken by Americans: "Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt not bear false witness." Perjury is on the increase. The fear of God is departing.

Now, it seems to me that our Catholic women should take a prominent part in the uplift of society along these lines. They should teach honesty, purity, and in every way frown down those who infringe upon these Commandments. Vice should be made to feel that it is disreputable.

Besides, Catholic women should organize for some practical, definite purpose besides insurance benefits and objects of charity, and bring the force of their unity to bear upon it. Some time ago my attention was drawn to the "White Slave Traffic." Just to give you an instance: A certain house in New York was allowed to open its doors, for an initiation fee of \$500 and the payment monthly of \$50, for continuance. There were ten inmates.

It can easily, therefore, be imagined what the profits of thousands of such dens of iniquity must be and what temptation there is for unprincipled men and women engaging in this method of obtaining wealth. It appears that there is an organized system over the United States which reaches even into European countries, for procuring a supply of young girls for immoral purposes.

In this country a large source of supply is from our foreign nationalities. There are, however, many American-born girls who resort to this wretched life.

If we consider the number of young girls who work for not more than five dollars a week, we can realize that, after paying for board and lodging, there is very little left for dress. This is a great temptation to fall and stray into forbidden paths.

Catholic women should investigate these conditions and strive to ameliorate them. One way would be to patronize only those stores where the girls receive a living wage and to endeavor to have suitable buildings erected and taken care of, where these young women, if they have no homes, might be boarded and lodged, and at the same time supplied with rational, innocent amusement.

It is astounding to consider the amount of money spent upon vice and the prevalence of the knowledge of vice among the young. The Philadelphia Vice Commission reports: "So familiar have the children of this district (a large residence district, in which most of the houses are located) become with the life of vice that our investigators were frequently accosted by small boys offering to show them a bawdy house for a nickel.

"The more we have studied the question, the more it has affected us with pity for the unfortunate girl whose early weakness has brought her to her sad condition, and indignation for the man who has taken advantage of it. She may, indeed, be vile, but she suffers the consequences while he goes free."

The Survey Magazine, page 259, May 24th, 1913, says that the Philadelphia investigators found 372 vice resorts

and 3,311 prostitutes, of whom 1,233 were on the streets. They estimate that more than six millions of dollars a year are spent directly for prostitution in that city. New York has five times as many as Philadelphia. This would make New York have over 16,000 prostitutes.

There is a conflict of opinion regarding how many girls are led astray by low wages. Sometimes the wages are lower than \$4 a week in large stores. They go as high as \$8 or \$9 a week. It has been suggested that a minimum wage should be adopted, and that it should not be less as a rule than \$8 a week.

A girl is always safest at home with her parents. If she has no home, then the next best thing is to board with a respectable family or in an organized boarding house. There are many of the latter scattered throughout the United States, but many more are required to supply the demand. In some cases the prices are too high; here is a great work for the ladies of the country. Let them see that the working girls are properly housed and protected from vice.

These are the thoughts which I have considered proper to place before you. I trust you will consider them and see that they are carried out in the communities whence you come. Of course, any isolated sporadic movement of this kind would produce very little benefit. There must be concerted effort. Catholics should unite with non-Catholics. The work should be taken up by the ladies of America and pushed to a successful conclusion. This is a great work and, if the ladies of your organization can initiate it and disseminate it throughout the Republic, you will have earned the gratitude of the rising generation and the blessing of Heaven.





Date Due

269924

N.J.
BX1756
.M144

