

## VII. Interactions with the World

### C. Anti-Catholicism

#### b. Of Protestants

411.

Editorial, *The Catholic Telegraph and Advocate*, January 29, 1853 (2)

#### **English Hypocrisy and American Simplicity.**

The English press and the English people have just risen up from a banquet of persecution, which they had enjoyed in the enactment of the Ecclesiastical Titles Bill, and in the iniquitous condemnation of Dr. Newman; and having wiped their mouths in haste, have sent a deputation to the Duke of Tuscany in behalf of the Madiai family in the name of Liberty of Conscience. And in the meantime, the fire that runs through kindred hearts, is kindled in America; and sympathy meetings in this country attest that our own countrymen are not behind hand in their feeling for the imprisoned agents of the London Bible Society.

One of the speakers at the N.Y. sympathy meeting is quite sure that it is not hatred of the Pope that is burning in his heart, but only the warm milk of human kindness within there, melting him, and that if anybody else were oppressed by any other government besides the Tuscan, he would be just as much excited. And we suppose there were many others there, who knew as little as he does, what spirit they were of.

Now for the benefit of those who want a vent for their sympathy in behalf of those persecuted for conscience's sake, we have a word. We will not refer them to English persecution of Catholics in the United Kingdom, nor to the Protestant persecutions of Catholics in Germany, Sweden, Norway and Holland, which the editor of the Dublin Tablet has so ably exposed; but we will refer them to islands of the Adriatic, where England rules.

The islands of Corfu and Xanthe are under English domination. The inhabitants are chiefly schismatic Greeks. A large number are, however, Roman Catholics. The Roman Catholics are allowed one church in each island, provided they worship within doors, have no schools, establish no seminaries. If a Catholic procession were to pass through the streets the partakers of it would be imprisoned. If a Catholic priest or layman should make a convert of a Greek schismatic, both he and his convert are either banished from the island or perpetually imprisoned. No Catholics can have a seat in the National Assembly, or hold any office of trust.

These laws exist in islands where English influence prevails, without opposition. We have heard Greek Catholics of Xanthe and Corfu sigh for the liberty of public worship; we have seen native missionaries, educated in Rome tremble, as they embarked for their native land, at the prospect of the insults and injuries, they knew

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awaited them under English domination at home. Yet there was no escaping them. The laws against Catholics were enforced by English soldiery; and a resistance to them would be an act of rebellion against her Majesty, Queen Victoria. Why do not our sympathizers turn their attention to these flagrant violations of Protestant principles, on the part of England? Is it religious liberty that they love, or do they hate Catholicity?

We see that a Methodist paper tells its intelligent readers that the *Pope* has caught the Maidai, that the *Pope* has been appealed to for their release, and has refused; from which it would appear that the Duke of Tuscany and the States of the Church are one and the same place.

The same paper avers that *it* is going to have Congress force the Pope to let a Methodist missionary stay at Rome. Why not petition the Queen of England for permission to let one live at Corfu.

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Editorial, *The Catholic Telegraph and Advocate*, May 28, 1853 (2)

### "The Sect which is Everywhere Spoken Against."

The writings from which we derive our knowledge of early Church history, show to us that the Christians were "everywhere spoken against." Jews and Pagans of every kind and sect "spoke against them" most vehemently. The like happens now with the Catholic Church. She is everywhere calumniated. In Protestant countries, there is a regular system of abuse kept up by those whose "craft is in danger." In Catholic countries, she is "spoken against" by those who, by demoralizing the people, would overturn the altar in order to upset the throne--by those politicians who have sold their souls to the state, whether king or people. In China, she is spoken against by those who, under the pretext of preventing "foreign influence," cause native Chinese to be bastinadoed, thrown into filthy dungeons, and beheaded. All over the world, the Catholic Church is "spoken against."

Some, seeing this, have, too hastily and without qualifications, set reviling down, as a mark of the true church. Not every body that is "spoken against," is a pure body.--the Mormons are nearly everywhere spoken against,--they are not, therefore, the true church. Most villains are everywhere "spoken against," but are not, thence, good persons.

The blessing of Christ is promised to those against whom "all manner of cheating is spoken, *falsely*." This is the great characteristic of the bad things that are charged against the Catholic Church. *They are all false*. Take one after another of the charges which fill the mind of our American people with hatred of the Church, and there is not one whose falsity cannot be demonstrated by even Protestant testimony. Many Protestants, as they grow older and better informed, discover this--and in these the

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power of prejudice and of early impressions--is illustrated in that they must be disabused, one by one, of all their false notions, and do not, on finding that one is false, immediately conclude the falsity of the others. Such Protestants, moreover, experience at the hands of their brethren, the force of prejudices from which they have escaped. If one of them, out of a generous regard for truth, pretends to deny any calumny against the Church, to denounce any vile blackguard who calls himself a street *preacher*, he is set down as a Catholic, in disguise; and his statements are hooted at as false. Yet, still the false charges are repeated and perpetuated. And it makes one's heart bleed to see poor simple country-people misled by false information, holding as incontestable truths the most foolish and atrocious opinions of the Holy Catholic Church,--to see those men who are the absolute *slaves* of ignorance and error, denouncing Catholics as bondsmen of their priests,--to see them led by the nose to contribute their money to procure "Bibles for Roman Catholics," and to pay colporteurs to visit Catholic families and "soup" them into Protestantism. Simple people! when will you learn that you yourselves are led by your wire pullers, and that you are led in the way of evil by those you have ignorantly followed?

Yet, ought not this fact to startle earnest and thinking Protestants? Ought they not to suspect some deep malice at the bottom of their system when they see that the whole ground-work of their opposition to the Church is but a tissue of misrepresentations and false assumptions?

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Editorial, *The Catholic Telegraph and Advocate*, March 26, 1859

### **The Eye of the Stranger in Babylon.**

One day last week both the *Daily Cincinnati Gazette* and *Commercial* contained an account of some meeting of his friends held to welcome *Bishop McIlvaine* home from a trip to Europe. On that occasion the Rt. Rev. gentleman, thanking God for his recovered health, abused the Catholic Church with his old-time virulence, in order probably to convince the audience that he was himself again. He did not discuss principles, nor enter into particulars, but told his confiding audience that he had seen enough to convince him that Rome was unchanged, that she only awaited the opportunity "to take off the velvet glove from the iron hand of persecution," &c., &c.

Catholics sometimes wonder why Episcopalians, who profess to believe in many of the positive doctrines of Christianity, who have bishops and nominal church authority, who have traditions of the past, and as black a record of persecution as any sect among whom religion has been made a cry of politicians, and a pretext for gratifying human passion, should be so bitter and unrelenting in their hatred of the Church of Christ. The reason is to be found in the peculiar position they attempt to

maintain between Calvinism and the Church. On the one hand their doctrines,--logical sequences of the principle of justification by faith alone,--are thoroughly Calvinistic even to the rejection of the Sacraments; and on the other, the pretensions of their preachers to church authority are more than papal. On the one hand they would have the church to be nothing but an aggregate of believers; on the other, they would give its parsons a control over the thoughts of men, which no general council ever dreamed of claiming. The writer of this article remembers well when this same "Bishop" McIlvaine set one of his preachers and his respectable congregation in an uproar, because a communion table of marble was brought into a church; when a most excellent gentleman was ousted from a position under Episcopal control, on which the support of his family depended, because (as was alleged at the time in print) that gentleman held some anti-Calvinistic views concerning apostolical succession; when the *N. Y. Churchman*, the organ of a faction of Episcopalians called *High Church*, could be read by those subject to his authority only by stealth. In a word, Torquemada, himself, as painted by Protestants, never assumed a more comprehensible and inexorable censorship than this Rev. gentleman who comes back from Rome to talk about the "iron hand of persecution."

Now these pretensions of the Episcopalian preachers, together with certain trifles of gowns, surplices, organs, and a prescribed ceremonial, which is a sort of "dry mass" done into English, shock Protestant prejudice, and create the suspicion of latent popery; and to allay this suspicion, the parsons are forced to be exceedingly clamorous against the Church. This is the reason why Dr. McIlvaine employed his energies in search of "some of the dark features of Romanism" while he was in the eternal city.

The first thing which shocked him was that there were only three places for Protestant worship in a city where there are absolutely no native Protestants. He does not claim that there is not room enough in the meeting houses for all Protestants who desired to go to "service," but we suppose he thinks that the Pope ought to have invited "the stranger" to preach in St. Peter's; that he showed "the iron hand of persecution" in neglecting to do so.

The second "dark feature of Romanism," which was visible to "the eye of THE STRANGER," was "the great levity of some forty or fifty ecclesiastical in full robes, and engaged in an ecclesiastical function." We have seen the beneficiaries of St. Peter's in vespers (which, sung in figured music, sometimes last from three o'clock till seven), occasionally offer one another a pinch of snuff, and sometimes smile at a false note of a singer; but when we reflected that the Blessed Sacrament was not on the altar of the chapel, and that each canon had probably said Vespers and Complin and Mains and Lauds for the next day, and made a half-a-dozen meditations while he had been sitting there, and that moreover they were all vivacious Italians, never taught to "behave before folks," we pardoned the momentary distraction.

The Rt. Rev. Dr. McIlvaine seems to think the scandal aggravated, by the fact that the canons "knew the EYE OF THE STRANGER to be upon them." The Bishop holds too high a position in society to allow this piece of egotism to be lashed with the merciless ridicule it deserves; we leave it for his friends to blush at.

Could not a Christian man, of rank and influence, find something better to do in the city of Cincinnati, in putting a stop to the murders, divorces, arsons, and other crimes whose records blacken the columns of our daily papers, than in fanning the embers of religious bigotry and stirring up the minds of the ignorant against the religious body whose labors and influence are felt most extensively amongst the poor?

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Editorial, *The Catholic Columbian*, April 10, 1875 (6)

#### [A False Argument]

One of the most cunning anti-Catholic modes of arguing against the Church is a certain begging of the question, by which they succeed in entrapping us into defending it, where it is not really assailed.

They build their reasoning up after this fashion: There are persons, most learned, liberty-loving, philosophical, intelligent and progressive, who oppose the Catholic Church. On the other hand, the Catholics are uncultivated Germans and Irish, who do not repudiate association of feeling and interest with beer-drinking and whisky-guzzling crowds that have no right to claim any religion. This starts us on a career of argument and assertion wide of the question. We prove that good Catholics are not unenlightened, that they are the majority of the men of letters, the men of probity, the men of arts. We prove also that the Catholic Religion forbids gluttony, both of eating and drinking; and we are paid for our pains by finding our proofs disregarded, our instances pronounced exceptional, and the whole anti-Catholic argument renewed as if it had not been answered.

We cannot afford to place the argument on this false ground. Life is too short to be passed in idle controversies about who of our acquaintances does wrong and who does right. Priests do wrong and preachers do wrong. Catholic laymen give scandal and Protestant lay people give scandal. What then? The Catholic Church represents Jesus Christ, in whose name alone is salvation. The question is not who else is sincere and faithful, but are we sincere and faithful.

Does the Catholic Church speak the message of God to men, or is it spoken by the private interpretation every man puts on the Bible? Can you be saved by putting on a bold face and criticizing where you have no knowledge, forming opinions without examination?

Are you prepared to be judged, because you are so ready to judge others? Are

you sure your sins are forgiven you, because others commit sins?

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Editorial, *The Catholic Columbian*, June 5, 1875 (3)

### "Specimen Charities"

Under this caption the *Catholic World* for June has a leading article, in which is set forth the working of the so-called "Public Charities" of the county, as exemplified by facts and statistics from the authenticated reports of a few New York institutions of that class. These serve admirably well for "specimen charities," and as such only show in a bolder light the immense imposition practiced upon the public by these humbugs who, under the cloak of charity, seek to satisfy their own selfish propensities, or, through the assistance of the state, make such institutions proselytizing establishments.

The *World* takes up the fiftieth Annual Report of the Society for the Reformation of Juvenile Delinquents, and from the statements and figures therein contained shows that it required \$140 for each child during the past year, whereas the manner of living of the children under the Society's care would not require near so large an amount. During the past year this Society spent one-third of its total expenses in salaries, that is it required one-third of \$140 to be paid employees on account of each child. It seems that this public charity has for its principal object the providing of comfortable salaries for its officers and other employees.

Another of these specimen institutions of "Charity" is the Children's Aid Society which also derives great assistance from the State's moneys, and which spent over one-half of its total expenses in salaries!

As it received a per caput amount from the city to go towards paying teachers, we find that the number on the rolls have always been the guide in the employing of teachers instead of the number in actual attendance which would be on an average about one-third less.

Besides the swindling so alarmingly carried on in these public institutions, and all under the mantle of charity, we find them exerting every influence over the minds and hearts of the Catholic children entrusted to them, and these form a large part of the inmates of such institutions since their parents are generally immigrants too indigent to provide for them. One instance will suffice. At the beginning of the war, two Catholic children, a girl and boy, whose mother being dead, were left by their father, who entered the army, in the hands of the Children's Aid Society, to be placed in "good homes." The boy was sent out to Iowa, and the girl was retained in New York, but both were placed with Protestant families.

At the close of the war the father applied for his children, where he had left them, but could gain no tidings of them, until the St. Vincent de Paul Society assisted

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him. When he found them, they were thorough Protestants with a most deadly hatred of the Catholic religion. The following letters passed in reference to the case:

'AMERICAN FEMALE GUARDIAN Society,  
'19 E. 29th Street, and  
'HOME FOR THE FRIENDLESS,  
'30 E. 30th Street, N.Y.  
'May 14th, 1874.

Mr. Wilson:

Dear Sir--Very unexpectedly to us, a few days since the father of Edward Nugent came to the Home, to inquire about his children, we had not seen him for six years, and as he had not even written during that time, is lame, having been injured in the feet during the war, he is not able to take care of his children, yet still claims he has a right to know where they are, though *we* do not feel after all these years he has any claim at all, but we learned something of importance yesterday, which explains why he wants to know the children's whereabouts, it seems he is a Catholic, and has been to the priests with his story about us whom they call heretics, and the priests have influenced him to demand the children, so we felt it our duty to let you know how the matter stands, for they are very persistent, and may send some one in that part of the country to ask the neighbours around there, if such a boy is in that neighbourhood, and if they can get him, no other way they will steal him, so as you have become attached to the child, and would desire to save his soul from the power of the destroyer of souls, we would say to you it would be better for you to send the boy away for a year from you, that you could say truthfully you do not know where he is; *when fourteen* he can choose his own guardian, then if he chooses you, no power can take him from you. Had he been fully committed to us they would have no right to interfere, but as he was not, they will do all in their power to get him from you, we would feel very sorry to have them find him, as we dread Catholic influence more than the bite of the rattle-snake, for that only destroys the body while the other destroys the immortal souls, too precious to be lost; if you have become attached to that dear boy, save him from the power of the fell destroyer, and the conscious approving smile of your Heavenly Father will be your reward. I cannot say what course they will pursue, but if you wish the child, you must be very guarded how you act, and must not confide in anyone, not even your own brother what your plans are, act cautiously, but decidedly. Please write immediately on receipt of this, and let us know what your course will be, as we feel the deepest interest in the matter.

Yours truly,

[Signed]

MRS. C. SPAULTING  
For "Home Mangers."

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Please send M. Wilson's first name.

[Verbatim copy, even to italics and punctuation.]

'LETTER NO. II.  
CHILDREN'S AID SOCIETY,  
'No. 19 East Fourth St.,  
'NEW YORK, May 19th, 1874.

[Writing to Mr. Williams, who had charge of the boy Edward Nugent, in relation to the father of the boy.]

"He has recently called at the Home for the Friendless for information in relation to Eddie and has interested the Society of St. Vincent de Paul to hunt up and return Eddie. They have began to look into the matter and I presume that you will hear from them one of these days. We wrote to you some time ago that you had better have Eddie bound to you by the authorities and hope that you did so. I feel that Eddie has a good home and do not care to have him disturbed. It would be cruel to him and wrong by you and so I trust you will do what you can to prevent it. Please let me hear from him and you."

Yours truly,

(Signed) J. MACY, Asst. Sec'y.

Here is a specimen institution of charity under the protection of a state, and still the inmates are not granted the liberty of conscience. The little ones must conform to the rules of the concern and become Protestants. When, however, the Catholics claim an equal right to instruct their own in their religion in such institutions, the cry of "Papal supremacy" and "Romish intolerance" is heard on all sides.

Look at institutions conducted by Catholics and note the contrast. Most of their revenues are derived from private donations and the "salary item" is unknown in many of them, and when it does appear, does not exceed one-tenth of the income. Will all those who cry out so loudly against Catholic supremacy please remember the fact that all the greatest charitable institutions of the world in the strictest sense, are conducted by religious orders of the Catholic Church, without any assistance from the state. Here in Columbus, we see the good Sisters of St. Francis Hospital receiving the sick, the maimed, and the dying, and nursing them without regard to creed or nationality, and still not one cent. comes from public moneys. Their labors are ignored by the world but they work for the world to come.

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Editorial, *The Catholic Columbian*, June 26, 1875 (5)

### **The Inconsistencies of Anti-Catholic Hate**

Love is blind, they say; though it need not be, for our true Love, who is crucified, needs to be seen to be loved. He needs to be seen with the eye of Faith, exulting like a giant, running his race, from the bosom of His Father to the womb of Mary; from Bethlehem to Calvary; from Calvary to Mount Olivet; from Mount Olivet to heaven; and each day from His throne on high to the altar at every Mass, in His unwavering search after our souls; and He must be loved when seen. Hatred of Him is blind, whether in His person or in His Church. It comes from Satan and strikes at Him in every conceivable way. The Church is too austere and too lax, too arrogant and too indulgent, too unchangeable and too easily changed, too much the foe and too much the friend of liberty; forgives sins too easily, and imposes on it too heavy penalties; takes away individuality from her members and at the same time makes them arrogant. "We have piped and you have not danced; we have mourned and you have not wept."

A minister, once well known in this city, was wavering about abandoning his pulpit and becoming a Catholic. "Do not do it," said his Episcopalian friends, "you will have to separate from your wife by the cruel laws of the Church of Rome, which insists that priests cannot marry." He made his choice and became a convert, and then those same friends went to his wife and tried to persuade her to leave him!

One of the famous Oxford converts used to object, in the days of his ignorance and prejudice, that the Church of Rome must be the work of Satan, because her system is logically unassailable. And a poor frenzied fanatic, writing in one of our daily papers, not long since, says, "Popery is all a lie."

Candid Protestants ought to be struck by this fact. A hatred that seeks such contradictory pretexts on which to justify itself must have an evil origin, and that which excites [it] cannot be evil.

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Editorial, *The Catholic Columbian*, Oct. 2, 1875 (3)

### **Faith and Bigotry**

Bigotry is a hateful name in the English-speaking world. An Englishman or an American would as lief be called a Chinaman as a bigot. The devil, who is as cunning as an executive committee in a political campaign, has contrived to fasten the name of bigot on every man who believes there is anything in his religion higher than the struggles of parties, or that his soul is better than his body. One may in this country be as bigoted as he pleases *against bigotry*. He may shut off all rights, and even a candid

hearing, from those who believe in the next world. In New Jersey the Protestants have departed from the traditions of American liberty and voted to tax churches, in order to spite the Catholics. Here in Ohio the whole Republican press and oratory have been employed to lie about us, as a punishment for our "bigotry." Persons once truthful have become untruthful--men once generous and courteous have become harsh and rude; men willing to reason have refused to listen to reason, because of a blind prejudice against the Catholic Church and those who would die rather than be false to it.

True faith never made a man a bigot. To believe that salvation can be attained only in the Savior's way never made any desire to do violence to unbelievers. Ambition and evil passions make men oppress other men, in the name of religion. There have been Hayeses and Egglestons and Tafts when Catholicity was popular. Henry, King of England, when he caused St. Thomas of Canterbury to be murdered, Frederick of Germany, when he made war on Innocent III., Henry of Germany, when he persecuted Gregory VII., were fair specimens of politicians teaching the clergy a lesson of true Christianity.

As long as religion is either popular or unpopular, the demagogues will make a trade of it. But who ever has faith will avoid evil-speaking and calumny.

**c. General**  
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Editorial, *The Catholic Telegraph and Advocate*, November 30, 1861

**The Fanaticism of Irreligion.**

Fanaticism has been, for a long time, attributed exclusively to religious people. English literature almost universally represents the believer in any positive religion as a blind, gloomy fanatic. All the shocking things that, during the long centuries in which everybody good and bad was a Catholic, were perpetrated at the instigation of pride, ambition, envy, avarice, have been so long laid at the door of religion, that people have become accustomed to look upon adherence to positive belief as synonymous with fanaticism. Yet, no religious fanaticism ever equalled the fanaticism of irreligion. No bigotry has ever been so bitter as the bigotry of unbelief. No prejudice is so unconquerable as the prejudice *against prejudice*.

Probably the most extravagant religionists that ever lived were the New England Puritans. Yet they never came near the extremity of folly reached by the French Infidels of 1794.

They made many absurd, tyrannical, cruel laws; but they never apotheosid passion, and revelled in carnage as did the apostles of atheism in the French Revolution.

And in our own times there is no fanaticism so intense, so unreasoning, and so sanguinary as that of European infidels. Their hatred of religion is so absorbing that it

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devours within them love of kindred, natural affection, respect for justice, reverence for law, shame and remorse for crime. We have seen a triumphant procession in honor of a cold-blooded murder, and the glare of torches falling on a dagger borne aloft, red with gore. We have seen inoffensive men and women insulted, pelted, imprisoned, murdered, simply because they were dedicated to God.

There is no violence equal to that of men who believe they must take all their vengeance, and reap all their enjoyments in this life. The desires, the hates, the aspirations that are all narrowed down to the limits of time become unutterably, maddeningly intense. No fanaticism is equal to the fanaticism of Irreligion.

**419.**

Editorial, *The Catholic Columbian*, Aug. 21, 1875 (5)

### **Expulsion of Jesuits from Costa Rica.**

#### **The Powers of Free Masonry.**

The following from a letter written in July by an American residing at Costa Rica very aptly illustrates the extreme antagonism of the Jesuits and their extremely intolerant spirit towards the Free Masons. It also shows what influence the Jesuits exert upon the government, and how powerful they are in resisting it:

"A number of Jesuits entered the Republic of Costa Rica from Guatemala, whence they had been expelled. When they arrived within ten miles of the Capital they were ordered to stop. Congress met the same day, and two thousand Masons went in a body to Congress Hall and petitioned for the Jesuits' removal as mischievous members of society. The President, who is a Mason, and several members prominent in debate and influence, made able speeches on the subject, overruling those who favored charitable protection for the Jesuits. The Congress finally voted them fifteen hundred dollars for their immediate wants and ordered them to leave the country."

This is the course that Free Masonry--another phase of infidelity--is assuming throughout Central America. The Jesuits are most certainly the enemies of secret societies, and the government being administered by secret societies will of course help them to suppress their enemies. It is simply a conflict between Catholicity and infidelity.

**420.**

Editorial, *The Catholic Columbian*, April 24, 1875 (1)

### **[One-Sided Story]**

And this time we have it telegraphed from the Navy Department at Washington: the identical old story about the riot at Acapulco, and the fight in which a party calling

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themselves Protestants were savagely treated. We gave the story when it first came across the Rocky Mountains, and brought testimony to show that the bad feeling was not created by religious difference, but by the persistent and foul slanders published against a worthy priest by this Diaz, who deceived the Rev. Mr. Hutchinson by writing to him that a congregation of Protestants were awaiting his ministrations at Acapulco; that Diaz had defied the rioters and gone armed into the widow's house, expecting what followed; that the armed rioters, on their way to the meeting-house, met Protestants and bid them "Good evening" pleasantly --showing their exasperation to be solely against Diaz and his fifteen or twenty stevedores and bummers. Of course we condemn and reprobate the violence used; but we condemn, also, the persistent effort which is made to attribute it to religion.

How the same story could come three times is plain enough. First it came by common rumor through the newspapers, and it was then that Mr. Huarte's statement was published in the California selections of the *Columbian*.

Next the New York *Herald* and the officers of the United States Government heard it and gave it as Diaz told it.

Lastly, a ship of war is sent by the Navy Department to Acapulco, and the commandant hears the same tale and sends it afresh to Washington--adding only two points, namely: that the priest is suspected of complicity in it, and that the people of the place are so inflamed against Diaz and his associates as to make it impossible for the government to secure them in remaining there.

The commandant and the Navy Department must know very well that the offense which could so exasperate the whole community against those mis-called Protestants was not their Protestantism, for Protestants live in Acapulco who have never been molested, and may do so anywhere in Mexico. Therefore, it seems more than mere neglect of facts that the government should be repeatedly thrusting before the public this one-sided and unjust account of a fight which Catholics and Protestants alike abhor.

**421.**

Editorial, *The Catholic Columbian*, May 8, 1875 (1)

### **[Mistaken Knowledge of Catholic Doctrine]**

People capable of being dispassionate ought to take notice that in controversies between Catholics and non-Catholics the invariable course is for the non-Catholic to be all the time fighting doctrines which the Catholic disclaims. The writer of this was once engaged in preparations for landing from a sailing vessel, in Marseilles, France, where an American missionary, who had boarded the vessel to invite the captain and crew to hear him preach that Sunday morning, remarked as an extinguisher on the Catholic

Church, "No Church can be right that denies the Bible to the people."

"But," said the writer, holding up a Bible he was just placing in his trunk, "the Church does not forbid the reading of the Bible to the people. I am a layman, and there is my Bible."

With unshaken effrontery, the missionary looked upon the youth, who had just caught him in a lie, and answered, "You are violating the laws of your Church, young man, in carrying that Bible around, and you know you are!"

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Editorial, *The Catholic Columbian*, June 5, 1875 (2)

### [Dishonest and Ignorant Statements]

A lively writer under the fictitious name of Manton Moreland has been saying some good things in the *Journal* during the past few days. Some one pretending to be a Methodist replies to him. We quote a passage or two of the reply to show the profound dishonesty and ignorance of the anti-Catholic spirit:

"As unfortunate in comparing Methodism with Catholicism as Catholicism has been unwise in boldly entering the arena of American politics," etc.

The ignorance of this is in assuming that Catholics have entered into the arena of American politics as meddlers. Catholics have had part in American politics since the settlement of Maryland, and the acquisition of Louisiana; Catholics were the first on this continent to proclaim the principle that civil government had better let religion alone.

The dishonesty of it is in taking for granted that the doctrines of Catholicity are proclaimed or hidden according to the craft of those who govern the Church. If to set forth the doctrines of Jesus Christ were a matter of policy and "wisdom," then that doctrine is simply human, and he who conceals or utters it according to his judgment had better preach *himself*, openly, and say nothing about the Cross at all. Again:

"Hear what the Bishop of St. Louis says: 'She endures it (Protestantism) when and where she must, but she hates it, and directs all her energies to effect its destruction. If the Catholics ever gain, which they surely will, an immense numerical majority, religious freedom in this country is at an end.'"

Now some Methodist may chance to light upon this number of the *Columbian* and be surprised to know--

1st. There is no Bishop of St. Louis.

2nd. That the Archbishop of St. Louis never said anything of the kind.

3d. That the words in quotation marks above were never said by anybody in the sense quoted.

4th. That Linten, an excellent convert, whose words were distorted into something like the above, in the Know-Nothing times, was speaking not of legislation

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and physical force, but of moral suasion, and his words mean simply that when the majority of the people become Catholics they will no longer be Protestants.

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Editorial, *The Catholic Columbian*, June 26, 1875 (4)

#### WHY?

Again, we may be allowed to repeat the question, why is it that the Catholic religion can be assailed only by misrepresentation? Why is it that in every discussion between a Catholic and non-Catholic this one result is always reached: the non-Catholic says, "This is Catholic faith," and the Catholic says, "This is *not* Catholic faith"? Our doctrines are not kept secret. Ten cents will buy a little catechism which contains all a Catholic must believe and all he must practice. Richards\* keeps them on High street. Why must people be referred back to the *Shepherd of the Valley*, the "Bishop" of St. Louis, "Bronson," or any other distant witness? Why must the gentlemanly editor of the *State Journal* try to prove that we believe what we do not believe, and teach what we do not teach, by reference to a law suit in Boston?

Dare they discuss what we *do* believe?

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\* *James Richards, books & stationery, 23 N. High St.*

### 424.

Editorial, *The Catholic Columbian*, November 11, 1876 (2)

#### [Americans' Ignorance of the Church]

Beyond doubt the American people are the most enlightened and that makes their ignorance all the more wonderful. How people so well up in commerce, inventions, sciences, and art can be duped so easily by the most improbable misrepresentations of what their Catholic neighbors believe is really marvelous. But there is the fact. The Catholic Church is plainly before the people of this country, and has been for the whole of its existence, and yet her doctrines are not known. Any preacher or sectarian newspaper can repeat old calumnies, and invent new lies about her without fear of detection. Catholic books are plenty. Catholic periodicals and Catholic clergymen are easily accessible; but for all that the ignorance remains as dense and impenetrable now as in the time when the Jews crucified their King, and the Roman tyrants slew those who formed the only barrier between their empire and ruin.

425.

Editorial, *The Catholic Columbian*, June 27, 1878 (2)

**[Freedom for the Truth]**

We must have faith in the stability of free government, or freedom is gone already. The moment you try to guard freedom with penal laws aimed at any class, that moment you deny the possibility of freedom. Much used to be said, in former times, about the insolent claim of the slave holder to the right of 'walloping his own n----r.' But that claim did not differ in principle from the Puritan claim to the right to use the resources of government to stamp out the press, education, and even all Catholic faith and piety from the country. More than once have parties arisen among the descendants of the Puritans on the avowed platform of legislation against Catholics. For us Catholics, let us believe that our old fashioned American liberty will not perish as long, at least, as our time lasts. We have no fear for the future of the Church as long as she has freedom. Let us have the liberty that is left us to make known the true faith, to contradict slander and refute calumny; the Church will go on spreading and prospering. Let us pray, then, for a continuance of our institutions *as they are*, to the confusion of the knaves and dupes who make up the United American Order.

426.

Editorial, *The Catholic Telegraph and Advocate*, March 17, 1860

**The Sardinian Influence in Rome.**

P. Bresciani in his *Jew of Verona*, and some of his other writings takes the ground that the secret clubs of Central Italy are the lineal descendants in organization and object, of the Cainites of ancient times, the Manichaeans of Egypt, Asia, and Greece, the Albigenses of Southern France, the *Illuminati* of Germany. The existence of a sect of demon-worshippers from ancient times, is indisputable. The enmity against God, as such expressed by Shelley in *Queen Mab*, and by Byron, in *Cain* [is] the poetry of this sect. To what extent they are powerful in Italy, in France, England, Germany, and in our own country, we do not pretend to know. Their principles as formulized by Weishaupt, a Prussian in the last century are deduced from the radical assumption that the present order of things, institutions, beliefs, customs are all wrong; that God by whom this order is upheld is to be opposed as, (to use Shelley's words), an "Omnipotent Tyrant." Hence the existing ideas of right and wrong, of justice and injustice are to be eradicated from public belief: existing governments are to be overthrown--laws to be abolished--and a new religion of opposition to God to be introduced.

That there are now of the initiated of this sect, who have seen the last mysteries, whereon God is abjured and fealty sworn to His archenemy we can hardly doubt--and

that these, the sages of the sect, the high priests of the rites hold sway over the clubs when mischief is afoot we are firmly persuaded.

We have been witnesses of impieties so coolly calculated, so wantonly committed, at times, and in circumstances when passions merely human would have slumbered, as to force the conviction that men can reach a state even in this life in which evil delights them; of course we do not believe that all the turbulent and discontented citizens of Italy are of this class. There are those who think *change*, means, in the price of bread and wine--or in anything their passions covet. There are debtors who mean to pay by revolution--educated young men who want more dignified employment--and a riff-raff of loafers who would shout on either, or both sides for twenty cents a day. But those who control the elements of discontent--are the enemies not of Catholicity merely, but of religion--who would strangle a parson as gladly as they would a priest--if they thought he believed--the high priests of the clubs, who have mysteries never veiled to the men that use the *stiletto*. And these men hate God--as bitterly as they hate the Church.

Theirs is the Sardinian influence, now at work in Rome under the patronage of the Emperor Napoleon. Is it a wonder then that blasphemies can be heard in the streets of the Eternal City?

427.

Editorial, *The Catholic Telegraph and Advocate*, August 18, 1860

#### [Calumny against Syrian Christians.]

The letter from Beirout to the London *Times* to which many of our cotemporaries give circulation and apparent credence, seems to us not the least atrocious part of the persecution of the Christians in Syria. In it, the Christians are accused of having first conspired to exterminate the Druses, who accordingly, in burning nunneries, monasteries, and private houses, and in sending a hundred thousand men, women and children wandering in caves and deserts, or begging through strange cities, are represented as acting in self-defense.

To the writer of this article, whose impressions of Syrian society have been gathered from five years' daily intercourse with Syrian Christians of Mossul, Beirout, Mount Libanus, &c., the audacity of this statement appears stupendous; but to any one, its utter want of foundation in truth ought to be evident from the following considerations:

1st. The Syrian Christians are very much inferior in numbers to the infidels, and *they know it*.

2nd. All the wealth and commerce of the country are possessed by anti-Christians.

3d. All the government officers, army, and police are anti-Christian.

4th. No Christian in any city has the right to possess arms, which all people of rank carry.

5th. The Christians have no means of union, are, in a worldly sense, a poor, broken-spirited race, glad enough to be let alone, and continually appealing to French consuls for protection.

6th. The persons chiefly attacked were monks and nuns; and whole villages are represented as surrendering on the faith of their assailants, that no harm should be done them.

It is true the Christians of Mount Lebanon are strong, and probably have protected themselves--but in the cities they are utterly powerless.

This letter to the *Times* painfully reminds one of the old convent-burning times, when in Boston and Cincinnati, churches were said to have cannon and muskets in their vaults, and when a committee looked for blunderbusses in the organ of the old Trinity Church on Fifth st. Doubtless Moslem fanaticism will seek some excuse for its outrages; but we do hope that western ignorance is not so utter as to credit calumny so absurd.

428.

Editorials, *The Catholic Columbian*, July 3, 1875 (4)

#### [Anti-Catholicism Revived]

They discussed the influence of "Romanism" on civil governments in the University of Athens, Ohio, the other day, as a part of the Commencement exercises. Both champions were Protestants, and the champion of the Church was pronounced defeated by somebody who telegraphed the result to the only morning daily of Columbus. St. Paul had a discussion of the same kind in the old Athens and was voted a bore by the greater part of the audience.

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Some alarming statistics about the "Growth of Romanism in America" are beginning to be circulated in the anti-Catholic papers once more. Well, is not this the freest, most enlightened and best governed country on earth? Is it not a wonder that the tribe of Jacques does not reflect on this singular coincidence of liberty, enlightenment and growth of Romanism?

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We would like to know from the *Sunday News*, who are the "Fathers of our Republic" who thought over the dangers likely to be experienced from "Roman Catholicism." Charles Carroll, of Carrollton, was not one. Bishop Carroll, of Baltimore, employed by the Republic on a mission to Canada, was not one. Jefferson was not. Even Adams had more dread of citizen Genet than he had of the Pope.

429.

Editorials, *The Catholic Columbian*, July 17, 1875

### **The Gathering of the Princes against the Lord**

Without seeming to be conscious of dishonesty, the partisan newspapers speak of the Catholic Church as if it were a Protestant sect on a par with Methodism, Presbyterianism, etc. If they were candid, they would consider her a denomination of Christians "over against" all the sects put together. For that is what she is. Cats and dogs among themselves, these sects are hungry wolves, running in packs where there is a hunt for Catholic prey. Bismarck, the impersonator of irresponsible tyranny, is their idol. Garibaldi, the avowed enemy of Jesus Christ and all His teachings, is a hero to them. Victor Emanuel, who pretends to be a Catholic; and the scum of Italian cities, called a parliament, who occupy themselves with robbing from God and the poor what they, after confiscation, steal for themselves, are their allies. All the world over, where there is an immoral priest like Loyson, an apostate religious like that drunken New Jersey woman, whoever denies one of the twelve articles of the Apostles' Creed, or tramples on one of the Ten Commandments, whoever breaks an image, or in mockery wears his hat in the Church, is associated with the Protestant Reformation, and the advanced thinkers' progress.

Through hatred of Catholicity, they love equally Castellar's lying republic [Spain], or Alphonso's childish monarchy in Spain. They clap their hands over the imprisonment of a Catholic archbishop in Granada, and rejoice when a Sister of Charity is insulted, or a pyx is stolen in Mexico. When three hundred priests and one hundred and eighty editors are either imprisoned or fined, in Germany, they shout, "Hurrah for liberty!" Any blow from any quarter aimed at the faith, the morality, the ecclesiastics of the Catholic Church, is a blow for "freedom." The man who stole the poor box from the Cathedral last week weakened the cause of Popery, and is on the anti-Catholic platform. They are not all thieves, drunkards, atheists, Communists, but their hatred against the Church of Christ associates these anti-Catholics in their cause with whatever is reprobate from the beginning. This is not abusive language--it is simple, plain fact. Everything anti-Catholic in legislation, in history, in literature, is a concession to them. Everything admitting that Catholics have rights in a country [that] they discovered is an attack on them. The Geghan bill, permitting Catholic prisoners, as well as others, the consolation of their religion, was an "attack" of the Catholic Church "on our free institutions." Sixty-seven dollars' worth of Catholic Bibles and prayer books against thousands of dollars of anti-Catholic publications, in the shape of mutilated copies of the Bible, hymn books, *Pilgrim's Progress*, copies of the *Ohio State Journal*, and Protestant preaching, in the Penitentiary, is an "entering wedge" to the control of the State of Ohio by the Catholic Church. All schools, all reading, all influences not Catholic, are anti-

Catholic. "He that gathereth not, scattereth." Therefore when we ask for Catholics the freedom in religious matters, we ask no special privilege. We may ask of public opinion and law to curb the tyrannical disposition of those who would deny a priest to a dying Catholic servant, or would saddle upon us, at our own expense, a system of teaching which our conscience rejects. But we shall never ask it as the thralls of any political faction, or the partners of any office-seeking intrigue.

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Several papers are still understating the amount expended "for books for the Catholic Church" by the State Prison authorities. The correct amount is sixty-seven dollars and eighty-five cents, not a very large amount, to be sure, but sufficient to buy a good many books, and more than sufficient as an evil precedent. -- *Ohio State Journal, July 12th.*

The amount printed in the *Journal's* original attack was seven dollars and eighty-five cents, the sixty being omitted by the printers.

There are more than one hundred Catholic convicts in the Penitentiary. These, like the rest, are obliged to remain in their cells all day Sunday, with nothing to break the monotony of their solitude but a Protestant Bible, hymn book, or a copy of the *Ohio State Journal*. At eleven a.m. they are marshaled into the chapel to hear a salaried prayer and an official sermon. At four p.m. they are permitted to go again to the chapel to see what the Young Men's Christian Association have got ready for them. All the rest of the day they are alone. Now of course Catholic prisoners have committed crimes; but not being hardened to every crime, they do not relish reading in which their faith is maligned. For this reason the warden thought he was doing right in furnishing those convicts with a prayer book apiece, as all the Protestant prisoners had a Protestant Bible and hymn book. Whose bull is gored?

*The following apparently was written to parody the Ohio State Journal's rants against the State officials.*

### **The Entering Wedge.**

On the books of the Ohio Penitentiary stands the item:

Daily Ohio State Journal.....\$10.80

This amount is not great, to be sure, but is a beginning of a vast scheme of newspaper publishers to live on the taxes of the people of Ohio. We do not discuss the motives of Comly & Francisco in thus putting their hands into the treasury of this state. It may be that they would be pleased to see our noble commonwealth stripped of means and credit. Whatever their motives are, there is the fact! Ten dollars and eighty cents gone for Beecher-Tiltonism, second-hand jokes and anti-Catholic lies! Begin to wake up now, O independent voters, so as to be ready with your rebuke early in October!

430.

Editorial, *The Catholic Columbian*, February 7, 1878 (2)

**[Denying the Gift of God]**

Robert J. Ingersoll is now engaged in a lecturing crusade against the Christian religion. As reported, his lectures consist of sophisms, false assumptions, misstatements of history, and pitiful exhibitions of self-conceit, brilliantly and popularly dressed in eloquent English. He assumes that man is his own god, that improvement in mechanical contrivances is progress in the knowledge of religion, that the fanaticism of his Puritan ancestors is attributable to Christianity. He mistakes history when he says that Catholics have made it their duty to persecute others for their belief. He exhibits pitiful self-conceit, when after denouncing all the ages past and almost all cotemporaries, he sets himself up as the model man of brains, who has the only correct views on all subjects. He puts the old profligate maxim "let us eat, drink and be merry for tomorrow we die" into English, "I don't believe in drinking skim milk in this world in the hope of getting something better in the next," meaning of course, that the wise man lays hold of whatever promises him enjoyment without considering the outcome. That is, in the application of it, the man eats while he can relish food and drinks as long as he feels thirst; the sensualist gives free rein to his lust, until his carcass rots; the thief snatches his booty now; the murderer sheds the blood he longs to see spilled, without waiting on skim milk for something better. But this is no philosophy of brains, it is the philosophy of beasts, chiefly of the hog, and to this condition the brightest mind reduces itself, denying "the gift of God."

431.

Editorial, *The Catholic Columbian*, February 27, 1875 (1)

**[The Wolf Accusing the Sheep]**

It is a little trying on the patience of Catholics to be told that they are illiberal, and uncharitable, and persecuting, even now. The Pope is a prisoner, the Italian Infidels are stealing property, suppressing papers, imprisoning bishops; the Turks are trying to exterminate the Armenian Catholics; Bismarck holding his million bayonets at the throats of outraged Catholics. In France Catholics are barely allowed to speak, in Spain they are called rebels and threatened with the German Empire in addition to the forces of the revolutionists rallied around a boy made a puppet king; in South America bishops are imprisoned because they refuse to attend Freemason funerals; in Mexico priests and Sisters of Charity are exiled, and yet Catholics are persecutors! When the wolf has a right to accuse the sheep of persecuting will come the time for non-Catholics to accuse us of wishing to force others to be of our faith!

432.

Editorial, *The Catholic Columbian*, May 1, 1875 (1)

**[Prejudice against the Church]**

Prejudice is from "praejudicium" from "prae," "before," and "judicium" "a judgment," and means a judgment formed before seeing reasons for it, and usually adhered to against all reason.

No man has a right to rail against people who have prejudices, as if they were absurdly out of the common way, because no man can flatter himself that he is free from them in every respect. But to be governed by prejudice a whole lifetime is unworthy of any reasonable man, and especially to be ruled by religious prejudice is inexcusable. To take for granted without any authority that a certain faith is false and a certain other true, and to make all facts of history, deductions of science, observations of men and events agree with this assumed theory is unreasonable and absurd.

Yet almost all non-Catholics do it. They assume the Sacred Scripture to be the inspired word of God, without having in their theory of Christianity anything to prove it from.

They assume their individual right and ability to interpret the Scriptures and make therefrom their own doctrines, without authority or reason.

They assume that the Church of Christ became corrupted without reason, and that Luther, Calvin and Henry VIII. were needed where Christ had failed.

They rail at the Church for claiming infallibility, and claim infallibility for their railing.

They assume that the Catholic Church is a political institution, whose aim is to destroy souls and possess bodies.

They assume that the Catholic Church has been a great persecutor, to which the words used of imperial Rome by the Apostle are applicable, without reason.

And when they come to the interpretation of facts to suit their unreasonable assumptions, they are compelled to utter absurdities.

The plain fact is that the Catholic Church is almost everywhere suffering persecution.

In Italy, the Pope is a prisoner. People who want to live in monastic seclusion are thrust out of their own houses and forced to live as the government directs; property donated to the Church and Church charities is ruthlessly seized and made over to spoilers by unjust edicts.

In Germany, the bishops are fined and imprisoned because they will not betray Christ.

In Mexico and South America, the like injustice and violence is going on.

But these men, blinded by prejudice, have to believe that the party which is

### 433 - Eggleston's Type of Anti-Popery

meekly suffering injustice is insolent, arrogant, domineering. The governments that fine, imprison, rob and plunder are defending themselves against an arrogant priesthood!

**433.**

Editorial, *The Catholic Columbian*, Aug. 21, 1875 (1)

#### **[Eggleston's Type of Anti-Popery]**

The Hon. Ben. Eggleston has been preaching on the evils and dangers of Popery in Marietta. Hon. Ben. Eggleston is of Cincinnati. The last we saw of him he was toadying to the Roman Catholic General Rosecrans on the balcony of the Burnett House in that city. That General had just returned from Tennessee, removed from command by request of General Grant, and the people of Cincinnati gave him a public reception. He spoke to them assembled in thousands on Third street in front of the house, and, alluding to his own removal, said that in a time of national peril, like the present, it was not his business nor taste to question the orders of his superiors. Hon. Ben. Eggleston applauded that sentiment in a way to show how little he can appreciate what is soldierly and honorable. "That was cunningly put," he said, admiringly, "very sharp, very sharp." That is the kind of an anti-popery preacher *he* is.

**434.**

Editorial, *The Catholic Columbian*, Oct. 9, 1875 (2)

#### **[Unrecognized Sectarianism]**

It was the pride of the ancient pagans that they did not worship a crucified Galilean. Later it was the pride of the unbelievers not to be a Catholic. Now the fashionable boast is, "I am no sectarian." It almost staggers one's belief in man's capacity for self-government, to see this boast in vogue.

In the first place even if it were true it is not creditable. It means that a man, knowing himself to be immortal, living in a country which has a traditionary impression that his Creator once took the trouble to reveal the way of life, has never thought enough of his immortality to study into that divine revelation, but has been satisfied with eating and drinking and sleeping after the manner of the horse and mule, which have not understanding. This is something rather to blush for than to boast of. But the boast is not only shameful but vain and false. There is no man living, not an idiot, who has not his sectarianism. The most self-complacent of these boasters are usually the most bitter anti-Catholics. Without knowing the teachings of the Church, they have adopted the prejudices of those about them and think they are serving the cause of justice when they deny Catholicity and sympathize with the robbers of Church

## 435 - Pity the Calumniators of the Church

goods, the jailors of Catholic bishops in all lands. No Popery is their sectarianism. Is it not as much sectarianism in them to deny our rights, as it is sectarianism in us to claim our rights as Catholics? If it is "sectarian" in us to believe in religious education, is it not sectarian in them to attack us for so believing? Every one who has faith in anything--belief or unbelief--is, so far, a sectarian; and the proper way to secure liberty of conscience is not to compel others to adopt your unbelief, but to make up your mind that their belief is none of your business.

435.

Editorial, *The Catholic Columbian*, September 30, 1876 (2)

### [Pity the Calumniators of the Church]

It is worthwhile for a Catholic now and then to consider the state of mind and feeling of the enemies of the Church. Such study will cause him not only to forgive but pity his calumniators. Those who persecute have about the same mind in all ages. The murderers of our blessed Lord began by assuming that he was secretly aiming at the power, wealth and popularity of which they were the possessors. In the beginning they thought of conciliating Him as they did John the Baptist. They thought Him ambitious and proposed to satisfy Him by some place under them. When they found that He wanted no place, no wealth, no gift of any kind, "Aha!" they said, "we understand Him; His ambition overleaps itself. He would supplant us. We will crush Him." At first they thought to find some act of His life on which to base an accusation that would render Him unpopular; they gave out that He consorted with publicans and sinners; but He closed their mouth by saying that He came to bring not the just but sinners to penance.

They tried to entrap Him in His speech; but He baffled them by speaking the simple truth. Then they began to burn with envy not only of His popularity but of His virtue. He gave Himself up to their will, and they wrought on Him all the destruction that human wit and power can work on the unresisting. But to the very last they continued to imagine that it was the contest of cunning against Christ for the possession of temporal goods. So it is this day with the preachers and politicians who are enjoying the places and goods of the land. They really believe that the priests and religious of the Catholic Church are aiming at what *they* prize--power and wealth. To them truth, justice, God and salvation are mere dreams to be put aside when business is spoken of. They may be used as catchwords to make votes for a party but beware of losing by them. To them also, the temporal things they gain by keeping the Catholic Church unpopular are their all. If they do not win the office, if they are discredited among their admirers, there is nothing left to live for. All the yearnings of the soul, which reach for what is eternal and immutable, are concentrated into one intense longing of the present gratification. Hence the unspeakable rage against and hatred of whatever thwarts or

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even threatens to thwart them. Therefore we say it is easy and natural for Catholics to forgive and pity them. We forgive them as we forgive the dumb beast, raging because a meditative student strolls, book in hand, towards the shade tree in his pasture, or the frolicsome child happens to put his foot near the carrion bone he is gnawing at. We pity them because they causelessly suffer the agonies which envy, jealousy, and, in the end, disappointed ambition and crushed pride, ever produce in the heart. "They know not what they do."