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God
The Teacher
OF
Mankind

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FATHER MICHAEL MÜLLER'S GREAT WORK :
GOD THE TEACHER OF MANKIND,

OR

POPULAR CATHOLIC THEOLOGY,

Apologetical, Dogmatical, Moral, Liturgical,
Pastoral and Ascetical,

IN NINE VOLUMES:

Volume I. The Church and Her Enemies.

“ *II. The Apostles' Creed.*

“ *III. The First and Greatest Commandment.*

“ *IV. Explanation of the Commandments continued.*

“ *V. Dignity, Authority and Duties of Parents, Ecclesi-
astical and Civil Powers.—Their Enemy.*

“ *VI. Grace and the Sacraments.*

“ *VII. The Holy Sacrifice of the Mass.*

“ *VIII. Holy Eucharist and Penance.*

“ *IX. Sacramentals, Prayer, Liturgical Year, etc., Sins,
Virtues and Christian Perfection.*

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COLL. CHRISTI REGIS S.J.

BIB. MAJOR

RECOMMENDATIONS.

ST. PAUL, Minn., January 24, 1879.

REV. DEAR FATHER MULLER — You have done a great service to our Catholic people for which I cannot too much thank you on my own part. You have put within the reach of every Catholic the means by which, if he wills, he may become thoroughly instructed in the great truths, doctrines, and practices of his religion. What we have to deplore is, so few Catholics care to take pains to acquire an intelligent understanding, that is, the grounds and reasons, of their faith and practice. Your books, so far, leave them no excuse, if such they have heretofore had. These books are not merely elementary, nor are they dryly dogmatic; they give reasons and authorities, explain and illustrate, and, written in a plain and easy style, they well deserve to be entitled — Catholic Theology Popularized.

The next thing is to get our people to read these books; get them to think less about the things of the world and more about the things of God and of their own souls and eternity. How can this be done? Who will do it? Oh, if the priesthood in this country were what it ought to be, what the grace of ordination intended it to be, how little cause could we have to lament anything on the part of the people! *Quid, si sal evanuerit?* And for the conversion of the American people to the Faith, how little is done, or rather how little is done *effectively!* And no people better disposed by inquiring minds and deeply religious sentiments! Here, again, what if to the convincing evidences of holy faith were added the example of holy lives in those who are appointed to be the light to the world!

You are doing your appointed work, dear Rev. Father, and doing it well. Let us pray that God, in his mercy and goodness, will raise up some one in the Church in the United States, who will have the appointed work to awaken us bishops and priests to a sense — a true sense — of the solemn issues depending upon us and upon our ministry.

Begging you will accept my very grateful acknowledgements, I am faithfully and sincerely yours,

✠ Thomas L. Grace,
Bishop St. Paul.

And a *later* letter saying:

ST. PAUL, November 14th, 1880.

REV. DEAR SIR — I have received with much thankfulness the copy of "Holy Eucharist and Penance," which you were so kind to send me.

I have already, I believe, expressed my very high esteem of the series of books you have written, of which this is a continuation, in explanation of those things of faith and practice upon which it is so important in these times that Catholics should be thoroughly instructed. The present volume on the Sacraments of the Holy Eucharist and Penance, fully sustains the claims of excellence of its predecessors. Thanking you anew, I am, Rev. dear Sir,

Yours faithfully in Christ,

✠ Thomas L. Grace,
Bishop St. Paul.

And again a *later* letter saying:

ST. PAUL, 12. Dec. 1881.

Rev. M. Muller, C.S.S.R., St. Louis, Mo.

REV. DEAR FATHER MULLER — I received the book you were so kind to send me, "The Greatest and the First Commandment". I am reading it. What I have already said of the other books of the series I repeat now with *greater emphasis of this one and of all*. The science of theology, or the philosophy of religion, has been sealed except to the clergy and the highly educated among laymen. Few of the latter, however, care to go through the drudgery of study in a language foreign to them and with forms and a terminology requiring long practice to make familiar. Yet the greatest need of the Church in the present day is to have Catholics thoroughly instructed in the principles of their religion and the reasons for their faith. I conceive this to be your motive in writing these books — to supply the means by which this most needed knowledge may be placed within the reach of every earnest Catholic. It is this that constitutes the super-eminent excellence of these books. But not only do they instruct with utmost thoroughness and precision, they are deeply edifying; and, what is of greater consideration, they are pleasing and attractive by their style and manner. I mean no mere commendation in writing this. These books to be available for their real value must be known to our catholic people, which I regret to say is not the case except to a very limited extent; when known they will amply commend themselves.

Thanking you, dear Father, for the instruction, the edification, the refreshment of soul I have derived from your books, I am with sincerest regards,

Yours faithfully in Christ,

✠ Thomas L. Grace,
Bishop St. Paul.

MARYSVILLE, Cal. }
 VIGIL OF ST. ANDREW, 1880. }

MY DEAR FATHER MULLER — Ever since I read your book on the Public Schools, I admired and loved you, and your subsequent works have only increased my love and my admiration. May God spare you many years more to write and to diffuse similar works for the honor and glory of his holy name and the salvation of souls. The reading of a bad book — Terence's plays, almost ruined Augustine. The perusal of a few verses of St. Paul, which he took up and read, led to his glorious conversion. And indeed, that heart should be hard which your Treatises on the Holy Sacrifice of the Mass, and the Sacraments of the Holy Eucharist and Penance, the Prodigal Son, would not deeply affect! I have no words adequate to express my appreciation of the beautiful examples illustrating your sound expositions of Christian doctrine. Words move, but examples attract. Can we not, will we not do, and suffer what so many in our own rank and station have done and suffered? This is the holy resolution and conclusion to which your exemplification of Christian Doctrine leads. *Prosperere igitur, procede, Pater mi, et regna.*

Yours in Christ,

✠ E. O'Connell.

In another letter of June 27. 1879, he says:

MY DEAR REV. FATHER MULLER — Accept my heartfelt thanks for the three volumes you had the kindness to send me, viz: "God the Teacher of Mankind;" "Explanation of the Apostles' Creed;" "Grace and the Sacraments." Accept also my congratulation on the important services you have rendered to our holy religion by the publication of these works. They cannot fail to commend themselves, not only to all Catholics, but to all sincere enquirers after Truth. I beg of God, dear Father, to prolong your life until you finish the contemplated series, and thus secure for yourself and your readers the unfading crown promised to "those that instruct many to justice." (Dan. xii. 3.)

I remain, Dear Father Muller, your obliged servant in Christ,

✠ E. O'Connell,

Bishop of Grass-Valley.

MARYSVILLE, Cal., Nov. 17th, 1880.

REV. DEAR FATHER — Your last (not the last I hope) work on the sacraments of Holy Eucharist and Penance is, in my opinion, admirable. You exemplify the sound doctrine inculcated, so that your readers may

be animated to say with St Augustine: "Cannot I, with the grace of God, do and suffer, as they did and suffered?" When can you visit us and diffuse the works which God enabled you to write? Oh! please visit us.

Yours in Christ,

✠ E. O'Connell,
V. A. Misprat.

OGDENSBURG, Sept. 23d, 1881.

REV. DEAR FATHER MULLER — I have the pleasure of acknowledging the reception of your work "God the Teacher of Mankind." I avail myself of the first opportunity since my return home to thank you for it.

I am again reading it with great pleasure, and I sincerely wish it could be studied and read by the priests and laity of my diocese. We have many good books of instruction, but I scarcely know of one more practical than yours.

Again thanking you for your kindness in sending the work, and commending myself to your prayers,

I am very sincerely in Christ.

✠ Edgar P. Wadhams,
Bishop Ogdensburg.

BALTIMORE, June 24, 1879.

REV. DEAR FATHER: — I have to acknowledge the receipt of the doctrinal works which you were kind enough to send me. The last received was your book on "Grace and the Sacraments."

The circulation of this last admirable treatise will not fail, under God, to enlighten minds in the most important truths of salvation, to promote piety and bring many souls to Christ. I trust that your labors will be rewarded by a large patronage.

I remain, Rev. dear Father, yours faithfully in Christ,

✠ James Gibbons,
Archbishop of Baltimore.

ATLANTA, Ga., July 22, 1879.

REV. DEAR FATHER MULLER: — Your volume, entitled "Grace and the Sacraments," came duly to hand. I congratulate you upon this third volume in this beautiful series of works explanatory of our holy religion. Our own people greatly need instruction. We lose many from their ignorance of the sacred truths. Our English language is not very rich in books which will properly show to all the beauties of

divine truths. The world is deluged with books calculated to ruin souls, and therefore I am happy to see some at least offering an antidote to the poison of bad reading. Your style is simple and very pleasing. The numerous examples will not only illustrate the doctrines, but render the books more attractive and useful. I hope truly that this book will have a wide circulation, and may find many who will read it.

Recommending myself to your prayers, I am yours truly, in Christ,

✠ Wm. H. Gross,
Bishop of Savannah.

NOTRE DAME, Ind., February 5th, 1883.

REV. AND DEAR FATHER MULLER: — I was much pleased to learn from your letter of 8th ult. that you had finished the manuscript of another volume of the series entitled "God the Teacher of Mankind." The plan you have adopted of interspersing edifying incidents throughout your works gives them a peculiar charm. I think very few persons, even among young people, can begin to read any of your books without following it to the end.

Such books as yours are much needed at the present day, and I wonder that they are not more generally recommended by the Catholic Press. The mass of our people do not read enough; they are so much taken up by the noise and bustle and worldly amusements around them that they pay no heed to the inner voice commanding them to "take up and read." By obeying this voice Augustine and Ignatius Loyola became saints, and La Harpe was changed from a scoffing infidel into a devout Christian.

Here, at the University, our young people as well as their elders derive great pleasure from your books. Instruction, and entertainment are so well blended in them that it could hardly be otherwise. Such books should find their way into every Catholic family. It is undoubtedly the duty of every one having care of souls — pastors, parents, teachers, and the Press — to further this object by every means in their power. I will try to have a notice of your forthcoming book published in the "Notre Dame Scholastic," our College paper, next week. — Would it not be a good plan to send a volume of each of your books, — one at a time — beginning with the new one, to the various Catholic papers for a notice? I think you would find this a profitable means of advertising. Protestants indulge in it extensively and it is the secret of their success. The key of success in American business is: "keep a good thing and advertise largely." Now you have the good thing and

I think you ought to advertise a little more. A notice in such papers as "The Freeman's Journal," "Catholic Mirror," "Boston Pilot" etc., would surely call the attention of many readers to your books, readers who would gladly buy them, but will without aforesaid medium never as much as hear of them.

I thought, I ought to make this suggestion to you. It is a thought which often occurred to me when I saw other books advertised or sent to be noticed when there was not a shadow of hope to receive a favorable notice, or again when I saw some Protestant firms make desperate efforts to sell a few books when former failures no longer justified another attempt.

Hoping, dear Rev. Father, that Almighty God may long spare you for your Apostolic labors, I remain

Your devoted Servant in Christ,

N. J. STOFFEL, C. S. C.

The Rev. THOMAS MACKIN of Rock Island writes March 25th, 1881, to the Rev. Father L. COOK, C.S.S.R. as follows :

I received Father Muller's books. When I opened, say the volume on the Sacraments and saw matter ready at hand for Lenten instruction, and pastoral instructions throughout the year, I said to myself *one volume of the lot is worth the price of the whole* and it is a wonder Cook did not send them to many priests. With their aid I at once announced "There will be the Beads, and a sermon followed by Benediction of the Most Blessed Sacrament every Wednesday night during Lent." I did not in my enthusiasm tell that Father Muller sent me the Sermons. But I make no scruple in receiving them as well from him as if they came from St. Peter or the Holy Spirit.

All the Catechisms I have seen yet for full, ready, instructive preaching matter are in nowise comparable with Father Muller's works. When another book appears of his, let it come this way.

Love to the dear ones.

Thomas Mackin.

GALENA, Ills, Dec. 28th, 1880.

DEAR FATHER MULLER — Have the goodness to send me the book on the Holy Eucharist and Penance. Your excellent books help us poor priests to instruct our people. Your examples and illustrations delight me. You seem to have ever before you the words of our dear Lord, "the poor have the Gospel preached to them."

I am gratefully and respectfully yours etc.,

P. Farrelly.

EXETER, Neb., Jan. 12th, 1883.

DEAR FATHER MULLER — Your work "God the Teacher" just suits me. I consider it a timely work, especially fitted to meet the wants of souls earnest in their search for sound doctrine and revealed Truth.

Believe me in Christ,

George F. Emblen.

MADISON, Wisc., Jan'y 21st, 1882.

REV. DEAR FATHER MULLER — I have often used your work "God the Teacher of Mankind" for Sunday instructions to the people. I do not wish to flatter you, but I sincerely wish that books were written as yours in a popular style. — When I had charge of a parish, I bought all I could get of your books, and they were as well thumbed as many a novel was. Particularly the volume of the Sacraments — not only the older folks read them, but also to my great satisfaction, the young people. — I tell every priest to get these books for himself and for his parochial libraries. I guess I must have distributed two dozen of your books on the Holy Eucharist and the Holy Sacrifice — in my small parish.

Hoping that these good books will find a wide circulation especially through your missionaries, I remain

Yours truly in Christ,

A. J. Gerhard.

YOUNGSTOWN, O., Jan'y 11th, 1883.

REV. FATHER — The books I ordered from you a year ago I have given away to do good. Please send me again all your works, for which I have only words of praise. I would not like to be without them, for ready reference in preparation of my sermons and catechism instructions. I use them a great deal in the odd moments I have for study and preparation from a busy daily life and always with profit and advantage to myself, and I hope also to others.

Respectfully

E. Mears.

AUSTIN, Texas, Jan'y 22d, 1883.

REV. DEAR FATHER — I have read with much attention and deep interest your work "God the Teacher of Mankind". I assure you I highly appreciate it, and beg most cordially to congratulate you on the great services you have rendered to the interests of Catholic truth and enlightenment by the execution of the task you have imposed on yourself. We owe you much for a work so useful, and instructions both to the clergy and laity. Your style is very plain and attractive, even when you explain

what is most difficult to understand in Catholic theology. In my humble opinion, this work meets the needs of our age and country; for it not only instructs the reader in the true religion in an interesting manner, but leads him also imperceptibly to solid piety and devotion. I ardently desire to see this work in every Catholic family. May the Holy Ghost continue to direct your pen.

Believe me your devoted confrere in Christ,

P. Lauth, C.S.C.

(From the "CATHOLIC WORLD," January 1881.)

This volume Holy Eucharist and Penance is another of the series of instructive books that Father Müller has given to the public under the title of "God the Teacher of Mankind," and it is as good as the former, and in some respects even superior to it. It treats of more practical points of Christian Doctrine, and in just as popular a way. It is designed as a plain and comprehensive explanation of the catechism; so he gives the question of the catechism in large type and answers it, and then gives the explanation. The book, on this account, is very well adapted for any one who has to do with the instruction of others in the faith. Father Müller's explanations are clear and intelligent, and what is more, put in such a way that it is really a pleasure to read them. They are adapted to the simple as well as the learned. They are plain without being childish, and comprehensive without being abstrusive.

Nor is Father Müller's book adapted simply for those persons whose duty is to instruct. It is so intelligently written that it can of itself supply their place. It is a book that ought to be in every Catholic family.

The volume is divided into two parts. The first part treats of the Holy Eucharist as a Sacrament, the second of the Sacrament of Penance. Father Müller, under each of these heads, has taken up all the different interesting and practical questions, so that on the points treated he has given a manual of popular theology.

(From the NEW YORK FREEMAN'S JOURNAL.)

"Catholic Theology Popularized." That is what the Venerable Bishop of St. Paul, Minn., the Rt. Rev. Dr. Grace, O. P., calls these volumes

Father Michael Müller, of the Congregation of the Most Holy Redeemer, has written a great deal. We chided him for proposing to publish his first book — and were ashamed of ourself, when we had read

the first two pages. Our chiding was: "Do you propose to improve on what St. Alphonsus has written on the Holy Eucharist?" The humble Religious promised us Masses, and Rosaries, if we would read his manuscript! The first few sentences shamed us! We were, intensely ashamed! But, now, comes a vastly greater work.

To be frank about it, as Father Müller has put forth volume after volume, we have growled to ourself; and, we think, have answered other growls: "Father Müller writes too much!" Then we have taken up his last volume, at the time of its publication. Picked it up, to look at it. But, somehow, we have wanted to read more of it. But, some one in a very different condition of age and position, gets sight of it, asks for it, and carries it off.

Father Michael Müller is a true son of St. Alphonsus Liguori. Like St. Alphonsus, he follows, with wonderful precision, the philosophic plan of St. Thomas of Aquin, the "Angel of the schools." We do not know how profound Father Müller's studies may have been; but his writings resemble, above all others, in an ascetic point of view, St. Alphonsus, Doctor of the Church Catholic, and St. Gregory the Great, Pope, and Doctor of the Church Catholic. These wrote, both, very profusely. They illustrated much that they wrote with very many, and some strange, incidents. In following such illustrious Doctors of the Church Catholic, Father Müller has been, not only safe, but fortunate. It is apparent to knowing ones, that, since the Council of the Vatican, there are doctrinal questions, with their corollaries, or consequences, that have not been, could not have been, answered before, with dogmatic assurance. There are "standard books," so treating of vital questions that the Sacred Congregation of the Index would be bound to condemn them. Hence the value of a new, fresh, pious, and careful exposition of Catholic Doctrine, setting forth what we need to believe, and to do, to save our souls — not in the drybones of a formal, and dismal, catechism, but in the life teaching of the living Catholic Faith. This Father Müller has taken in hand. His four volumes: "The Church and her Enemies;" "Explanation of the Apostles' Creed;" "Grace and the Sacrament;" and "Holy Eucharist and Penance," form four most remarkable volumes. (The New York Freeman's Journal, February 26th, 1881.)

(And in a later number saying:)

We call the volume before us "volume five," but it is hard to place. Father Müller is hard to place. When he is dead, and all the good of him can be told, we hope it may be recorded in the 'Freeman's Journal.'

We, according to the laws of nature, shall have gone before Michael Müller — our dear friend! He has lived all his life long for our dear Lord.

“They who shall have been taught (in the Divine Science) shall shine as the glory of the firmament; and they who instruct many unto justice as stars, to unending eternities.” Amen!

We have read a good deal, for one of this age, in the grand dogmatics, somewhat in the Ascetics, and in the Moral, of Catholic Theology. Each new book of Father Müller’s rouses our wrath, that: “He writes too much!” But, somehow, each volume, as we read it, brings out rare and hidden gems.

In other books we find matters for abundant meditation. But, in each volume of Father Müller’s writings we find those kinds of things that meet us down in our everyday life; and that we do not need to cock our heads up in the air to go into contemplation about.

Father Müller has not written his five volumes in logical order. To betray his secret, he thought he might not live to finish the work he proposed — a genial, and general exposition, in a popular form, of the doctrines, and practices, that the Catholic Church wishes her children to know and do; and, so, wrote, for example, on “Grace and the Sacraments” out of the logical order, — because there was much need!

Father Müller’s last volume is on the “Commandments of God.” As in all his other volumes, he gives not high points for abstract meditation, but practical work, and homely illustrations to excite interest.

(From the New York CATHOLIC HERALD.)

CATHOLIC THEOLOGY POPULARIZED.

In our century great progress has been made in the art of teaching. Almost everywhere teachers can be found who are competent for their work. They understand that they must begin by studying the capacity of those whom they are to teach, their way of thinking and speaking, their ideas, their character, their turn of mind. To these, they know, they must accommodate themselves. They are expert in illustrating and simplifying their instruction. They are persuaded that they must go over it again and again, in order that when it is understood, it may not be forgotten again. They are provided with many little arts and contrivances for the purpose of rousing the attention and interest of their pupils. In this way admirable results are obtained, to the great satisfaction of parents, managers and inspectors.

Now, if such great pains are taken in securing success in profane sciences, what great pains should not be taken in securing success in the science of religion! The science of religion is, of all sciences, the most excellent as well as the most important. No subject, therefore, should be treated with greater care and skill than the subject of religion. Catholics are taught and believe all the truths proposed by the Catholic Church for their belief; but many, though they believe, do not seem to realize sufficiently what it is they believe. They have not thought much upon it. They have not penetrated its depths. Their knowledge is superficial, and their devotion consequently cold. And this, for many reasons, is particularly the case in this country. Here we have immense congregations and few priests, and they loaded down with the building of churches and a variety of work which has been already done in other countries. The people often are either out of reach of the church or struggling for the means of living, and, therefore, have grown careless, and failed to receive the instruction which they require, or if they received it, it was given in a cold superficial manner. To secure, then, success and interest in giving religious instruction, it is necessary that the teacher himself should be well instructed. Only those who are complete masters of their science can make it simple and easy to others. They are not afraid of getting into difficulties or making mistakes, and nowhere are mistakes more dangerous, nowhere is neglect more fatal than in religion. No time and labor should be spared in acquiring a clear knowledge of every truth of our holy religion. For want of this clear knowledge, many explain and deliver the sacred truths of religion as if these truths were fictions. Need we wonder if little interest is taken by children and even grown people in religious instructions given in a dull, dry, unreal way, as so much of lessons which must be got over like the other drudgery of the day?

We know of no author, who has explained in English the truths of our religion in so plain, so devout, so attractive, so solid a manner as Father Muller. Any one who is familiar with his works will not hesitate to say that the author possesses the rare gift of expressing doctrinal sublimities in language so simple that a child, without effort, can understand. It is on this account that Father Muller's books have become so very popular, and are doing so much good wherever they have been introduced.

We call here the attention of the public to his great work, "God the Teacher of Mankind." Three volumes are finished. The first vol-

time treats of the Church and her enemies. The second volume contains a plain solid and devout explanation of the Apostles' Creed. The third volume treats of grace and the sacraments.

In his introductory chapter to this last volume Father Muller says that the good teacher of religion is "like a man that is a householder, who bringeth forth out of his treasure new things and old." (Matt. xiii. 52.) All that he says there in commenting on these words of the Gospel is literally true of himself.

As a father of a family makes use of different means to support his family, so in like manner Father Muller presents Catholic truths in different ways in order to make the reader understand them the better, love them more ardently and live up to them more faithfully. He uses all kinds of parables, similes and stories to set those truths into clearer light and impress them more deeply upon the mind, and more devoutly on the heart of the reader. "He bringeth forth out of his treasure new things and old." He makes use of things already known and familiar to the reader, in order to make him the better understand those which are new and unintelligible to him.

These books of Father Muller deserve to be entitled "*Catholic Theology Made Popular.*" They have this advantage over other treatises on the same subjects that, while they command the attention of the highest, they are within the comprehension of any person of ordinary intelligence. We know of no work in English better adapted to afford Catholics, whose opportunities of study have not been very great, a clear and intelligent reason for the faith that is in them.

(From the New Orleans MORNING STAR.)

This work (God the Teacher of Mankind) of the learned and zealous Father Muller is as interesting as it is instructive, and as beautiful as it is solid.

Father Muller seems never to weary of his task to enlighten souls, and as one of those commissioned by our Lord "to teach all nations," he is ever foremost in the work and ever zealous in its performance.

He realizes that ignorance leads to infidelity, and that the reason why many persons "do not believe" is because they lack proper information on the subjects proposed to their belief.

Profound questions of theology and morals are treated in a plain and popular style, which is rendered all the more attractive by the frequent introduction of illustrative anecdotes and stories.

Catholics are too easily satisfied with "the faith that is in them," without acquiring a reason for that faith. To such as these, Father Muller's new work is a holy gift, for it satisfies reason and explains the truth. Pilate asked our Lord himself: "What is truth?" and then went away from the Divine Teacher before the answer could be given. Catholics themselves resemble Pilate in not taking the trouble to learn what truth is and what it teaches. In olden times, when there were no books, when men did not know how to read, God did not expect them to know more than they could learn from zealous teachers and holy missionaries; but in our day, the teacher's voice and the missionaries' zeal are largely supplemented by the instructions contained in books, and in view of the splendid works now furnished us, the responsibility of any Catholic who remains wilfully ignorant, must indeed be very great in the sight of God.

Father Muller's series, of which the fourth volume is the one now under notice, comprises, we believe, everything necessary to a clear understanding and a practical knowledge of our holy religion.

This series is very appropriately styled: "God the Teacher of Mankind," — and, having first explained who that Great Teacher is, the Rev. author details all that he has taught. This unfolding of doctrine and of the laws of morality, is not laid before the mind until he proves the divine institution of the Church, the teacher commissioned by God to instruct all nations. To prove this divine authority is the main point, the groundwork of all Father Muller's writings, and to disprove it is the great object of Infidels and Protestants.

"Destroy the teacher and there will be no one taught!" is the rallying cry of the enemies of the Church. We once heard Father Muller tell the following anecdote, which explains this view: A school boy hurried off one morning to tell a companion that there would be no school because the schoolhouse was on fire. "But," anxiously inquired the other, "is the teacher burning up too?"

Non-Catholics are very anxious to overwhelm the teacher in the many fires of persecution which they build around her, but if they will read Father Muller's clear and comprehensive account of the foundation of the Church, historically developed, of her mission in the past, of her living power in the present, of her divine promises for the future, they will begin, at least to suspect that she can never be destroyed.

Now this treatise on the holy Eucharist and Penance, is, we might almost say, the crowning glory of Father Muller's series. In simple and earnest language, the whole economy of the divine plan in the institution

of these wonderful sacraments, is unfolded to the mind, while a devotion and reverence are awakened in the heart, which must lead to a holy life, rich in all the graces that flow through these sacred channels.

Father Muller may not possess the artistic elegance and terseness of Cardinals Newman and Manning; but there is an earnestness, a simplicity and a tenderness in his thoughts and language which goes straight to the heart, arousing all its faith, hope and charity, while it enlightens the mind and fixes it firmly upon the great and wonderful truths of God.

We do not believe a question can be asked upon the subject of the Holy Eucharist and Penance, which is not answered in the work before us. This book, well studied by parents, carefully taught to children, and thoughtfully read by Catholics, would make better Christians of us all! It would teach us to love God in his hidden mystery, would help us to prize the graces of the Sacraments, make us realize the supernatural wonders in our midst, and impress upon our minds the unspeakable privilege of being members of that divinely instituted Church which alone has the power and the will to teach man how to live and how to die.

(From the Chicago PILOT.)

Father Muller's style, though eminently instructive, is at the same time highly entertaining and entirely devoid of that dryness which we usually find in religious writing. Its beautiful simplicity and clearness make its admirable lessons equally within the comprehension of all classes. Such works will do a vast amount of good in counteracting the pernicious effects of current literature. Every Catholic family should have this work of Father Muller, "God the Teacher of Mankind."

SAVANNAH, Nov. 19th, 1880.

VERY DEAR FATHER MULLER— On my journey to the South, your book "Holy Eucharist and Penance" has been of the greatest comfort and consolation to me. Whether it was the peculiar frame of my mind, or *yours*, when you wrote it, I received from its study peculiar benefit. It seemed to me to be written with more than ordinary interior conception and piety. Some passages penetrated my whole soul, especially when the results of frequent confession, are portrayed, "What peace of mind, what reformation of life, what confidence in God, what lightness of heart, what facility in the performance of good works, what an increase of devotion, what tenderness of heart, what clearness of intellect, what

purity of conscience, what an increase of all spiritual gifts which conduce to our eternal salvation!"

Also, the way our Lord settled the dispute between the angels and men in page 145, thrilled my whole being, and penetrated it with the deepest conception of the crowning mystery of the Church! That great mystery, so ignored by outsiders, which binds the new-found soul in such unspeakable loving chains, and bestows such ineffable priceless joys!

And thus I am making my journey, my body strengthened, and my soul elevated by this gift of your book, all the time wondering how it can be the work of *one*, who, a few short years ago, could not, as a foreigner, write, without difficulty, the English language! God's ways are not like our ways!

L. M. C.

In another letter, saying: "I have not read all your book (The Greatest and the First Commandment); but the chapter on Law, and the ancient usages in that respect, have been peculiarly acceptable to me. There are many things in it, (that altho' I have been in the Church many years) are new to me. If I had had it years ago, it would have enlightened me, in many respects, for a convert coming into the Church, as a married woman, labors under many disadvantages, for want of instruction, and your books are peculiarly adapted to such persons. Why dont you say this, on the title page, which would call the attention of *converts* to it, whereby they would get a world of instruction, not had elsewhere; for it is difficult, now-a-day to get at anything, everybody seems to be engaged about something else.





GOD THE TEACHER

OF

MANKIND;

OR,

POPULAR CATHOLIC THEOLOGY,

APOLOGETICAL, DOGMATICAL, MORAL, LITURGICAL, PASTORAL,
AND ASCETICAL.

DIGNITY, AUTHORITY, AND DUTIES OF PARENTS, ECCLESIASTICAL AND CIVIL POWERS—THEIR ENEMY.

BY

MICHAEL MÜLLER, C.S.S.R.

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CHAPTER I.

DIGNITY OF THE FAMILY IN GENERAL.

There is on this earth an institution which is the work of God himself. This institution is not only the very foundation of society, but is society itself, the corner-stone of all governments, the very basis of all progress and civilization. This institution, if preserved in its primitive purity, upholds the State, preserves the Church on earth and fills heaven with saints; but if corrupted, this institution will be an abundant source of all kinds of miseries for society and State, for the Church and her institutions.

The traveler and naturalist seek with unflagging energy for the source of the Nile and other mighty streams, whose waters fructify the earth. With far more energy should we seek the fountain-head from which flows the living stream of either so much happiness or misery. Now, this fountain-head, this institution on which depends the weal or woe of the world, is the family.

The waters of a stream always partake of the nature of the fountain-head. If the latter is pure, the former will also be pure; if the source is poisoned, its waters also will be poisoned.

Let us take a country where the majority of the families are perverted in their intellect, corrupt in their hearts, and diseased in their very blood. Give to that nation the most reasonable laws, the most perfect government; adorn that nation with all the refinements of art

and civilization, and yet, withal, you will have but a demoralized society, slavish, selfish, cowardly, a painted harlot.

Take, on the contrary, a country where most of the families possess the whole truth without any admixture of error; whose hearts are pure, and whose blood is untainted, and you will find a country of sages, saints and heroes, a country great morally, physically and intellectually.

The stream that flows from so pure a source, rolls on majestically, bringing everywhere blessing and prosperity. And even should its waters in their onward course become defiled at times, they are soon renewed and purified by the limpid waters that flow continually from the pure fountain-head.

What is more beautiful, more touching than the spectacle of numerous families, the honor and strength of a country where, in the words of the Royal Psalmist, the children, like olive plants, press around the table: "Thy children, (are) as olive plants, round about thy table." (Ps. cxxvii., 3.) It is a great blessing to the man that fears the Lord. "Behold, thus shall the man be blessed that feareth the Lord." (Ps. cxxvii., 4.) Happy those families who consider their children a crown of glory rather than a burden. "Children's children are the crown of old men." (Prov. xvii., 6.) Children are the inheritance of the Lord to the just man, a numerous posterity is his reward. "Behold, the inheritance of the Lord are children." (Ps. cxxvi., 3.)

Far as we should be from regarding this as a cause of impoverishment there is no wealth to be compared to it.

It is a treasure without an equal, a living capital, that labor will cause to fructify; it is a common fund of lights, of individual energies, which will produce a greater increase of happiness and prosperity for all. It is in this way that the seeds of really strong families are sown, families whose resources multiply in proportion to their hands, and which bury themselves in the soil of a land for ages, like those sturdy oaks which spread their vigorous roots around them. Instead of feeling isolated in the world, with no bond of affection and no real support, the children of these heaven-blessed families beget greater confidence in their very number: they encourage one another, they provide for one another in their places of business, the older ones look after the younger, and in the hour of adversity all come together to assist one another, thus verifying the words of the wise man: "A brother that is helped by his brother is like a strong city." (Prov. xviii., 19.)

On the other hand, look at the sorrows and misfortunes that a solitary household is exposed to, from which joy has gone out with the children that should have been its ornament and its life, where neither brother nor sister ever exists to share their joys or their sorrows. When, unfortunately, death comes to strike down the only heir from the side of his father and mother (and God knows these afflictions are not of rare occurrence), what mourning, what desolation follows! In that forsaken home, bereft of every hope, there will no longer be happiness for any one. Death has entered its portals, and left inconsolable grief in its wake. A name become extinct, an inheritance passed into stranger hands, dreams of a future

blasted forever; this is all that remains of that fragile existence upon which it was sought to build the edifice of the family. Oh! how divinely inspired is Holy Writ, when it beholds a reward and a blessing of heaven in a numerous family. "The Lord maketh to dwell in a house the joyful mother of children." (Ps. cxii., 9.) How full of solicitude for man's welfare does not the Church show herself when she tries to remove every too worldly care from his mind and repeats to him the words of our Lord Jesus Christ: "Seek first the kingdom of God and his justice, and all these things shall be added unto you." (Matt. vi., 33.)

And what shall we say of the good that flows from the family to society? It is from the ranks of numerous families that the Church recruits her ministers with the greatest facility; that the country recruits its defenders; the faith its missionaries, and charity its heroes and martyrs.

By the services which they render to agriculture, commerce and manufactures, they become the most fruitful source of national wealth. Most assuredly, such services are entitled to all honor; and when, in addition to all this, the spirit of faith animates those truly patriarchal families, domestic happiness could not appear under a more touching and more perfect form.

But woe to that country whose people have no longer a family to unite them, a fireside to defend, a cradle to shelter them, an altar where they may worship, an honored grave to guard their ashes. Woe to that country! In the hour of danger they shall find no manly arms, no brave hearts to defend her. They shall hear the discordant

shrieks of her own unnatural children, thirsting for blood and plunder. She shall at length go down into the grave of oblivion, "unwept, unhonored and unsung."

When you see increase from day to day the number of men and women without a home or family, then beware, for those are evil days. The man without a home or family is usually a man devoid of all hallowed affections, dissatisfied and dangerous. He finds himself alone in the world, and he accuses society of being the cause of his loneliness. He has no love for his countryman; he cannot love an abstraction. He has no past; he cares not for the future; he lives only for the present.

When poverty crushes him, when hunger devours him, he looks on himself as the innocent victim of an unjust and heartless society. Hence, all his plottings, all his thoughts, all his desires are against society. His arm is raised not to shield, but to stab those who possess more honors and more wealth than himself.

The man, on the contrary, who has a home, a family, is bound to society by a thousand claims of interest and affection. He has a father and a mother, he has a wife, he has children. He is bound to society by the past, present and future; he is bound by the altar and the cradle, by the family fireside and by the graves of his forefathers. There he stands a true hero, ready to defend all that is near and dear to him—his home, his altar, and the green graves of his sires—ready to defend them as long as there is strength in his arm, or a drop of warm blood in his veins.

CHAPTER II.

DIGNITY OF MAN AS MAN.

“What is man” asks the holy King David, “that thou art mindful of him, or the son of man that thou visitest him? Thou hast made him a little less than the angels; thou hast crowned him with glory and honor, and thou hast set him over the works of thy hands. Thou hast subjected all things under his feet, all sheep and oxen; moreover the beasts also of the fields, the birds of the air and the fishes of the sea.” (Ps. viii., 5-9.) Like King David, I also ask: “What is man? What is the son of man?” In answer to this question, I would refer to the works of man, to his power, to his dominion, to his deeds.

Look at the hundreds of steamers which ply on our lakes and rivers, which cross vast oceans. The power of steam carries hundreds and thousands to the uttermost ends of the earth. Look at the long trains of cars which run, with lightning speed, from one country to another.

Look at the telegraph, by means of which men communicate their thoughts from one end of the world to the other. During the Council in Rome, the telegraph made known to all parts of the earth the day and the hour of the vast assemblage of Prelates at St. Peter's. Thousands of devout worshippers, in every part of the globe, could thus turn to the altar of God in Rome the very moment that those in its immediate presence were kneeling before it; they could join them in the same prayers, in the same

anthems. It was as if the whole world had been suddenly transformed into one vast basilica.

The strains of penitence, the hymns of joy, seemed borne on the wings of the wind across oceans, over mountains to the most distant nations of the earth, to the far-off isles of the sea, as though they reverberated along the endless corridors, the spreading arches of one vast, glorious temple.

Look at the printing press. It has become one of the most powerful auxiliaries in spreading and defending truth. Millions of printed pages nourish the devotion of Catholics, and make known to the enemies of the Church her merits and her beauties, until her most bitter revilers acknowledge their errors, and return to her bosom rejoicing.

Look at the many gigantic machines which work, as if they were sensible beings, and produce the finest works with wonderful celerity.

Now, who is the inventor of all these works? I answer: All these are the inventions of man; they are the conceptions of his mind. The intellectual faculty of man is indeed wonderful. The whole history of mankind bears testimony to this great truth.

But there is still a better witness to this truth than history; it is the book of divine revelation. To crown the work of creation, God said: "Let us make man in our own image and likeness." Man is the work of the power, the wisdom, and the love of the three adorable Persons of the Blessed Trinity. Even after the fall, man's power and dignity were still very great. It was a man and not an angel that God chose to announce his will

to his people. Through man God rules the nations, establishes kingdoms and empires, and through man also he destroys these kingdoms. Through man God blesses and punishes the nations of the earth.

When the fulness of time had come, in what form did the divine Redeemer appear on earth? It was in the form of man; as man he taught, as man he suffered and as man he died upon the cross. The Creator of the universe put on the image and likeness of man, and in that image he arose from the dead and ascended into heaven. In the humanity of Christ man surpasses even the angels. It was through men that the Man-God spread the Gospel over the whole world; it is through men that he governs his Church, preaches his sacred doctrine, and sanctifies the people to the end of time. In the hands of man reposes that which is most sacred and august in our holy religion. God chose man to be the founder and head of the family, and the corner-stone of society.

CHAPTER III.

DIGNITY AND AUTHORITY OF MAN AS HUSBAND.

What more shall I say to show the greatness and dignity of man? "Man is indeed," says St. Paul, "the image and glory of God." (1 Cor. xi., 7.) He not only bears the divine image, but he also, as husband, father and master, represents God in the family. Man, as husband, represents the Son of God.

Long ago Almighty God uttered a remarkable prophecy: "I shall espouse thee forever," said the Lord; "I shall

espouse thee in justice ; I shall espouse thee in mercy ; I shall espouse thee in faith." This prophecy was not *then* understood. But when the Son of God came upon earth to establish a new race of men, then it was that this prophecy was not only understood, but fulfilled ; and its fulfilment continues, and will continue to the end of time.

The Son of God came to espouse his divine nature with our human nature. This espousal or union of two natures, the divine and the human, in the one person of the Son of God, was brought about by a mutual consent of the two natures. As the Son of God wished to take human nature from the Blessed Virgin Mary, he asked for her consent through the Archangel Gabriel. The human nature, in the person of the Blessed Virgin, consented to the espousal with the divine nature, by answering : " Behold the handmaid of the Lord ! Be it done to me according to thy word." This consent being given, the Word, the Son of God, is made flesh. Thenceforward, the Son of God and the Son of Mary were no more two, but one.

But this union of the Word and our human nature is, in a certain sense, incomplete. As it was effected for the purpose of regenerating humanity, Christ needed a bride to assist him in carrying out this purpose. After Almighty God had created Adam, the head of human nature, he completed this creation by the formation of Eve who was taken from his side. By this addition the human race was created so as to live and perpetuate itself. In like manner, the Incarnation of Christ is, in a certain sense, finished, carried out in its fulness, by the formation of the Church, called in Holy Scripture, " the bride," " the body of Christ," " the fulness of his body." The Church, too,

is drawn from his side, opened for us on the cross. By the incorporation of the faithful into Jesus Christ through his Church, Christianity is complete, it lives, it grows, it gives life to men, and peoples heaven. This incorporation of the faithful into Christ takes place in baptism. It is in this sacrament that the soul is espoused with Jesus. This is the dignity to which man is called. In order to show us the reality of these spiritual espousals, our divine Saviour often appeared in a visible form to holy souls, and espoused them in a sensible manner. One day, during the time of carnival, St. Catharine of Sienna was praying in her cell. Her relatives and neighbors were amusing themselves according to the custom of the season. But she sought her pleasure in God alone. On a sudden our blessed Lord appeared to her and said: "Because thou hast shunned the vanities and the forbidden pleasures of the world, and hast fixed thy heart on me alone, I will now espouse thee in faith and unite thy soul to mine." Then St. Catharine looked up and saw, beside our Saviour, the blessed Mother of God. She also saw there St. John the Evangelist, St. Paul the Apostle, and St. Dominic the founder of her order. The prophet David, too, was present, and he played on his harp with marvellous sweetness. The Blessed Virgin Mary now took the right hand of St. Catharine, and presented her to our Saviour. She besought her divine Son to accept this virgin for his spouse. Jesus smiled graciously upon the saint. He drew forth a gold ring, set with four precious stones, in the centre of which blazed a magnificent diamond. He placed this ring upon the finger of St. Catharine, and said: "I, thy Creator and Redeemer, espouse thee now

in faith. Be faithful until death, and we shall celebrate our nuptials in heaven." From this visible espousal of our Lord with St. Catharine of Sienna, we can easily understand his invisible espousal with the Church, with the souls of the just.

Now, Christ willed that, in the New Law, the union of man and woman should resemble his union with human nature, with his Church, with the souls of the just. Such was his design.

St. Paul calls marriage a sacrament, nay, a great sacrament, "in Christ and in his Church." By this he means to say: The conjugal union between man and wife, of which God is the author, is a sacrament, that is, a sacred sign of the holy union that subsists between Christ and his Church. The husband, therefore, is evidently compared by the apostle, to Christ, the wife to the Church. Hence the husband is to be to his wife what Christ is to his Church; he is to do for her what Christ does for his Spouse—the Church, he is to live and die for her. He has a right to her respect, obedience and fidelity, even unto death, not so much because he has bestowed on her his hand, his name, his goods and his honors, but especially because he, as the representative of Christ, is chosen to make her happy, to support her, and preserve her from all bodily and spiritual harm. He has a right to her perpetual love and fidelity, not merely because he gives her a home, food and raiment, but especially because he, as the representative of Christ, guards her against all the dangers of sin, leads her to sanctity and life everlasting. His wife must be submissive to him, must be ready to suffer, nay, even to die, for his sake, not because he is a good man, or is stronger than she, but

because he, as the representative of Christ, is her head. Thus, she obeys, not as a servant, but as a companion; and so neither honor nor dignity is lost by the rendering of obedience. Strip the husband of this divine prerogative, and he is but a despot, a tyrant for whom his wife entertains more fear than love. Take from the husband this sceptre of divine love, and his wife becomes his slave.

CHAPTER IV.

DIGNITY AND AUTHORITY OF MAN AS FATHER.

Man, as father, represents God the Father, the Creator and Preserver of all things.

God the Father begets from all eternity his only Son, a perfect image of his own divine substance, and equal to him in all things. This is undoubtedly the greatest act of his infinite power. Hence it is something far greater in God to be Father, than to be Lord. As *Father* he generates his Son, another self; as Lord he has created the universe, which is infinitely less than his only Son.

Now, God the Father has made the earthly father a sharer in this almighty power of his. He has given him power to call into existence another self, his own image and likeness, a citizen of this world, and an inhabitant of the next, who shall live when this solid earth shall melt with glowing heat; when the sun shall grow black as sack cloth and the stars shall fall from the heavens.

As the priest carries on the work of Redemption of the human race, so man, as father carries on the work of the

creation of mankind. The priest is the representative of God the Redeemer; man, as father, is the representative of God the Creator. Christian father, you honor the priest because he is the representative of God the Redeemer, and you do well; therefore you should also respect yourself, because you are the representative of God the Creator.

Man, as father, represents also God as the Preserver of all things. God the Father takes care of all things, preserves all things, and governs all things. Man, as father, imitates God as far as possible. He labors for his family, sustains and directs it. When the father anxiously provides food, raiment and comforts for his family, he is the right hand of him of whom it is said that "He gives to all meat in due season; that he opens his hand and fills with blessings every living creature." (Ps. cxliv., 15-16.)

When the father educates his children, watches carefully over them, when he rewards those who are good, and punishes those who are disobedient, he acts as the ambassador of God the Father, of whom it is written: "One is your father, who is in heaven." (Matt. xxiii., 9.) How sublime, in truth, is the office of a father? To be, in the hands of God, an instrument to continue the work of creation, to give and preserve life like God, to reward the good and punish the wicked like God, to direct the family, as God directs the world! O, Christian fathers, do you understand your high dignity, your sublime office? You bear the name of God—Like him you are called father; you bear the name of his Vicar on earth who is called the Father of the faithful. If your children are bound to love,

respect and obey you, it is because you are invested with the divine dignity and authority of father. Were you deprived of this dignity and authority of father, the relations between you and your children would be merely natural. You would, it is true, possess a certain physical power over them; but your children would be bound to you only by the tie of self-interest.

CHAPTER V.

DIGNITY AND AUTHORITY OF MAN AS MASTER AND HEAD OF THE FAMILY.

Man also as *master* and *head* of the family is the representative of God on earth. The authority of father is the oldest and the most sacred of all authorities; it resembles most the authority of God. The first authority established by God on earth is that of a father or head of the family. In the first ages of the world, fathers of families were the only kings on earth. It was especially in the times of the patriarchs that human society appeared in its true character. The patriarchs were at the same time fathers, priests and kings. The family was the patriarch's kingdom, the subjects of his kingdom were his children even to the fourth degree of relationship. His power over these was unlimited. He exercised all the functions of civil and sacerdotal power. In after-ages, it is true, these relations of the father to his family have been more or less changed, but it is true that, even at the present day, a father is still king in his family; his kingdom, his paternal rights are inalienable, because they

are of divine origin; even tyrants cannot, without injustice, encroach upon those rights; they cannot take from the father his home, his wife and children without violating the laws of nature. Jesus left to his Church his power as teacher, as priest and as lawgiver. This threefold power is invested in the Pastors of the Church. The Catholic father possesses a similar threefold power. He exercises this power over his family, as the Pastors of the Church exercise theirs over their flocks. His vocation is to teach the true religion to his family and to make them live for God; to govern them according to the commandments of God and the Church. He is, as it were, a priest in his family; hence he is to offer daily to God the sacrifice of the family, prayers and labors, crosses and trials, the works of charity and other virtues, to present himself before God in behalf of his family, and obtain grace and mercy for them all. All the members of his family are obliged to love, respect and obey him, not merely because they are indebted to him for their temporal welfare, but especially because he is the organ of the Holy Ghost to teach and direct his family towards God, towards their supernatural end, which is heaven. Deprive a father of these privileges and you sanction tyranny and rebellion; for why should one man have authority over another, unless such authority is given by God?

Great, very great, indeed, is the dignity and authority of man according to the spirit of Christianity. Would to God, that all men, all husbands, all fathers and heads of families understood the greatness of their dignity, truly appreciated it, and knew how to preserve it. God has assigned to man a most important place in the plan of

divine Providence; God has invested him with his own authority, and it is on this account that man's vocation is so sublime, that his duties are so grave, and that God requires so strict an account of him.

CHAPTER VI.

DIGNITY OF WOMAN AS WIFE AND HOUSE-KEEPER.

We have seen that the dignity of man as man, as husband, as father and as head of the family is very great. Let us now consider the sublime dignity of woman as wife, as manager of the family, and as mother.

To be a wife, a house-keeper, and mother, is the destiny of woman. To that destiny all her instincts point, and for it God has especially qualified her.

There was not a creature in the teeming earth, the blue expanse, the deep waters, but had found a mate. The first man stood alone in solitary glory, a creature isolated from all other creatures by a higher nature. His great want was that of another being like himself. Hence, the Creator of heaven and earth said: "It is not good for man to be alone; let us make him a help like unto himself. Then the Lord cast a deep sleep upon Adam; and when he was fast asleep, he took one of his ribs and built it into a woman, and brought her to Adam. And Adam said: This is bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man. Wherefore, a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh." (Gen. ii., 18, 21-25.) It is thus that the Universal Pa-

rent made woman, brought her and the man together, and instituted marriage in Paradise when our first parents were innocent virgins. God himself acted as High Priest on the occasion of the first marriage of one man to one woman. Now God declared woman's vocation and dignity when he said: "I will make him a helpmate." Had God intended to create merely a companion of man, capable of following the same pursuits, and capable of the same gigantic labors that are evidently meant to be man's destiny, why, he would have made *another man*. But no! when God caused a deep sleep to fall upon Adam, he took out one of his ribs and made a woman — a being *in every way the complement of man*.

The man alone is not sufficient of himself; nor is the woman sufficient of herself. God distributed the habits of the intellect, of the affections and of the body between the two sexes, so that what is wanting in the one is compensated for in the other.

The man is able to conceive vast ideas and to treat the external relations of the family; he is incapable of descending to the minute details of domestic affairs. The woman can manage domestic affairs and govern the house, but, as a rule, has little capacity to conceive great undertakings.

The man is robust and loves risk; the woman is timid and calculating. The man is inclined to sternness and violence; the woman is mild and gentle and amiable, and a centre of attraction at the family hearth. It is only in the union of these two temperaments that excesses compensate for defects and a perfect equilibrium and harmonious whole is formed.

The woman was given to be *with* the husband, not given to him. "The woman," said Adam to God, "that thou gavest to be with me." She was not to be his slave, nor the victim of caprice and violence, nor the toy of an hour, but a partner in all that concerned him — the sharer of his joy and sorrow, of his prosperity and his afflictions.

As the vine, which has long twined its graceful foliage about the oak, and been lifted up by it into sunshine, will, when the hardy plant is rifted by the thunderbolt, cling round it with its caressing tendrils, and bind up its shattered boughs; so is it beautifully ordered by Providence that woman, who is the mere dependent and ornament of man in his happier hours, should be his stay and solace when smitten with sudden calamity — winding herself into the rugged recesses of his nature, tenderly supporting the drooping head, and binding up the broken heart.

His house she enters, there to be a light;
Shining within when all without is night.
A guardian angel o'er his life presiding,
Doubling his pleasures, his cares dividing.

Woman's chief sphere is home, and one of her principal duties is the care of the household, to manage a family and the domestic affairs. For this purpose she is endowed with executive and administrative talents. She it is that makes home so cheerful and bright, so sweet and attractive, that there is no place like home. There it is that she is really great, noble, almost divine. What a majestic kingdom for woman to reign in is home! Indeed, a woman nowhere looks more lovely, more truly great, more fascinating, and more really beautiful and useful than in her own house, surrounded by her own children, giving

them what instruction she is capable of, or devising some plan of intellectual entertainment. Depend on it, that this is the grandest position in this world for a woman, and this home-audience is nearer and sweeter to her affectionate heart than all the applause and flatteries that the outer-world can bestow. It is not in the court-room, the pulpit and rostrum, but it is among the household congregation that woman's influence can achieve so much, and reign paramount. There her influence is so great that the Holy Ghost says: "A wise woman buildeth her house; but the foolish will pull down with her hands that also which is built." (Prov. xiv., 1.) "He that possesseth a good wife, beginneth a possession. She is a help like to himself, and a pillar of rest." (Eccles. xxxvi, 26.) "Happy is the husband of a good wife; for the number of his years is double. A virtuous woman rejoiceth her husband, and shall fulfil the years of his life in peace. A good wife is a good portion, she shall be given in the portion of them that fear God, to a man for his good deeds. The grace of a diligent woman shall delight her husband, and shall fat his bones. Her discipline is the gift of God. A wise and silent, a holy and shamefaced woman is grace upon grace, and no price is worthy of her." (Eccles. xxvi.) "Blessed is the man that dwelleth with a wise woman." (Eccles. xxv., 11.)

"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; and shall have no need of spoils. She will render him good, and not evil, all the days of her life. Strength and beauty are her clothing. She has opened her mouth to wisdom, and the law of clemency is

on her tongue. She has looked well to the paths of her house, and hath not eaten her bread idle. Her children rose up and called her blessed; and her husband, and he praised her." (Prov. xxxi.)

Indeed, her presence lights the home, her approach is like a cheering warmth; she passes by and we are content; she stops awhile and we are happy. To behold her is to live; she is the aurora with a human face. She makes an Eden of the house; Paradise breathes from her; and she communicates this delight to all, without taking any greater trouble than that of existing beside them. Is it not a thing divine to have a smile which, we know not how, has power to lighten the weight of that enormous chain which all the living in common drag behind?

CHAPTER VII.

DIGNITY OF WOMAN AS MOTHER.

The dignity of woman as wife and manager of the family is undoubtedly very great; but it appears almost divine if considered in her quality as mother. The sublime office of a mother is the care of her children. For this she is endowed with patience, endurance, quick sensibilities, a sympathetic nature, and above all, with an exceedingly great love for her offspring.

To take proper care of children is a heavy, a very heavy burden indeed. But let it be remembered that the real moral grandeur of the family lies in the fact that it rests entirely on sacrifice. There are two existences that

must be blended into one ; two lives which form but one. There are here two beings that constantly devote themselves for a third ; and this devotion ennobles them, transfigures them, so to speak, in our eyes. What is it that imparts, in an especial manner, to the mother of the family that dignified character which raises her above herself ? It is, that in her person she presents a striking example of sacrifice ; it is that her title suggests a ministry of sufferings, a life given to the peril of her own, an existence which doubles itself, in a manner ; of days, months, and of whole years stolen from rest ; from youth and pleasure ; of alarms, of painful vigils, of deepest sorrows, everything, in a word, that we surround with the greatest honor, and the greatest respect, because we behold in them the very height of sacrifice.

Now, as a rule, mothers cannot live up to this spirit of sacrifice without a tender love for their children. Hence, God has made the love of mothers for their children a necessary love. It is for this reason that there is no command in the divine law for parents to love their children, whilst, on the contrary, children are commanded to love their parents. Love towards one's own offspring is a love so deeply planted in the heart by nature herself, that the wild beasts never fail to love their young. It is said that even tigers, hearing the cry of their whelps when they are taken by the hunters, will plunge into the sea to swim after the vessels where they are confined.

A mother's love is proverbial. Indeed, there is no love so pure and so thoroughly disinterested as the love of a good mother for her child. Her love knows no change ; brothers and sisters have forgotten one another ; fathers

have proved unforgiving to their children ; husbands have been false to their wives, and wives to their husbands, and children too often forgot their parents ; but you rarely hear of a mother forgetting even her ungrateful, disobedient children, whose actions have lacerated her heart, and caused dark shadows to glide before her eyes, and enter her very soul. Still there are moments when her faithful heart yearns towards them ; there are moments when the reminiscences of the happy *past* obliterate the *present* sorrow, and the poor, wounded spirit is cheered for a while, because there is still one of the fibres of the root of hope left in her forlorn breast, and a languid smile will flit over her wan and prematurely faded face. Yes, she forgives, though there is no river Lethe for her to drink from in this life ; showing that her love is the most pure in this world, and the nearest approach to the love that God has so graciously bestowed upon her.

Some years ago a vessel sailed from the coast of Ireland. It was filled with passengers who were coming to this country to better their fortune. The vessel set sail with a favorable wind. The sky was clear, and the sun shone gayly upon the sparkling sea. But suddenly the heavens grew dark. A fierce storm arose. The winds howled madly around the vessel. The ship was hurried on—on, till it was dashed against the rocks. The wild, surging waves dashed over it. The vessel split in twain. Part remained hanging amid the rocks, and the rest sank, with those on board, beneath the waves, far down into the depths of the sea. The storm continued to rage for several days. At last, when the wind had died away, some hardy fishermen, who lived on the coast, took a skiff and rowed

out to the wreck. They entered the part of the vessel that remained hanging amid the rocks. They broke open the cabin door. They heard distinctly the feeble wail of a child. They rushed in. They found a little babe lying upon the breast of its dead mother. The child was eagerly sucking the blood which oozed from a large wound in its mother's breast. The mother had died of cold and hunger; but, even amid her fearful sufferings, she did not forget her child. She took a sharp knife, and, with a wonderful love of a mother's heart, she made a deep gash in her breast, in order that her child might preserve its life by drinking her own heart's blood!

And when the darling child of the Christian mother is on the point of death, ah! how tender is not her prayer to the Author of Life that he spare the child.

“Oh, God of mercy,” she prays, “spare my child! Heaven is already full of light and gladness. Do not then take to heaven the light and joy of my heart. Thou art ever happy, O my God! do not then deprive me of my only happiness. God of compassion, O leave me the sweet babe whom thou hast given me! my love, and all my happiness, is centered in him. Since he has come to me, the earth, and sea, and sky, the whole world around has grown doubly beautiful. The air seems filled with light, and song, and sweetness. Ah, do not take my child away, for when his tender body lies beneath the sod, my heart and life shall lie there with it, and this whole world shall grow dark and dreary as one vast gloomy graveyard. O God! remember I am yet so young. I am not used to tears. Deal gently with my poor weak heart! I have never yet known what it is to

lose a friend, a relative, or beloved one. O God! shall, then, the first that teaches me the dread meaning of grave and shroud be my own, my first-born child? O Jesus, I conjure Thee, by Thy wounded heart—wounded for love of me—do not crush my tender heart, for Thou hast made it tender. Thou hast made me a mother; Oh, spare my darling child." Ah! who can measure the depth of the wonderful love of a mother's heart!

My mother! 'tis a holy name, endowed with magic power
To soothe the sadly troubled soul in dark affliction's hour;
It sweeps the spirit's chords like songs of angels heard in dreams,
It opens the fountains of the heart as spring unlocks the streams.

No voice like hers whose lullaby was o'er our cradle sung.
Can calm the heart of sorrow's stern, cold grasp too rudely wrung;
No hand like hers, whose gentle touch in childhood banished pain,
Can fold the downy wings of sleep above the throbbing brain.

The world-worn spirit, wildly tossed by fortune's treacherous gale,
Beholds the faithless friends on whom its hopes were anchored fail;
And seeking rest, as to the Ark returned the weary dove,
From smiling masks and hollow hearts turns to a mother's love.

And pausing o'er the cruelty of fickle friends to grieve,
Cries, "Mother, mother, yours the heart that never could deceive!"
Oh, but to lay my head as oft in childhood on your breast,
And sobbing out my griefs, once more sink in your arms to rest.

The outlaw, bold and hard of heart, with dark and stormy soul,
O'er which the fiercely surging waves of passion madly roll,
Though he the great All-father's love and mercy fail to see,
Can ne'er forget the childish prayer lisped at his mother's knee.

While struggling on with weary feet to reach the cloudless land,
Though wrong, deceit and chill distrust around us ever stand,
The memory of a mother's love lifts up the anguish bowed,
And shines out through the darkest gloom like sunshine from a cloud,

Her prayers, though long the mute, cold lips have lain beneath the sod,
Will ever seem like golden cords to draw us home to God;
They follow us through joy and woe, they reach o'er land and wave:
The first beside the cradle found, the last beside the grave.

Compared with hers, all other love is like an April day,
That folds its smiles and frowns at last in cold gray mists away.
As boundless as the universe, as pure as heaven above,
Ending as eternity, such is a mother's love!

Now, God gives such wonderful love to Christian mothers to enable them to discharge most faithfully the duties towards their children.

Woman as mother bears the human race beneath her heart. It is she who brings forth, nourishes and trains mankind from the cradle to the grave. It is she who smiles upon our infant eyes in the very dawning of life. It is she who catches our first look of love. Her lessons sink the deepest into the mind and heart and last the longest. Hence it is that God in Holy Writ praises so highly a good woman, and blames so severely the woman that is wicked. "A good, virtuous woman is a great treasure. Her worth is beyond compare." (Prov. xxx, 10.) But, "Better dwell in a desert than with a wicked woman." (Prov. xxi., 19.) Indeed, the weal or woe of the entire human race depends in a great measure upon the conduct of mothers. Many of the noblest and best men that ever lived and adorned and benefited the world have declared that, under God, they owed everything that was good and useful in their lives, to the lessons of virtue instilled into their hearts by the lips of a pious mother.

Boleslas and St. Wenzeslas were brothers according to the flesh, and princes of the royal family of Bohemia. Wenzeslas was always very abstemious in eating and

drinking and devoted to the practice of all other virtues. Boleslas, on the contrary, was so impious and cruel as to murder his own brother Wenzeslas. What made the one so pious and the other so impious? It was education. Wenzeslas was educated by his grandmother Ludmila, who was a holy matron; but Boleslas was educated by his own mother Drahomira, who was so impious that God, to punish her for her impiety, permitted the earth to open under her feet and swallow her alive. (Surius). Indeed, are we to have good citizens in the country, good bishops and priests, and practical Catholics in the Church, good religious in the convent, and a vast army of saints in heaven — all these depend on the proper education of children. How great, how sublime, therefore, is not the office of a mother! Her grand mission consists in bringing up children for heaven. What a dignity, what a happiness, what an honor for a mother to give angels to heaven! Would to God, she only knew the real dignity and importance of her mission, and comprehended the qualifications in the moral and religious order that best prepare her for the duties of her sublime calling! What mission can be more sublime, more sacred, what mission can be more meritorious before God than that of showing to the young child the way to heaven by giving it the primary lessons of the true religion?

There is, indeed, nothing more honorable, nothing more meritorious, nothing that leads to higher perfection than the instruction of children in their religious duties. This instruction of children is a *royal, apostolic, angelic* and *divine* function. This instruction is a royal function, because the office of a king is to protect his subjects

from danger. This instruction of children is an apostolic function, because our Lord commissioned his apostles to instruct the nations, and thus made them the saviours of men. The instruction of children in their religious duties is an angelic function, because the angelical spirits of a higher order in heaven enlighten those of a lower order, and their earthly mission is to labor without ceasing for the salvation of men. "Those who instruct others in the way of salvation," says St. Peter Chrysologus, "are the substitutes of angels." Indeed, this mission of mothers is divine. They are called to carry on the very work of God himself. All that God has done from the beginning of the world, and which he will continue to do to the end of time, has been, and will be, for the salvation of mankind. For this he sent his Son from heaven, who enlightened the world by his doctrine, and who still continues to instruct his people by his chosen disciples. Those mothers, then, who direct their children in the paths to heaven, who allure them from vice, who form them to virtue, may fitly be termed apostles, angels, and saviours. O what glory awaits those mothers who perform the office of angels, and even of God himself, in laboring for the salvation of the souls of their children!

If this employment is honorable for mothers, it is also not less meritorious for them. What is the religious instruction of children but conferring, with inconceivable labor and fatigue, on a class of our race the weakest and most helpless, the greatest of all blessings? For, while the physical development of the child advances with age, it is not so with the mental; for religious instruction only can develop the noble faculties of the soul. The soul

of a child, so to speak, would continue to live enshrouded in pagan darkness, if the mother did not impart and infuse the light of truth. All the gold in the world is but dross in comparison with true religious knowledge.

Our Saviour says: "Whosoever shall give drink to one of these little ones, even a cup of cold water, shall not lose his reward." (Matt. x., 42.) May we not infer that those mothers, who bestow upon children the treasures of divine knowledge, will receive an exceedingly great reward? If God denounces so severely those who scandalize little children: "But he that shall scandalize one of these little ones, it were better for him that a mill-stone were hanged about his neck, and he were drowned in the depth of the sea" (Matt. xviii, 6), what recompense will mothers not receive who instruct and sanctify them?

Mothers who give their efforts and means to this object choose the surest way to appease the anger of God, and to insure their own salvation. They choose the best means of attaining a high degree of perfection. Almighty God gives to each the graces proper to his vocation. Mothers, therefore, who are devoted to the religious instruction of their children, must rest assured that God will give them extraordinary graces to arrive at perfection: "Whoever," says our Lord, "shall receive one such little child in my name, receiveth me." (Matt. xviii, 5.) Who-soever, then, believes that our Saviour will not allow himself to be surpassed in liberality, must also believe that he will bestow his choicest blessings on those mothers who instruct their children in the knowledge of God and the love of virtue.

What obligations have not the "angels" of children

“who always see the face of the Father who is in heaven” (Matt. xviii, 10), to pray for these mothers—their dear colleagues and charitable substitutes, who perform their office and hold their place on earth! The children will pray for their mothers, and God can refuse nothing to the prayers of children, and their supplications will ascend with the prayers of the angels.

Do you desire, O Christian mother! to be saved? Do you wish to acquire great treasures in heaven, and to attain great perfection in this life? Employ yourself diligently in the religious instruction of your children. Do you wish to gain the love of our Lord, and to deserve his protection? Teach your children to fear and love God: you cannot do anything more pleasing to his divine heart.

It is related in the Gospel that mothers brought to him little children, that he might touch them. And the disciples rebuked them that brought them. And when Jesus saw this he was much displeased, and said to them: “Suffer little children to come to me, and forbid them not; for of such is the kingdom of God: and embracing them, and laying his hands on them, he blessed them.” If Jesus was displeased with those who prevented little children from coming to him, what love and tenderness will he not have for those mothers by whose means they come to him?

O how consoled will they not be in their last hour, when they shall see the souls of those whom they prepared for heaven, accompanied by their good angels, surrounding their bed of death, forming as it were, a guard to protect them from the snares and assaults of the enemy!

This is a happiness which those mothers may confidently expect who labor assiduously to give their children a good religious education. Ah! would to God, I say once more, that mothers would understand their sublime mission and dignity on earth!

CHAPTER VIII.

DIGNITY OF THE CHRISTIAN CHILD.

A foreigner, who has come to the United States and wishes to enjoy the rights and privileges of an American citizen, has to appear in open court and declare his intention of becoming a citizen of the United States. If he then continues to reside, for five years, within the limits and under the jurisdiction of the grand Republic, and conducts himself, during that time, as a man of good moral character, is attached to the principles of the Constitution of the United States, and well disposed to the good order and happiness of the same, he receives his naturalization papers as a citizen of the Union, after having declared on oath, in open court, that he will support the Constitution of the United States, and that he does absolutely and entirely renounce and abjure all allegiance and fidelity to every foreign prince, potentate, or state sovereignty whatsoever, and particularly to the government of the country to which he was formerly subject.

Christian parents! your children, too, have become, on similar conditions, citizens of the kingdom of God on earth and in heaven. There are two great kingdoms in this world—the kingdom of Jesus Christ and of Satan.

The kingdom of Jesus Christ is the Roman Catholic Church. In his kingdom alone are found true peace and happiness, the forgiveness of sins, the means to obtain the grace of God and to lead a virtuous life. To remain a faithful citizen and subject of this kingdom, is to be forever a citizen of God's kingdom in heaven. The kingdom of Satan in this world is that corrupt body composed of three foul and abominable members: "The concupiscence of the flesh, the concupiscence of the eyes, and of the pride of life." One day our dear Saviour permitted Satan "to take him up into a high mountain, and to show him his kingdom of this world and the glory of it,"—that is, the riches, the honors, and the sinful pleasures of the flesh; and Satan said to him: "All this I will give thee, if, falling down, thou wilt adore me." (Matt. iv., 8, 9.) What Satan here promised to our Saviour, he promises to every one who wishes to follow him. To remain a faithful subject of Satan's kingdom, is to be forever his subject in the torments of hell. Now, Christian parents! your children were born into this world as citizens and subjects of Satan. You knew this, and therefore you felt that something was wanting to fill up the measure of your happiness at their birth. It was not the subject of Satan, but the subject of Jesus Christ, that you wished to press to your heart. Your children were therefore taken from the cradle, and in the midst of the rejoicings of the whole family, in the arms of a godfather and of a godmother who were to lend to them their heart and tongue; they were taken, as it were, to the open court of Christ's kingdom on earth, that is, to the entrance of the house of God, humbly begging the Church to admit them to become her

children, subjects of Jesus Christ, and citizens of his kingdom.

They were admitted on condition that they should always remain faithful subjects of Christ, conduct themselves as fervent and holy Christians, be attached to the doctrine of the Church, and well disposed to receive the sacraments as weapons of defence against their enemies. After this, they had absolutely and entirely to renounce and abjure all allegiance and fidelity to every foreign potentate, that is, the devil and all his associates. They solemnly promised and vowed that they would always and everywhere support and defend the Catholic Church as the only true Church of Christ.

Thereupon they received, as it were, their naturalization papers—that is, baptism, and thus became the children of God, members of the Church, brethren of Jesus Christ, and heirs to the kingdom of God in heaven. When your children were taken to the church after they had been born, the stain of original sin was upon them. Whilst this stain remained, God was displeased with them; for, by this sin, they were “children of wrath.” Where, then, was the remedy for this sin? The remedy was baptism; for, by baptism, “original sin” was altogether washed away. They were no longer children of wrath. The priest who baptized them commanded in the name of Jesus Christ, the evil spirit to depart from them, saying: “Depart, thou filthy spirit, and give place to the Holy Ghost!” Then, at the moment when he poured water on their head, and said, “I baptize thee,” etc., original sin was blotted out, and the Holy Ghost took possession of their souls. This change of the soul, says a

father of the Church, is a new creation, far more wonderful than the first. At the first creation, God spoke: "Let there be light." Instantly, life, light and beauty came into existence.

The wonderful change brought about in the soul by baptism has sometimes been illustrated by miracles. It is related that, in 1297, the daughter of the King of Armenia was reluctantly given in marriage to Cassanus, King of Tartary, in order to preserve peace between the two kingdoms. As she was endowed with great natural beauty, and with still greater Christian virtues, it was expected that her first-born would resemble her, and give great joy to the king. But the contrary happened. Her first child was quite black and ugly to behold. This made the king think that the queen was an adulteress, and therefore ordered her and the child to be burned alive. Whatever the virtuous queen said to show that she was innocent, was of no avail with the exasperated king. Seeing that she and her child could not be saved from so cruel a death, she asked of the king, as a last favor, to allow her child to receive baptism before death. The king granted this favor. The child was baptized in presence of the king and of many nobles of his kingdom. No sooner was the child baptized than it lost its ugly color, and became most beautiful, like an angel. On beholding this miracle, the king was beside himself; he acknowledged the innocence of the queen, and was very sorry for having sentenced her and her child to the death of fire. He himself was a heathen at the time; but having seen the supernatural power of baptism, he, together with many of his courtiers, embraced Christianity,

and propagated the Christian religion in Tartary. (Thomas Bozius, t. i., lib. 11, de Signis Eccl., c. 16.)

The soul of every unbaptized person is far blacker than this child — so frightfully black and hideous by original sin, that, could we see such a soul, we should die of fright. But oh! if we were to see a soul immediately after baptism, how amazed and confounded should we not be at the sight of it! We would believe it to be an angel. Baptism completely destroyed in that soul the hideousness of original sin, and clothed it with the beauty and lustre of sanctifying grace.

Iron is naturally cold, hard and dark; but when heated by a strong fire, it glows with brightness, becomes even white with heat; at the same time, it becomes soft and pliable, and readily takes any form the workman chooses to give it. In like manner, the soul, as it enters this world in original sin, is dark and hideous, cold and lifeless, hard and obstinate in evil. But as soon as God communicates himself to the soul by sanctifying grace in baptism, as soon as that soul is placed in the furnace of God's love, all her dark stains disappear; she becomes holy and just and beautiful, whiter than the falling snow; and warmed with God's love, she becomes pliable to his will, and obedient to his command: "You who have been baptized in Christ have put on Christ" (Gal. iii., 27); that is, by the grace of justification received in baptism, the justice and sanctity of Christ are poured forth into our souls, so that we resemble him, as iron heated with fire resembles fire itself.

Our heavenly Father, who, from all eternity, has begotten his Son, still continues to beget, in time, chil-

dren, who are, by grace, what the Son of God is by nature; so that their sonship bears the greatest resemblance to his divine Sonship. Hence St. Paul writes: "Whom he foreknew, he also predestined to be made conformable to the image of his Son, that he might be the first-born amongst many brethren." (Rom. viii., 29.)

Now, it is in baptism that your children become the children of God. At the very moment when they were baptized, original sin disappeared from their soul, the devil lost his power over them, and the heavenly Father looked down upon them with a loving eye, for they were his children, and the objects of his tenderest love. Behold the great things which divine love effects by baptism! Your children are the sons of God, as Holy Scripture says: "Ye are the sons of God." (Osee i., 107.) Yea, even gods, as it were, not only accidentally by grace, but also really by participation in the divine nature.

Men consider it a great honor to have been adopted by some noble family; but adoption of your children by God is far more honorable. Adopted children receive nothing of the nature of their adoptive father, they inherit only his name and his temporal goods; but, in baptism, your children receive from God his grace, and, with his grace, his nature. For this reason, God is called the Father, not only of Christ, but also of your children, because, through grace, he communicates to them his nature, which he has communicated to Christ by hypostatic union, thus making them the brethren of his divine Son: "He gave them power," says St. John, "to be made the sons of God, to them that believe in his name who are born not of blood . . . but of God." (John i., 12.) "Our first nativity," says St.

Augustine, "is derived from men; our second from God and the Church. Behold, they are born of God! Hence it is that he lives in your children. Wonderful change! Admirable charity! For their sake, the Word was made flesh; for their sake, he who is the Son of God has become the Son of man, in order that they, from being the children of men, might become the children of God. For, out of the children of men, he makes the children of God; because, though he was the Son of God, he became the Son of man. Behold, how they partake of the divinity! For the Son of God assumed our human nature, that we might become partakers of his divine nature. By making your children participate in his divinity, he has shown them his charity." (Sermo 24, de Tempore, tom. x.)

No earthly honor and happiness can be compared to this honor and happiness of being a child of God. This is the reason why St. Louis, many times, instead of signing himself, "Louis, King of France," simply put "Louis of Poissy." Being asked why he did so, he answered, that in the little chapel of Poissy he had become a child of God by baptism, and that he deemed this happiness and honor far greater than that of having been made King of France. At the baptismal font the distinction between the rich and the poor disappears; for baptism makes the children of the rich and of the poor all equal in dignity before their heavenly Father. Cleansed and regenerated by the same sacrament, they have an equal right to the same favors; and he who is most faithful to his baptismal engagements, is the greatest in the eyes of God. This is the lesson which the Dauphin, father of Louis XVI., one day inculcated on his children. Two of his sons had received only private

baptism at the time of their birth. At the age of seven or eight the sacred ceremonies were supplied. The prince, their father, called for the baptismal parochial registry, in which their names were inserted. On opening the register, he pointed out to them the name which immediately preceded theirs — it was the son of a very poor man. “You see, children,” remarked the father, “in the eyes of God, all ranks and conditions are equal. He allows no distinction except that made by religion and virtue. One day you will be distinguished and powerful in the eyes of the world, and this poor boy will not even be known; but, if he prove more virtuous than you, he will be greater and more illustrious in the eyes of God.”

Baptism made your children members of Christ’s Church. They ceased to be infidels as soon as they were baptized. By baptism God brought them into the fold of his Church, as he brought our first parents into the terrestrial paradise; and this membership entitles them to the spiritual goods of the Church. “Everything is yours,” said the Lord to them, when conducting them into this new Eden, his Church — the masterpiece of his power, wisdom, and love: “Yes, my Church is yours; enjoy the splendor of her mysteries, her awful truths, the fruitfulness of her doctrine, and the living waters of her sacraments. For you, is the heavenly bread of my word; for you, the august sacrifice of the Mass; for you, the prayers and the good works of the faithful; for you, the patronage of the saints; for you the strengthening banquet of the holy table, that food for which the angels sigh. Verily, I, the Lord your God — I give you all those riches, I lay open to you all those treasures, I have created all those wonders for you. Be

faithful to me until your happiness is completed in the Church triumphant."

Persons, however, who are not baptized, can have no part in the spiritual goods of the Church, nor can they validly receive any of the other sacraments. As they are no Christians, they are not incorporated into Christ. It is by baptism that we are united to Christ: "As many of you," says St. Paul, "as have been baptized into Christ, have put on Christ." (Gal. iii. 27.) From this incorporation into Christ are derived that great readiness and facility of baptized persons to believe and do all that Jesus Christ teaches us through his Church; whilst the contrary is noticed in those who do not enjoy the graces of baptism.

St. Cecilia, virgin and martyr, when yet very young, consecrated her virginity to Jesus Christ. However, she was compelled by her parents to marry a nobleman named Valerian. Thereupon, her guardian angel appeared to her, and told her that he would assist her, and that Valerian would not offend her. With this assurance, she consented to the marriage. After the celebration of this ceremony, St. Cecilia said to Valerian: "Know, Valerian, that I am a Christian. From my childhood I have consecrated my virginity to God. He has appointed an angel from heaven to protect me against every insult. Beware, therefore, of doing anything to me by which you may excite the wrath of the Lord." Upon hearing this, Valerian was afraid to touch her, and said that he, too, would believe in Jesus Christ, if he were only allowed to see her angel. Cecilia told him that he could not expect such a favor without being baptized. Valerian, being inflamed with the desire of seeing the angel, said that he was willing to comply with

this condition. Hereupon, Cecilia directed him to St. Urban, who, on account of the persecution, was concealed in the catacombs. Valerian received the necessary instruction, and was baptized by that holy Pope. As his soul was now quite pure and holy like an angel, it was his privilege to see an angel. On his return home he found St. Cecilia, who was in prayer, accompanied by the angel, and surrounded with rays of heavenly splendor. (“Victories of the Martyrs,” by St. Alphonsus.)

It is worthy of notice that Valerian saw, after baptism, the angel whom, before baptism, he could not see. In like manner, a person, after baptism, easily sees and believes the truth of Christ’s doctrine, when it is proposed to him by his Church, whilst the contrary is noticed in an unbaptized person.

“In one way, therefore,” says St. John Chrysostom, “do I feel disposed, and in a different way an unbeliever, as regards the truths and mysteries of our religion. I hear that Christ was crucified, and at once I am lost in wonder at this mercy. The unbeliever hears, and accounts it weakness. He hears of a laver, and accounts it merely water, whilst I do not merely regard what is seen, but that cleansing of the soul which is by the Spirit. The unbeliever accounts that my body alone has been washed. But I have believed also that the soul has become both pure and holy, and I esteem it the sepulchre, the resurrection, the sanctification, the justice, the full redemption, the adoption, the inheritance, the kingdom of heaven, the bestowal of the Holy Ghost. For, not by sight do I judge the things that appear, but by the eyes of the mind, enlightened by the light of faith. I hear Christ say: ‘This is my

body.' In one way do I understand what is said: in a different way, the unbeliever." (T. x. Hom. vii., in Epist. ad Cor., n. i., p. 58.)

As the light of the sun shines on the eyes of the infant, without any labor and effort on his part, and causes him to see his parents with joy, and directs safely his first steps in life, so the light of Catholic faith shines brightly before the mind of the baptized person, and causes the lustre of its supreme authority to appear, and obtains his complete assent to the laws of faith and morality. In this light the young Christian knows that it is his duty to give his heart to God, to restrain his passions, and to endeavor to become a perfect Christian.

Baptism made your children heirs to the kingdom of heaven. From the very moment they were baptized they became the brethren and joint-heirs of Jesus Christ. They acquired an undisputed title to the kingdom of heaven, being called to reign forever in that happy abode of the blessed, and to share in the glories of their heavenly Father: "If we are the children of God," says St. Paul, "we are also heirs: heirs indeed of God, and joint-heirs of Christ." (Rom. viii., 15.)

M. Boudon, who was Archdeacon of Evreux, in the time of Louis XIV., relates a very touching story on this subject. A new church was building in a town of that diocese, and each one gave what he could to promote this pious object. A poor old woman, who was reduced almost to beggary, came one day to the sacristy to the priest, who was receiving the offerings, and gave him three francs. "How, my good woman, you want to give me money? Why it seems to me that I ought rather to offer you some, for I

see by your clothing that you are very poor!" "I poor, reverend father? Why, am I not a Christian, and, consequently, daughter of a great king and heiress of a great kingdom? Have no fears for me, then, for I shall always be able to earn a living for myself; and I hope our dear Lord will one day receive me into his eternal kingdom."

What this pious poor woman said, every good Christian child will say when he reflects on the wonderful change which his soul has undergone by means of baptism. By this sacrament the soul becomes purer than silver, and brighter than the finest gold. It is more lovely and more radiant, more sublime and more ravishing, than anything in nature. Go to the summit of a mountain which is from eight to ten thousand feet above the level of the ocean. It is mid-summer. The air is warm and bland. The heavens are blue and cloudless. Behold the mountain peaks, how they shoot forth one behind the other as far as the eye can reach! How beautiful, how sublime, is the spectacle that now stretches out before you! The rosy light of the setting sun is reflected again and again from a thousand glowing peaks. You seem to stand on the shore of a vast waving sea of fire. Now raise your eyes from the darkening earth. Look up to the heavens. See how the myriad stars gleam so solemnly and silently. Their pure and holy light knows nought of the sins and miseries of this earth. They speak to you, in their own gentle way, of the purity, the holiness, and the beauty of God. Ah! bring together all that is beautiful in nature, and then remember that the soul of your child is more beautiful than all the beauties of nature. How beautiful is the sweet light of morning, how beautiful are the varied tints of the

rainbow ! But the soul of your child is far more beautiful. The dazzling beams of the noonday sun are bright, indeed, but the light of grace that beams from the innocent soul of your child is far brighter. The spring lily and the fresh-fallen snow look white and pure, but the purity of the newly-baptized soul of your child is far whiter ; for it is white with the purity of sanctifying grace. There is a sublime and awful beauty in the rolling thunder, and in vivid lightning, as it flashes through the dark clouds ; but there is something far more sublime and awful in the beauty of that innocent soul of your child. There is in it a majesty, on which even the angels gaze with fear and delight. So marvellously beautiful is that holy soul, that, could we but gaze on it, we should die of joy ; for that soul is the living image and likeness of God, it is the temple of the Holy Ghost, to whom it is most intimately united ; and this union elevates it far above itself, and, as it were, deifies it. “The charity of God,” says St. Paul, “is poured forth into our hearts by the Holy Ghost, who is given us.” (Rom. v., 5.)

We read, in the life of Sister Mary Oignies, that one day she was present at the baptism of a child. Now, at the very moment the child was baptized she saw a demon go out of it, and the Holy Ghost, surrounded by angels, enter it. By thus communicating himself to the soul, the Holy Ghost raises it, as it were, to a level with himself, transforming it into himself, and making it, as it were, divine.

There are very few who know the greatness of the numberless blessings of baptism, as it has been explained. The holy apostles and the fathers of the Church never ceased

to inculcate the greatness of these blessings upon the hearts of the Christians: "Behold," exclaims St. John the Apostle, "what manner of charity the Father has bestowed upon us, that we should be called, and should be the sons of God! Dearly beloved, we are now the sons of God. . . . We know that, when he shall appear, we shall be like to him, because we shall see him as he is." "Know you not," says St. Paul, "that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own? For you are bought with a great price. Glorify and bear God in your body." (1 Cor. vi., 19, 20.)

"If, after the regeneration of the baptismal pool," says St. Hippolytus, "man becomes a god through water and the Holy Ghost, he will also be a joint-heir of Christ after the resurrection from the dead. Therefore do I, as a herald, proclaim: Come all ye families of the Gentiles, to the immortality of this baptism. I announce to you, who abide in the darkness of ignorance, the glad tidings of life. Come out of the slavery unto liberty; out of tyranny into a kingdom; from corruption into incorruption." (Hom. in Theoph. Galland., t. ii., p. 494.) "Ah yes!" writes St. Hilary, "you have done well to praise baptism; for, who amongst the faithful does not know that baptism is the life of virtues, the death of crimes, an immortal nativity, the acquisition of the heavenly kingdom, the harbor of innocence, the shipwreck of sins?" (De Schism. Donat., l. v., n. 1.) "Indeed," says St. John Chrysostom, "before baptism, we were captives; after baptism, we enjoy the pure light of liberty. Before baptism, we were strangers and wanderers; after baptism, we have the rights of

citizens in the Church. Before baptism, we were in the confusion of sin ; after baptism, we are in the happy condition of the just. We are not only free, but pure ; not only pure, but just ; not only just, but sons ; not only sons, but heirs ; not only heirs, but brothers and joint-heirs of Jesus Christ ; not only his joint-heirs, but his members ; not only his members, but his temple ; not only his temple, but the organs of his spirit. See what we owe to baptism." (Hom. ad Neophytos, in append. ad tom. iii.) Such is the great dignity of the Christian child. It is on this account that the good Catholic mother presses her infant after baptism, with so much respect to her heart. She sees in it a sacred deposit placed in her hands by Almighty God, a hallowed being over whom watches a celestial spirit, and who is protected by a patron saint from his throne in heaven. In her eyes, her little babe is like a sacred vessel, and the veneration with which she embraces it partakes of that which she bears for the altar of the Lord. The prayer which she breathes upon the virgin brow of her darling seems to her to receive therefrom the odor of a pure incense that immediately is borne to the throne of God. She loves to penetrate in thought into the sanctuary of her child's soul. She feels an unspeakable happiness in recollecting herself there as she would do before the tabernacle, in order to adore, pray, and offer up acts of thanksgiving.

This respect, reverence, and love for infants, has been, from the time of the apostles, a distinguishing mark of a Roman Catholic Christian. At all times and in every Catholic country, where poor parents or unhappy victims of seduction could not support their children, love and

reverence for them inspired good Catholics and religious societies to collect them, adopt them, open asylums where they could be supported, schools where they could be educated; and to attempt the life of a helpless babe has always been considered a crime of the blackest dye.

Now, noble birth brings certain rights with it. Thus, for instance, the infant is entitled to the tender love of its parents. The citizen, by the mere fact of his birth, has a just claim to the protection of the authorities which govern the country. In like manner, and with stronger reason, the Catholic child, by the fact that it became a child of God, a brother of Jesus Christ, a member of his Church and an heir to the kingdom of heaven, has *a right to the knowledge of Jesus Christ and of his holy doctrine; it has a right to Catholic education.* Men go to war for the defence of kingdoms, and the sons of kings are jealously guarded in their rights. But all their rights are nothing in comparison with the rights of a baptized child. As the Catholic child has a right to God's everlasting kingdom, no human teacher or law-giver has a right to come between the Catholic child and the knowledge of his heavenly inheritance.

CHAPTER IX.

CHRISTIAN MARRIAGE THE SOURCE OF THE DIGNITY OF THE FAMILY.

When God made the first pair of human beings, he did not leave them to the instincts of nature, as he had done in the case of lower animals; but for them he especially

instituted marriage. At his command the waters had brought forth abundantly, shoals of fishes were in the sea. Birds of every description were flying in the air. Animals of all kinds were on the earth. The eagle built its nest on the dizzy height. The beasts of the forest sought their lairs. Cattle and sheep cropped the young herbage. The dove had found her mate, the nightingale tuned her song. The tiny insects, to which a leaf was a world; the animalcule to which a drop of water was a universe—all were fashioned by God and received the command: “Be fruitful and multiply on earth.”

But the case of man was different. As he was formed with an elaboration not exercised in other departments of creation; as his formation differed from that of the other living creatures; as man was made from the dust of the earth and animated by the breath of the Eternal; as woman was brought forth wonderfully from the side of the man himself as he slept, bone of his bone, flesh of his flesh—so there was a difference in the manner in which they were directed to fulfil the great purpose of their creation.

After God had brought Adam and Eve together, he joined them in the bonds of matrimony until death would separate them. That the bond of marriage should last until either the husband or the wife is dead is clear from the very end of marriage itself. God willed that this married pair should be the natural source of all mankind, and that from them the human race should be propagated, and by an uninterrupted course of procreation be preserved to the end of time. Thus the nature and end of marriage is the propagation of mankind and the education

of children, and also that the married parties may be a mutual help and comfort to each other during their days in this world. Now, it is evident that, on both these grounds, the nature of marriage requires that "the bond or tie" be never broken.

That mankind should be propagated, it is essential that the bond of marriage should remain unbroken. Man is different from all other creatures when he first comes into the world. The different other creatures, when they come into the world, require very little attention from the male parent, as the female can sufficiently support them until they can provide for themselves, which they do in a very short time. Man, on the contrary, stands in need of the attention of both father and mother during his infancy. He requires the attention of the mother, that he may be nursed and tended; and the attention of the father, in order that all necessaries, both for mother and child, may be procured by him: and this necessity of attention on the part of the father is not of short duration, as is the case with animals, but must continue for a very long time, as the child cannot, for many years, be able to provide for itself.

The education of a child also requires the united care of father and mother; for, from the dawn of reason until manhood, redoubled attention on their part is required, that the child may be educated properly, whether as a man, a citizen, or a Christian. Now, if the "bond or tie of marriage" could be broken, and if it were, in any case, lawful for married people to separate so as to be bound no longer by the marriage tie, many would soon avail themselves of the liberty allowed; and then a door would be

opened, not only to the destruction of children, both as to their support and education, but likewise to debaucheries and an universal corruption of manners, that must be of infinite prejudice to the multiplication of mankind, which is the end of marriage.

Besides, what kind of solid comfort could the married people have in each other, if their marriage was not indissoluble? It is this indissolubility of marriage which makes the parties enter, with all their heart, into the views of their mutual interest. It is this which invincibly fixes their affections on their common concerns. It is this which gives a permanency to their love for each other. In a word, the indissolubility of marriage is the greatest incentive to make them bear their crosses, and put up with anything disagreeable in each other's tempers, and carefully to avoid giving any just handle of discontent to each other. They are joined together for better and for worse; they are married, and can no more be separated while life remains; therefore, they must make of it the best they can, and content themselves. But, on the contrary, if "the bond or tie of marriage" were dissoluble, it would, at the bottom, differ nothing from the state of concubinage, and be attended with all its bad consequences.

This unity and perpetuity of marriage are announced and openly confirmed in the Gospel by the divine authority of Jesus Christ. He declared to the Jews and to the Apostles that marriage, from its very institution, was to be between two only—the husband and the wife, that of two there was to be, as it were, one flesh, and that, by the will of God, the bond of marriage was so closely and strongly woven that it cannot be unloosed or broken by any among

men. A man "shall cleave to his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God has joined together, let not man put asunder." (Matt. xix., 5, 6.)

This form of marriage, so excellent and admirable, began by degrees to be corrupted and to die out among the heathen nations. It is scarcely credible how marriage became corrupted and disfigured in pagan society. The condition of woman was so low that she was looked upon as the handmaid and slave, or mere instrument of the lusts of man. The husband, having acquired full dominion over the wife, could, and often did command her, even without just cause, to go her way, while he, in his unbridled lust, assumed to himself the license to "roam with impunity amongst women of servile condition and infamous life."

The form of marriage as instituted by God in Paradise was overclouded and darkened even in the Jewish nation. To the Jews Moses conceded, "because of the hardness of their hearts" (Matt. ix., 8.), the *permission* to send away their wives in a given case. At the time of our Saviour there was a general vagueness in practice, concerning the unity of marriage. Hence it is, that the Pharisees asked our Lord "whether a man can put away his wife for *every cause*?" (Matt. xix., 3.) Thereupon our Lord calls to their attention the indivisible or indissoluble nature of marriage, which in the law of God united parties so closely that they became one moral and inseparable person. "He who made them from the beginning made the two to be one flesh. What therefore God hath joined together let not man put asunder." This was the primitive con-

dition of marriage—one with one. When the Pharisees objected to our Lord: “why then did Moses *command* to give a bill of divorce, and to put away” (Verse 7.), our Lord corrects them and says: “Moses did not *command*, but *permitted* this on account of the hardness of your hearts, but from the beginning it was not so.”

Now, our Lord immediately adds: “But I say to you that whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that shall marry her that is put away committeth adultery.” (Verse 9.) In these words the restoration of the first law is definitely laid down. The marriage tie remains still, since the condition of both parties is made equal. He who puts away his wife and takes another commits adultery; and he who takes the dismissed also commits adultery. Then those who heard our Lord teach and emphatically assert the indissolubility of marriage, said: “If the case of a man with his wife be so, it is not expedient to marry.” (Verse 10.)

But the Apostles, the heralds of God’s legislation, have more fully and in greater detail delivered to memory and to writing those things which have been decreed and established by divine authority in regard to marriage. For to no other teaching than that of the Apostles must be referred what “our Holy Fathers, the Councils and the Tradition of the Universal Church have always taught” (Trid. sess. xxiv., in pr.), namely, that Christ our Lord raised matrimony to the dignity of a sacrament; that he at the same time ordained that married people, guarded and protected by the celestial grace provided by his merits, should derive holiness from marriage itself; and

in it, in a manner wonderfully resembling the mystical union between him and his Church, he perfected the love which accords with nature (Trid. sess. xxiv., cap. I, de reform matr.) and cemented the natural union of the man and woman more firmly in the bonds of divine charity. "Husbands," says St. Paul to the Ephesians, "love your wives as Christ also loved the Church, and delivered himself up for it, that he might sanctify it, . . . So also ought men to love their wives as their own bodies, . . . for no man ever hated his own flesh ; but nourisheth and cherisheth it as also Christ does the Church ; because we are members of his body, of his flesh and of his bones. For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in his Church." (Eph. v., 25, etc.)

And in the same manner we learn from the teachings of the Apostles that Christ commanded that the union and perpetual constancy which were required from the first commencement of marriages should be held sacred and should not at any time be violated. The same Apostle, St. Paul, says : " But to them that are married, not I, but the Lord commandeth that the wife depart not from her husband. And if she depart, that she remain unmarried or be reconciled to her husband." (1 Corinthians vii., 10-11.) And again : " A woman is bound by the law as long as her husband liveth, but if her husband die she is at liberty." (Verse 29.) For these causes, therefore, *matrimony has been made " a great sacrament "* (Eph. v., 32) " honorable in all " (Heb. xiii., 4) " pious, chaste, and venerable as representing and signifying the

most exalted mysteries. Christ, then, raised the natural contract of marriage to the character of a supernatural marriage, by making it a sacrament.

What is required to constitute a sacrament? Matter, form, grace, and the institution by Christ. In baptism, for instance, the water is the matter, and the words, "I baptize thee," etc., are the form. In extreme unction, the oil is the matter, and the words spoken by the priest are the form. So, in the sacrament of marriage, the bodies of the contracting parties are the matter. The form consists in the words by which the bridegroom gives himself to the bride and establishes her right over him, and the bride gives herself to the bridegroom and establishes his right over her.

In the other sacraments, the elements are mere inanimate creatures, such as bread and wine, water, oil, etc. But, in this sacrament, the elements are more noble and far more excellent—they are living, reasonable, immortal beings; the body being the temple of the Holy Ghost, and the soul the living image of the living God. Those things, then, which are the essence of the natural and civil contract, are the very constituents of the sacrament of marriage. But when the apostle St. Paul calls marriage a sacrament, nay, a great sacrament, he adds the condition, that it is so "in Christ and in the Church." He means to say: The conjugal union between man and wife, of which God is the author, is a sacrament, that is, a sacred sign of the holy union that subsists between Christ and his Church. That this is the true meaning of his words, is shown by the Fathers of the Church who have interpreted the passage; and the Council of Trent has

given to it the same interpretation. The husband, therefore, is evidently compared, by the apostle, to Christ ; the wife, to the Church.

In Christ, two natures, the divine and human, are joined together, in the one person of the Son of God. In the Catholic marriage, two persons, man and wife, are joined together, as it were, in one person—having, so to speak, but one soul and one will by means of sacramental grace. The union of the Son of God with human nature was effected by mutual consent. In the Catholic marriage, the intimate union is also effected by the mutual consent of the parties, and the Lord interposes to give it force by sacramental grace.

Christ acknowledges but one spouse, the Church ; and the ties which attach him to her, to his well-beloved, cannot be broken : “ What God has once assumed,” says an axiom of theology, “ he has never abandoned.” “ To the consummation of ages he continues united to his Church, and all the combined powers of hell will never be able to separate him from her.” (Matt. xvi., 18.) In like manner, in the Catholic marriage, husband and wife are to live together in an intimate and constant society. They owe to each other an inviolable fidelity, and this union will not be possible between more than two persons : so that the husband shall never have more than one wife, and the wife shall have but one husband. If death destroys this union, the survivor can, it is true, contract a new union ; at the same time, however, this second marriage, as it represents less perfectly the union of the Saviour with only one Church, will be a kind of stain and irregularity. But, during the lifetime of the two married persons, nothing will

be able to destroy the bond which unites them. It will be perpetual and indissoluble, like that of the Son of God with our human nature, which makes one Christ forever.

The principle of Christ's union with the Church is grace, and the supernatural principle of marriage in Christ and in the Church is also grace.

Again, the principle of Christ's union with his Church is charity. He loved the Church and gave himself for her, and the end of all his love is the final union of the Church with him in the Father, in the kingdom of heaven. And the supreme principle of the marriage union between two devout Catholics is charity, which purifies natural love from its imperfections, and raises it to a love in Christ, according to his unblemished law, that looks to final union in the kingdom of God.

Again, Christ is the head of the Church, which obeys him and is subject to him as to her Lord and Master. And in like manner, the husband is the head of the wife, who is subject to him by obedience, and that, not only on account of the law of nature, but also for Christ's sake. And as Christ is the Saviour of his mystical body, the Church, and nourishes and cherishes her; so is the husband bound to nourish and cherish his wife, who is to him as his own body, and who, like himself, is a member of Christ, and is therefore to be treated with respect.

But the Christian perfection and completeness of marriage is not confined to those things just mentioned.

Something more exalted and more noble has been given to the conjugal union than it had before, inasmuch as it is bid to look not merely to the propagation of the human race, but to the procreation of offspring to the Church,

“fellow-citizens with the saints and the domestics of God” (Eph. ii., 19), “that a people may be begotten and trained to religion and to the worship of the true God and of our Saviour Jesus Christ.” (Catech. Rom. c. viii.)

As the union of Christ with his Church is fruitful in bringing forth new children to God, so the union of the Catholic husband and wife is fruitful, not only in bringing forth children to the world, but in leading them by faith to Christ and to his Church. Thus the sublime end of their marriage is to add members to the Church of Christ, and to increase the number of the elect in the kingdom of God.

It is, then, only in Christ and in his Church that marriage is raised into a sign and an effective instrument of grace, which, according to the Council of Trent, not only unites two hearts and souls, as it were, into one, but raises also their love to heaven, and sanctifies it and renders it the living expression of, and a participation in, the love with which the only-begotten Son of God loves his spouse, the Catholic Church. So that the Catholic parties are united, not merely in the order of nature, but in Christ, in union of faith and of a love whose final end is God, and of which the love of God is the ruling principle—a love which strengthens the inner powers of the soul to the performance of virtuous and meritorious acts, and helps the married pair through the duties, difficulties, and responsibilities of married life. The man and wife are not only partners in a human contract, but also the dispensers of a divine mystery, of a great sacrament. It is a burden—not as a pagan marriage is a burden, but as the wings of a bird, which, no doubt, have their weight, but yet serve to raise the body heavenward. Divine goodness

never imposes a burden without giving the grace which makes it light.

To take care of the bodily and spiritual life of children is, no doubt, a heavy, a very heavy, burden indeed ; and mothers cannot carry this burden without a tender love for their children—a love ennobled and supernaturalized by God's grace. Now, it is true that God has made the love of mothers for their children a necessary love.

But this natural love of a mother for her offspring, in order to be persevering and untiring under all circumstances, must be strengthened and supported by supernatural love or grace ; otherwise, it will decrease and be lost in the end, and, with the loss of this love, the Christian woman loses her divine calling. As there are thousands of married women who never received the grace of the sacrament of matrimony, it is no wonder to see thousands of them who have lost their divine calling—to hear of a countless number of unnatural crimes, committed under the veil of marriage, that are becoming so common at the present day. If they have been sharers in the blessing which God bestowed upon our first parents, they either destroy it as soon as they perceive it, or try to prevent it by the most unhallowed, most revolting and most barbarous means.

The grandmother of St. Ludger was a heathen. As soon as his mother was born, the grandmother ordered the babe to be put to death. Among the heathens of Friesland, the parents and grandparents had the power to murder a babe that had not yet tasted food. Enraged because her daughter-in-law had given birth only to girls, the cruel grandmother had given orders that, if the next child were

a girl, it should be suffocated at once in a pail of water. The order was obeyed. The servant took the newly-born babe by the feet, and held its head over the pail. The babe, however, resisted, seized the sides of the pail with its tiny hands, and strove to save its life. A neighboring woman came in, was touched with compassion at the piteous sight, snatched the babe from the servant, took it home, and gave it some honey. As it had now tasted food, the heathen grandmother had no longer a right to kill it. The child's life was spared; it grew up, and afterward became the mother of two holy bishops: St. Ludger and St. Hildegim. Her daughter became also the mother of several renowned bishops.

Such unnatural crimes occur most frequently among those women whose love for their offspring has never been ennobled and supernaturalized by the grace of the sacrament of matrimony. Were the devil to tempt a Catholic mother to commit such an unnatural crime, she would be prompt to repel his hellish suggestion and to say:

"Thy child's a gift which God himself hath given:
Stain not thy soul with crime that cries to heaven.
Far better see around thy board a score,
Than bar one soul from heav'n for evermore."

Indeed, the love of a good Catholic mother is proverbial. There is no love so pure and so thoroughly disinterested as her love for her child. Her love knows no change.

Now, let it be remembered that the disinterestedness, perseverance, and endurance of this love are owing to the grace of the sacrament of matrimony. The raising of matrimony to the dignity of a sacrament, therefore, may be compared in its effects to the cultivating of a fruit-tree,

which brings forth the same fruit as in its wild state, but which is sweet and savory, and not sour and unpalatable. So matrimony, as a sacrament, has the same ends and duties as it had before ; but the grace attached to it enables the parties to love each other and their offspring with a more pure, a more faithful, and a more enduring affection, so as to be able to fulfil the vows which they made before the altar to cherish each other in sickness and health, in poverty as well as in riches. It is this supernatural character of marriage which shows us how the union of Christ with human nature, with his Church and with the souls of the just, is the model of the union of the Catholic husband and wife.

There is, indeed, nothing more pure, more sublime, more holy, than the Catholic doctrine of matrimony. It is full of wonders, which charm, while they astonish us : it sanctifies the married people if they live up to it.

Christ, then, having restored matrimony to so great an excellence, intrusted and commended its entire discipline to the Church. And she has exercised authority over the marriages of Christians at every time and in every place, and has so exercised it as to show that it was her own inherent right, not obtained by the concession of men, but divinely bestowed by the will of her Author.

The Catholic Church has always regarded Christian marriage as the corner-stone of society ; and at that corner-stone have the pastors of the Church stood guard for eighteen centuries, insisting that Christian marriage is one, holy, and indissoluble. Woman, weak and unprotected, has always found at Rome that guarantee which was refused her by him who had sworn at the altar of God to

love her and to cherish her till death. Whilst, in the nations which Protestantism tore from the bosom of the Church, the sacred laws of matrimony are trampled in the dust; whilst the statistics of these nations hold up to the world the sad spectacle of divorces almost as numerous as marriages, of separations of husband from wife, and wife from husband, for the most trivial causes, thus granting to lust the widest margin of license, and legalizing concubinage and adultery: whilst the nineteenth century records in its annals the existence of a community of licentious polygamists within the borders of one of the most civilized countries of the earth—we have yet to see the decree emanating from Rome that would permit even a beggar to repudiate his lawful wife, in order to give his affections to an adulteress.

The female portion of our race would always have sunk into a new slavery, had not the Popes entered the breach for the protection of the unity, the sanctity, the indissolubility, of matrimony. In the midst of the barbarous ages, during which the conqueror and warrior swayed the sceptre of empire, and kings and petty tyrants acknowledged no other right than that of force, it was the Popes who opposed their authority, like a wall of brass, to the sensuality and the passions of the mighty ones of the earth, and stood forth as the protectors of innocence and outraged virtue, as the champions of the rights of women against the wanton excesses of tyrannical husbands, by enforcing, in their full severity, the laws of Christian marriage. If Christian Europe is not covered with harems; if polygamy has never gained a foothold in Europe; if, with the indissolubility and sanctity of matrimony, the palladium of European

civilization has been saved from destruction, it is all owing to the pastors of the Church. "If the Popes," says the Protestant Von Müller,—“If the Popes could hold up no other merit than that which they gained by protecting monogamy against the brutal lusts of those in power, notwithstanding bribes, threats, and persecutions, that alone would render them immortal for all future ages.”

And how had they to battle till they had gained this merit? What sufferings had they to endure, what trials to undergo? When King Lothaire, in the ninth century, repudiated his lawful wife, in order to live with a concubine, Pope Nicholas I. at once took upon himself the defence of the rights and of the honor of the unhappy wife. All the arts of an intriguing policy were plied, but Nicholas remained unshaken; threats were used, but Nicholas remained firm. At last the king's brother, Louis II., appears with an army before the walls of Rome, in order to compel the Pope to yield. It is useless—Nicholas swerves not from the line of duty. Rome is besieged; the priests and people are maltreated and plundered; sanctuaries are desecrated; the cross is torn down and trampled under foot, and, in the midst of these scenes of blood and sacrilege, Nicholas flies to the church of St. Peter. There he is besieged by the army of the emperor for two days and two nights; left without food or drink, he is willing to die of starvation on the tomb of St. Peter, rather than yield to a brutal tyrant and sacrifice the sanctity of Christian marriage, the law of life of Christian society. And the perseverance of Nicholas I. was crowned with victory. He had to contend against a licentious king, who was tired of restraint; against an emperor, who, with an army at his

heels, came to enforce his brother's unjust demands; against two councils of venal bishops: the one at Metz, the other at Aix-la-Chapelle, who had sanctioned the scandals of the adulterous monarch. Yet, with all this opposition, and the suffering it cost him, the Pope succeeded in procuring the acknowledgment of the rights of an injured woman. And during succeeding ages, we find Gregory V. carrying on a similar combat against King Robert, and Urban II. against King Philip of France. In the thirteenth century, Philip Augustus, mightier than his predecessors, set to work all the levers of power, in order to move the Pope to divorce him from his wife Ingelburgis. Hear the noble answer of the great Innocent III. :—

“Since, by the grace of God, we have the firm and unshaken will never to separate ourselves from justice and truth, neither moved by petitions, nor bribed by presents, neither induced by love, nor intimidated by hate, we will continue to go on in the royal path, turning neither to the right nor to the left; and we judge without any respect to persons, since God himself does not respect persons.”

After the death of his first wife, Isabella, Philip Augustus wished to gain the favor of Denmark by marrying Ingelburgis. The union had hardly been solemnized, when he wished to be divorced from her. A council of venal bishops assembled at Compiègne, and annulled his lawful marriage. The queen, poor woman, was summoned before her judges, and the sentence was read and translated to her. She could not speak the language of France, so her only cry was, “Rome!” And Rome heard her cry of distress, and came to her rescue. Innocent III. needed the

alliance of France in the troubles in which he was engaged with Germany; Innocent III. needed the assistance of France for the Crusade; yet Innocent III. sent Peter of Capua as legate to France; a council is convoked by the legate of the Pope; Philip refuses to appear, in spite of the summons, and the whole of the kingdom of Philip is placed under interdict. Philip's rage knows no bounds; bishops are banished, his lawful wife is imprisoned, and the king vents his rage on the clergy of France. The barons, at last, appeal against Philip to the sword. The king complains to the Pope of the harshness of the legate, and, when Innocent only confirms the sentence of the legate, the king exclaims: "Happy Saladin! he had no Pope!" Yet the king was forced to obey. When he asked the barons assembled in council, "What must I do?" their answer was: "Obey the Pope; put away Agnes, and restore Ingelburgis." And, thanks to the severity of Innocent III., Philip repudiated the concubine, and restored Ingelburgis to her rights as wife and queen.

Hear what the Protestant Hurter says in his *Life of Innocent*: "If Christianity has not been thrown aside, as a worthless creed, into some isolated corner of the world; if it has not, like the sects of India, been reduced to a mere theory; if its European vitality has outlived the voluptuous effeminacy of the East, it is due to the watchful severity of the Roman Pontiffs — to their increasing care to maintain the principles of authority in the Church.

As often as we look to England, we are reminded of the words of Innocent III. to Philip Augustus. We see Clement using them as his principles in his conduct towards the royal brute, Henry VIII. Catharine of Arragon,

the lawful wife of Henry, had been repudiated by her disgraceful husband, and it was again to Rome she appealed for protection. Clement remonstrated with Henry. The monarch calls the Pope hard names. Clement repeats, "Thou shalt not commit adultery!" Henry threatens to tear England from the Church, he does so; still Clement insists, "Thou shalt not commit adultery!" Fisher* and More go to bleed out their lives at Tyburn; still the Pope repeats, "Thou shalt not commit adultery!" The firmness of the Pope cost England's loss to the Church. It cost the Pope bitter tears, and he prayed to heaven not to visit on the people of England the crimes of the despot. He prayed for the conversion of the nation; but sacrifice the sanctity, the indissolubility of matrimony—that he

* Dr. John Fisher, Bishop of Rochester, England, concluded his powerful appeal to the Legatine Court, in behalf of Catharine of Arragon, in these words: "My lords, I contend that the marriage of our Sovereign Lord the King (Henry VIII.) and the Princess Catharine, cannot be dissolved by any power, *human* or *divine*. Nothing but death can dissolve an honest and a lawful marriage. To this opinion I adhere in the face of every danger that may arise; and I am *ready to lay down my life in its maintenance*. As St. John the Baptist, that Mirror of Purity, in the far-off days of the world regarded it as impossible to die more gloriously than in the cause of defending the honor of the marriage state, on the very existence of which society depends, I cannot act with greater confidence, regardless of all worldly consequences, than by taking the holy Baptist as my example. Then, in the name of justice, I demand judgment in favor of my client, the lawful queen of this realm."

This speech decided the fate of Fisher. The King poured out the vials of his wrath upon the courageous prelate. He gave orders that the Bishop should be beheaded. His orders were executed. The holy prelate's eyes were bandaged; an awful silence pervaded the vast multitude: he laid his head upon the block; a murmur thrilled amongst the on-lookers, and the throbbings of their hearts became painful; two minutes and ten seconds had passed, a signal was given, and at one blow, the executioner severed the head of John Fisher, Bishop of Rochester, from the body. (Cath. World, March, 1882.)

could never do; abandon helpless woman to the brutality of men who were tired of the restraints of morality—no, that the Pope could never permit. If the court, if the palace, if the domestic hearth, refused a shelter, Rome was always open, a refuge to injured and downtrodden innocence.

“One must obey God rather than man.” This has ever been the language of the Church, whenever there was question of defending the laws of God against the powers of the earth; and in thus defending the laws of God, she has always shown herself the true Church and faithful spouse of Jesus Christ.

CHAPTER X.

DUTY OF HUSBAND AND WIFE TOWARDS EACH OTHER.

The duty of married people is to live always together in peace and conjugal fidelity. Now, to live in peace and harmony, husband and wife must constantly nourish for each other a holy and patient love. The precept of charity obliges all men, but it obliges married people most strictly: “Husbands, love your wives, as Christ also loved the Church and delivered himself up for her, that he might sanctify her, cleansing her by the laver of water in the word of life. . . . So, also, ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever hated his own flesh, but nourisheth and cherisheth it, as also Christ doth the Church.” (Eph. v., 25–29.) Without such mutual love there can be no true peace and happiness. Man and wife, therefore,

should be on their guard to avoid giving offence to each other in the beginning of their conversation. A very little thing can blast an infant blossom, and the breath of the south can shake the little rings of the vine when first they begin to curl like the locks of a new weaned child ; but when, by age and consolidation, they stiffen into the hardness of a stem, and have, by the warm embraces of the sun and the kisses of heaven, brought forth their clusters, they can endure the storms of the north and the loud noise of a tempest, without ever being broken. From the very beginning of married life, then, husband and wife must endeavor to increase in true Christian love for each other. The wife may have the key to every cupboard, but, if she has not the key of her husband's heart, she wants that which should be hers above everything else. The husband may be very kind and respectful to his wife, but, if she is not his second self, there is much to deplore. To love each other with a very deep affection, it is necessary for them to feel that their interests are identical.

This love for each other must show itself by living in constant conjugal fidelity. The marriage bond is one of God's own making, and so close is this sacred union, that, in Holy Scripture, husband and wife are said to have one body: "They shall be two in one flesh." (Gen. ii., 24.) How wicked, then, and how abominable, is that sin which violates a union so intimate and holy ! Sometimes females become less scrupulous after marriage than before, because they think they can sin with more impunity. But the eye of God is ever open, and he will punish them then more than ever, because their sin is greater, on account of the

greater wrong done, and the violation of a holy sacrament. "What God hath joined together," said our Lord Jesus Christ, in words of solemn warning, "let no man put asunder." (Matt. xix., 6.) Woe, then, to the shameless woman who defiles in her own person the marriage sacrament, and tramples on her most sacred vows! God will revenge both himself and her husband, and visit her sin upon her guilty head. Woe to the guilty man who despises the warning of Jesus Christ, parting what he has joined together, and planting a poisoned dagger in his neighbor's bosom! "Marriage is honorable in all, and the bed undefiled; but fornicators and adulterers God will judge." (Heb. xiii., 4.) In this matter, Christians should not trust even their good intentions, but fly from danger at its first approach, and pray that they may not fall into temptations. If the wife would be secure in that fidelity which she has vowed at the altar, she must never listen to strange and flattering tongues, nor allow herself to indulge an excessive love of society. She must shun all those fashions which are contrary to Christian modesty.

The love of the wife for the husband must show itself in a cheerful obedience to him in all lawful things: "Let women," says St. Paul, "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. He is the Saviour of his body. Therefore, as the Church is subject to Christ so also let the wives be to their husbands in all things." This subjection of wives to their husbands has been required by God from the beginning of the world. Although Eve bore the divine image, yet there was still a difference between Adam and Eve in this respect. In

Adam, the divine image shone forth in a way peculiar to himself. For, just as God is the first beginning and ultimate end of man, so the man is the immediate beginning and end of woman; for, from man and for man was the woman created. Thus it follows that man has dominion over the whole of nature, not excepting woman.

St. Paul alludes to this secondary likeness of man to God, when he says: "The man, indeed, ought not to cover his head, because he is the image and glory of God; but the woman is the glory of man. For the man is not of the woman, but the woman of the man. For the man was not created for the woman, but the woman for the man." (1 Cor. xi., 7-9.) Thus we see that woman, even in her state of innocence, was in subjection to the man, being made for him as his helper and means for the propagation of the human race.

There is a twofold subjection: one servile, according to which the superior makes use of the subject for his own advantage; and of this kind was the subjection introduced after sin. But there is another subjection, economic and civil, according to which the superior makes use of those subject to him for their advantage and good; and such a subjection existed before sin. For the good of order would have been wanting in a human multitude, if some were not governed by others of greater wisdom. And thus, with a subjection of this sort, the woman is naturally subject to the man, because naturally man is gifted with greater prudence. The inequality of man is not excluded by a state of innocence.

But it was a willing subjection, free from trouble or annoyance—the loving service of a helpmate. After the

fall, that subjection became, as the woman's penalty, hard and painful, and, more frequently than not, repugnant, as the whole history of woman to the coming of the Gospel abundantly proves.

This natural repugnance to obedience will be considerably lessened by the husband, if he shows himself always kind to his wife, and endeavors, as much as possible, to anticipate her wants. If she sees that her husband tries to please her, she, on her part, will also try to please him. Thus, the fulfilment of their duties toward each other becomes easy and light.

Hence, a husband is guilty of sin (1) if, through his fault, he leaves his wife in want of food or clothes; (2.) if he maltreats his wife by striking her or reproaches her severely for trifling reasons, for uttering a word of anger, or for disobeying in a matter of little importance; (3) if he prevents her unjustly from hearing Mass on days of obligation, or from going to confession several times in the year; for a person in the world can scarcely preserve himself in the grace of God by going to confession only once in the year. *But, Father, she wishes to go to confession and communion every day.* I answer, if, by frequenting the sacraments, she neglects the care of the family, you can then forbid her to go so often to confession and communion; but it is not lawful for you to interfere, unless she fails in the good government of the house, or unless some other inconvenience arises from her frequenting the sacraments.

. A wife commits sin, (1) if she is not obedient to her husband in those things in which she is bound to obey him, and particularly in the obligations of matrimony. (2)

If, of the goods which are common, she spends against her husband's will, more than her equals usually spend; for of these goods the husband, and not she, is the master. She can only incur certain expenses which are necessary for the family when the husband neglects to make provision. (3) She commits sin, if she unjustly refuses to go with her husband to any place in which he wishes to live; for a wife is bound to accompany her husband wherever he goes, unless at their espousal an agreement was made to the contrary, or unless, by accompanying him, she should suffer a grievous loss, or be exposed to great danger. (4) She commits sin, when, by disrespectful answers, she gives occasion to her husband to blaspheme.

But here a married man may say: "It is all very fine for the priest to preach love, patience and forbearance to us. He does not know what it is to have to bear with a wife, and especially with such an ill-tempered whimsical virago as I have at home. Why, Job himself would lose patience with her."

Now, supposing it is true that you have an ill-tempered, scolding wife. Well, what are you to do with her? Are you to scold her, to beat her, or to break the furniture, or to curse her, or to get drunk, and at last, perhaps, get a free lodging in the jail? Do you wish me to give you such an advice? Did you ever hear of one devil driving out another? No! no! "The wrath of man worketh not the justice of God."

If your wife is a cross and torment to you, who was it, I ask, that chose this cross for you? How did you behave before marriage, during the days and years of company-keeping? Have you counted all the sins of thought and

desire, etc.? Our Lord says, you cannot leave the prison till you have paid the last farthing. "You cannot enter heaven till you have atoned for every sin."

"Your wife is a heavy cross." Well, is it not the one you have chosen? Does not our Lord say, "Take up your daily cross and follow me?" The good thief went from his cross to Paradise, whilst the bad thief went from his cross down to hell. For your sake that poor wife left father and mother, friends and kindred. You promised before the altar of God to love and cherish her. How have you kept that promise? Will not the tears you have caused her to shed cry out to heaven against you? "Bear ye each one the burden of the other, and thus you will fulfil the law of Christ." You will have peace and happiness in this life and in the next.

Many a married woman will say: "Is the wife, then, never allowed to quarrel with her husband, never to give him a scolding?" I answer: "Can you drive out one devil by another?" Be patient to-day, to-morrow, and after to-morrow. "Yes, yes," one will say, "this is all very well, but my husband is a drunkard; he squanders everything in the grog shop, and then comes home drunk and raving like a furious madman. Why, if I had the patience of Job, I could not put up with him." "And my husband," says another, "is a gambler," and "mine," says another, "is crazy with jealousy. Why, if I had the patience of a saint, I could not stand such conduct. Is it not better for us to be separated, as such separation is permitted by law?"

Gently, gently, my good woman! If your husband comes home drunk, wait until he gets sober; and when

you see him in good humor, speak to him kindly; speak with love, with tears if you will. Tell him how much you love and admire him. Hold out to him all his good qualities; show him how he is ruining himself and his family; how he is breaking your heart. Rest assured, you will gain more in this way, than by scolding and quarrelling till your throat is hoarse.

When St. Monica was marriageable, she was disposed of to one Patricius, a man of honor and probity, but an idolater; she obeyed, served him as her master and labored to gain him to God. The chief means she used to convert him from his sinful life, was the holiness of her conduct, and the affectionate, obliging behavior, whereby she commanded his love, respect and esteem! She tolerated the grievous injustice which he did her by his breach of conjugal fidelity, so as never to make him the least bitter reproach on that subject. He was very good-natured on the one hand, but, on the other, he was hasty and choleric. Monica never thwarted him by the least word or action while she saw him in anger, but when the fit was over and he was calm, she mildly gave him her reasons, and an account of her actions. When she saw other wives bearing the marks of their husbands' anger on their disfigured faces, and heard them blaming the roughness of temper or the debaucheries of their husbands, she would answer them: "Lay the blame rather on yourselves and your tongues. The disputes which you have with your husbands arise more from your own faults than theirs. You answer them in anger, and thereby exasperate them still more. Thus you are always in trouble. When I see my husband in a passion, I do not speak, I bear with him,

and pray to God for him; and thus I live in peace. Do the same, and you, too, shall have peace."

One of the fruits which Monica gained by patience with her husband, was his conversion to Christ. After his conversion he became chaste and faithful to all the duties of a good Christian. (Butler's Lives of the Saints.)

St. Margaret, queen of Scotland, was married to Malcolm III. Malcolm was rough and unpolished, but not haughty or capricious. Margaret showed great submission, love and respect to him, and thereby became the mistress of his heart. . . She softened his temper, cultivated his mind, polished his manners, and inspired him with the maxims of a perfect life and the sentiments of all Christian virtues; so that he became one of the most virtuous and exemplary kings that ever adorned the Scottish throne.

You ask: "Is it not better for us to be separated, as separation is permitted by law?"

St. Paul tells us that, what is permitted is not always expedient. (I. Cor. x., 23.) Every married woman, therefore, should always remember that the good and perfection of women consist in remaining contented in the place which God has assigned them, and in performing well the duties of their divine calling. If the hand wishes to be in the place of the eye, and the eye wishes to be where the hand is, they become burdensome, and disturb the good order and harmony of the body. Now, it is the same with the members of the social body. If women are in the place, or engaged in the occupation, which God has chosen for them, they enjoy a profound peace; they rest under his protection; they are nourished by

his grace; they are enriched by his blessings, and work out their eternal happiness with but little pain.

This truth, however, is considered by many women as one of trifling importance; they seem not to care whether they live up to their divine calling or not. The Holy Ghost, however, admonishes every one thus: "Let every man abide in the vocation to which he was called" (1. Cor. vii., 20); for, "blessed is the man that shall continue in wisdom . . . and that considereth her ways in his heart." (Eccclus. xiv., 22, 23.) Blessed is that woman who well considers her divine calling, penetrates into and admires its greatness, and endeavors, with all her strength and heart, to comply with all its duties. One of the most usual temptations which the arch-enemy of mankind makes use of to destroy women's happiness, in the present day, is to excite in them disgust and dissatisfaction for their divine calling. Hence it is that we so often hear them complain of their state of life; they fancy that, by changing their condition of life, they shall fare better: yes, provided they change themselves. Would to God they were sworn enemies of these useless, dangerous, and bad desires! God wills to speak to them amidst the thorns, and out of the midst of the bush (Exod. iii., 2); and they wish him to speak to them in "the whistling of a gentle air" (3 Kings, xix., 12). They ought, then, to remain on board the ship in which they are, in order to cross from this life to the other; and they ought to remain there willingly and with affection. Let them not think of anything else; let them not wish for that which they are not, but let them earnestly desire to be the very best of what they are. Let them endeavor to do their best to

perfect themselves where they are, and to bear courageously all the crosses, light or heavy, that they may encounter. Let them *believe that this is the leading principle, and yet the one least understood in the Christian life.* Every one follows his own taste; very few place their happiness in fulfilling their duty according to the pleasure of our Lord. What is the use of building castles in the air, when we are to live on earth? "As a bird that wandereth from her nest, so is a man that leaveth his place" (Prov. xxvii., 8), his occupation or station of life. Let every woman remain firm in her calling, if she wishes to insure her tranquillity of mind, her peace of heart, her temporal and eternal happiness.

To become unfaithful to their vocation is, for women, to suffer as many pangs as a limb which, through some accident, has been wrenched out of place. They are continually tormented by evil spirits, who have power over a soul that is out of its proper sphere. They are no longer under the protection of God, since they have withdrawn from his guidance, and voluntarily abandoned his watchful Providence. They fall often into grievous sins, because they are not sustained by the grace which belongs to the state in which God desires them to be. A woman, therefore, can never show her greatness better than by cheerfully accepting the calling for which the Creator evidently intended her; that is, for *woman, wife, and mother*, as long as she lives.

The Church, it is true, has power to separate husband and wife for grave reasons. Christ also had power to come down from the cross. But did he make use of it? He preferred to die on it, in order to redeem us and obtain for

us the graces which enable us to bear our crosses courageously and patiently until death. It has never been heard that any one became a saint and merited heaven by trying to escape the crosses unavoidably connected with his state of life.

“When you married your husband,” said a priest one day to a woman, “you married also all his faults and the tribulations of the married state, and that for life.”

Women, no doubt, undergo many wrongs, and are obliged to suffer many hardships. It is hard for the poor wife to have to maintain a lazy, idle, drunken vagabond of a husband, and three or four children into the bargain; it is hard for the wife, delicately reared, accomplished, fitted to adorn the most intellectual, graceful, and polished society, accustomed to every luxury that wealth can procure, to find herself a widow reduced to poverty, with a family of young children to support, and unable to obtain any employment for which she is fitted as the means of supporting them.

But women seldom suffer alone. Men suffer too. It is no less hard for the poor, industrious, hard-working man, to find what he earns wasted by an idle, extravagant, incompetent, and heedless wife, who prefers gadding and gossiping to taking care of her household. And how much easier does the man find his lot who is reduced from affluence to poverty, a widower with three or four motherless children to provide for?

The reduction from affluence to poverty is sometimes the fault of the wife as well as of the husband. It is usually their joint fault. Women have wrongs, so have men. There is much wrong on both sides; much suffering, and

much needless suffering, in life. We know men often wrong women, and cause them great suffering by their selfishness, tyranny, and brutality; whether more than women, by their follies and caprices, cause men, we shall not undertake to determine.

Women are neither so wronged nor so helpless as they often pretend. Men can be brutal, and women can tease and provoke. It ill becomes men to charge to women alone what is wrong and painful in their condition; and it is equally wrong for women to charge to men alone what they have to suffer. Both men and women are equally responsible for whatever is wrong in their common lot. Both men and women might be, and ought to be, better than they are.

In this world, "good is set against evil, and life against death, and so look upon all the works of the Most High. Two and two, and one against another." (Ecclus. xxxii., 15.) Lucifer was set against St. Michael; Cane against Abel; Esau against Jacob; the sons of Jacob against their youngest brother Joseph; Absalom against Solomon; the Roman emperors against the apostles; Brother Elias against St. Francis of Assisium; heresy against orthodoxy of faith. Name me a country, a city, a village, a family, where we do not see those two elements combating each other. "There must be scandals," said our Lord. Strange to say, God permits, for wise ends, that even the holiest of men be sometimes diametrically opposed to one another. It is also for a very wise end that the faults of a husband are set against his wife, and the faults of a wife against her husband: and this end is that, by mutual charity

and forbearance, they may sanctify themselves and gain heaven.

It is in a world of trial we live—a world in which there are wrongs of all sorts, and sufferings of all kinds. We have lost paradise and cannot regain it in this world. We must go through the valley of the shadow of death before re-entering it. We cannot make earth heaven, and there is no use in trying; and, least of all, can married people do it by complaining so much of the tribulations of their state of life, or by trying to get out of them by applying for a separation. Did St. Paul renounce his apostleship on account of the contradictions and persecutions with which he met on the part of the Jews, the Gentiles, and his own brethren? Did St. Peter give up the government of the Church in order to escape crucifixion? The husband of St. Monica, as I have just related, was a heathen. She suffered from him more than can be told. Yet she never thought of leaving him. She was patient with him for seventeen years, and at last succeeded in converting him. Had she left him, he would have died a heathen, and his soul would have been lost forever. And we read of St. Elizabeth, wife of Dionysius, King of Portugal, that she made it her principal study to pay to her husband the most dutiful respect, love, and obedience, and bore his injuries with invincible meekness and patience. Though Dionysius was a friend of justice, and a valiant, bountiful, and compassionate prince, yet he was, in his youth, a worldly man, and defiled the sanctity of the nuptial bed with abominable lusts. The good queen used all her endeavors to reclaim him, grieving most sensibly for the offence to God, and the scandal given to the people; and she never ceased to

weep herself, and to procure the prayers of others for his conversion. She strove to gain him only by courtesy, and with constant sweetness and cheerfulness cherished his illegitimate children, and took great care of their education. By this means she softened the heart of the king, who, by the succor of a powerful grace, rose out of the filthy puddle in which he had wallowed for a long time and kept ever after the fidelity that was due to his virtuous consort. His extraordinary virtues, particularly his liberality, justice, and constancy, are highly extolled by the Portuguese; and after his entire conversion, he was the idol and glory of his people. (Alban Butler.)

St. Gummar, a native of Emblehem in Brabant, was, from his cradle, meek, affable, exceedingly compassionate, religious and devout. Pepin, king of France, called him to his court. The saint preserved there his innocence. From a spirit of religion, he was punctual and faithful in every duty of his station, and an enemy to vanity, ambition, dissimulation, to pleasure, luxury, and passion. He was rigorous in his fasts and other mortifications, exact and fervent in all his exercises of devotion, and most beneficent and liberal in works of mercy. He endeavored as much as possible, never to give the least trouble, or do the least harm to any one, and to do good as much as he could to all men. As Pepin knew the virtue and piety of Gummar, he raised him to the posts in his court. After some time, this king proposed a match between him and a lady of great birth and fortune named Gwinmary. Both parties acquiesced, and the marriage was solemnized. As God does everything for his elect, and the government of the universe is sub-

ordinate to the predestination of his saints, so this affair, which seemed unhappy in the eyes of the world, was directed by him to perfect the virtue of his servant, and exalt him to the glory of the saints. Gwinmary was most extravagant and perverse in her humor, haughty, whimsical, and altogether ungovernable. Gummar's whole life became from that time a train of continual trials, which were so much the sharper as the person from whom he suffered them was the nearer and dearer to him. We are prepared for evil treatment from strangers or enemies, we are animated by it, and easily conquer ourselves so far as to triumph in it. But when bosom friends, from whom we have reason to expect our greatest comfort and support, seem to have no other satisfaction but continually to wound and persecute us, this is one of the severest of trials, under which it is hard for the firmest mind to maintain its ground without sometimes failing in some of the duties of charity, patience, and meekness.

This was the heroic virtue which Gummar practised for several years, seeking all his comfort and strength in God by constant exercises of penance and devotion, and endeavoring, by all means which Christian prudence and charity could suggest, to inspire his wife with sentiments agreeable to reason and religion. Being called upon by king Pepin to attend him in his wars, first in Lombardy, afterwards in Saxony, and lastly in Aquitain, he was absent eight years. Returning home, he found that his wife had thrown all things into the utmost disorder and confusion; and that scarce any one among his servants, vassals, or tenants had escaped her unjust oppressions. Gummar made to every one of them full restitution and

satisfaction ; and, that he might have a place of quiet and retirement, in order to attend his private devotions, built the chapel called Nivesdone.

Gwinmary was at length so far overcome by his heroic patience and virtue, as to be ashamed of her past conduct and to seem penitent. This change, however, was only exterior ; and her furious passions, which were only smothered for a time, not healed, broke out again with greater rage than ever. Gummar studied to reclaim her ; but at length obtained her consent to embrace a retired penitential life, in order to prepare himself for his passage to eternity. Having built himself a cell close to his chapel which was situated near his own house, he gave himself up to holy contemplation and to the most perfect practices of penance and mortification. In the meantime, he took all possible care of his wife and family, being solicitous in the first place to bring them over to virtuous courses. Herein he so far succeeded by perseverance, that his wife became a remarkable penitent. In this manner he served God nine years, and went to receive the recompense of his patience and charity in 774. (Butler's Lives of the Saints.)

Let married people, then, remember that to imitate these examples, is more honorable and glorious before God and men than to obtain a separation written even in letters of gold by the Pope ; it is more meritorious for heaven than to live on bread and water in a state of separation.

CHAPTER XI.

DUTY OF PARENTS TO EDUCATE THEIR CHILDREN.

God raised fathers and mothers to the sublime dignity of giving a natural existence to their children. In raising them to this dignity, he obliged them to bring them up to perfection.

The same cause which has produced any given effect, must also carry onward that effect, as far as it can, to perfection. Hence St. Thomas says, in his marvellous book against the Gentiles :

“There are effects of two kinds, distinct from each other. Some of them are no sooner produced than they reach the full perfection of their nature ; others, on the contrary, have to reach perfection gradually in the course of time.

“To the class of effects reaching the full perfection of their nature, belong all lifeless creatures. The cause, or, as it were, the mother, after having begotten them, keeps them no longer with maternal affection close to itself ; it does neither train nor tenderly cherish them, but immediately abandons them.

“To illustrate. Look at a fountain when it has brought forth the water. The fountain lets the water make its escape at once and flow to the streams.

“Look at the flint when it has brought forth fire ; it lets the fire fly off and seize upon the tinder. Now the fountain and flint act in this manner because neither the

one nor the other has it in its power to keep its offspring close to itself and promote in any way its perfection.

“But the reverse takes place in all those effects which are endowed with life. These are all born into the world in a state of imperfection, and therefore remain under the care, and, as it were, folded in the arms of their mother for a considerable time in order that she may lovingly cherish and bring them to perfection; for instance, apples, flowers, corn, grapes and all such like productions of nature, are born small in size, deficient in taste, in color and in form and needing therefore the utmost management. See how long apples cling to their bough, flowers to their stem, ears of corn to their stalk, grapes to their branches, and every other fruit adheres to the bosom of its own parent; so that it requires more strength and force to separate the apple from the tree when it is unripe than when it is ripe, as if the child felt a reluctance to be separated from its mother, and the mother a reluctance to abandon its child before the one has given and the other has received the full requisite perfection.

“This same fact is still more clearly seen in the case of animals which also enter the world in a state of imperfection. Of these it is only the ostrich that makes an exception. She unfeelingly deserts her offspring after having brought them to day-light. ‘She leaveth her eggs on the earth,’ says Job (xxxix., 14). It is on this account that she serves as an example of foolishness and insensibility. ‘She is hardened against her young ones,’ says Holy Scripture, ‘as though they were not hers, because God has deprived her of wisdom and understanding.’ None of all the other brute animals is left without tender nursing care.

Some of them receive their education from the mother alone, others receive it both from the father and mother united; for instance, dogs, horses, lambs, calves and other sucking animals are educated by the mother alone. The mother's milk suffices of itself for the purposes of their nutrition; and therefore the father, feeling his services not to be wanted, generally does not concern himself about them, or even take notice of them.

“We see the contrary in regard to birds. There is not a single one of their species that nature has provided with breast and milk. A weight of this kind would greatly hinder their rapid flight through the air. They must, therefore, obtain their living, as it were, by plunder and contrive to support themselves by finding food, as occasion offers, for the maintenance both of themselves, and of their helpless young ones. But how can the weak female bird lay in so large a store? The father, therefore, also bears a part in catering for the family, as we see in the case of doves, partridges, swallows, sparrows and other like birds, especially of those of a tamer species.

“And not only do all brute animals provide their young with food until they can procure it for themselves, but they also assist them with advice, with directions, with the results of their experience, according to the different modes of living they have to be taught.

“The sparrow-hawk, for instance, instructs its offspring in the chase; the dolphin teaches its progeny how to swim; the lioness hers how to pursue the prey; the hen hers how to scratch for food; the eagle hers how to mount on the wing sublime, ‘enticing her young to fly’ (Deut. xxxii., 11). Nevertheless, as a rule, brute animals never

receive any token of acknowledgment from their young ; but no sooner is the term necessary for education completed, than the parent no longer recognizes the offspring and the offspring no longer recognizes the parent, but they separate, each one going whithersoever its own interest may invite it.

“Now, if brute animals, in spite of the want of acknowledgment on the part of their young, take so great a care of them as soon as they have brought them into the world ; if they perform every duty of sympathy and affection towards them ; if they nurse, feed, protect and assist them to the best of their ability, can any father or mother be so blind as not to see that this same law of rendering his or her offspring as perfect as he or she possibly can is a law of nature written by the hand of God on the heart of every parent ?

“Nature herself, therefore, or rather God, the author of nature, demands the observance of this same law—yea, she demands it more strictly of mankind than she does of the brute creation. For, on the one hand, man is born in a state of less perfection than the brute animal is ; he enters the world, naked, helpless and exposed, whilst animals, at their birth, are in a measure clothed, more or less armed and defended ; on the other hand, man is born with a capacity for higher degrees of perfection, which, however, they can reach only by slow degrees. This education, therefore, cannot, like that of the brutes, be completed within a short time, but must be prolonged for a very long time, or rather, as St. Thomas observes, for the whole life ; it is this fact which renders matrimony indissoluble in its own nature.”

From this teaching of St. Thomas it is evident that parents are bound by the very law of nature to educate their children—a law which is far more strictly binding on them than on any other persons who may share in the grave parental responsibility, as for instance, the masters who ground children in their first lessons ; the tutors who form their manners ; the pastors who instruct their consciences ; the priests who awaken their piety ; and even ecclesiastical and civil rulers, who should, in a special manner, provide by legal enactments for the welfare of the young, just as gardeners take the greatest care of the most tender plants.

Besides the natural law binding parents to bring up their children to perfection, there is also the Christian law which imposes upon them the same duty.

By the sacrament of baptism, children are solemnly dedicated to the service of God forever. Hence parents contract another obligation to bring up their children for God. The Lord leaves them for a time in their care. It is his will that as they were the instruments in his hands to call their children into existence, they also should continue to be the instruments of bringing their children to that perfection of soul which they are able to give them, and which leads to eternal happiness. We come into this world under the greatest disadvantages as to eternal salvation. We are ignorant of the great truths of religion that lead us to everlasting happiness ; we are strongly bent upon evil, and surrounded by many enemies that endanger our salvation. Like the earth of which we are formed, we can naturally produce nothing but weeds, tares, and noxious fruit. But, as the earth when cultivated yields valuable produce, so, if by proper care of parents, the fear

of God is planted in the hearts of children, if they are instructed in the great truths of salvation, if their natural inclinations to evil are subdued and the seeds of Christian virtue are sown in their souls, then it is that they are able to reach by degrees that height of Christian perfection to which God has called them. It is clear, therefore, that the eternal happiness of children as well as of parents depends in a great measure upon the manner in which parents discharge this duty towards their children.

God declared, through the prophet Ezekiel that if any one of his people is lost through the fault of their pastors, he will require the blood of the lost man at their hand. (Chap. iii., 18.) Now the ties of parents to their children are in several respects much stricter than those of pastors to their people. God, therefore, will require more severely from parents the blood of those children who, through their parents' fault, have been lost.

Our dear Saviour has pronounced a terrible woe upon him who scandalizes little children by inducing them to commit sin. What will not be the woe of parents if, through their fault, their children are lost! Let parents never forget this great truth.

On the day of judgment they will not be asked if they have left great riches, commodious dwellings, etc., to their children. The great question will be: What has become of the souls of your children? What will be their answer to this question? Christ tells us that he will deny those who deny him. What will he do to those who are worse than infidels? Now, parents who do not take proper care of their children, are worse than infidels; says St. Paul the Apostle, "If any man have not care of his own, and

especially of those of his house, he hath denied the faith, and is worse than an infidel." (1 Tim. v., 8.)

We are told in the Gospel that the man who received but one talent, was condemned because he had not turned it to account. What would not have been his condemnation, if he had destroyed it, or given it to his master's enemies? Now the talent bestowed upon parents is not gold or silver, but the immortal souls of their children redeemed by the most sacred blood of Jesus Christ. What then will be the condemnation of those parents who ruin the souls of their children and give them up to the enemy of God—the devil?

Parents, therefore, are under the strictest obligation to take all necessary care of the trust committed to them, in order that one day they may restore it to God in such a condition as he requires.

CHAPTER XII.

WHAT TRUE EDUCATION IS.

The family is not only the fountain-head where society is generated, it is also the cradle where society is trained and developed. The source of life is also the source of education. No one else can have as much interest in the children as the father and the mother. Every parent loves his child as another self and feels that he will continue to live in his offspring after he has himself descended to his grave. No other educator can give such guarantees of fidelity. The family, therefore, is the only successful

educator of society, because it is the only one established by the hand of the Creator. Human laws and institutions are successful only so far as they aid the family in its sublime work. By encroaching on the rights of the family, they only mar the work and retard the progress of the human race. The State was never intended to be the educator of society; it is simply its protector. The State should protect the family, while the family brings forth and guards society beneath the wings of its maternal love.

Zach. Montgomery says, in his speech on the School Question: "If there is any government in the world that has the inherent right to regulate its own domestic affairs in its own way, it is the family government. This is the oldest government on the face of the earth. It is the source, the fountain-head, whence all human governments take their rise. God himself is its immediate author. The father of a family is the true earthly king who rules directly by divine right. His authority over his own children, and his exclusive right to train and educate them in his own way, dates back to the very morning when the first-born child of Adam and Eve lay a helpless infant in the arms of its mother; and this authority was long afterward re-affirmed and ratified by the Almighty from the mountain's top, where, with a tongue of lightning and a voice of thunder, he gave the command, 'Honor thy father and thy mother.' *Every family is a little government*, a God-ordained government, with its powers and its jurisdiction distinctly marked out and recorded on the tablet of the human heart; and each of these little governments stands in the relation of a foreign power towards every other family government. There is surrounding each

family government, however poor and humble such family may be, a 'charmed circle,' within which the mightiest monarch on earth should not dare, uninvited, to set his foot or intrude his unwelcome presence. *And this is the educational circle*; this is that sacred circle which encompasses the tender, plastic, untaught mind and heart during the earlier years of childhood, when the character of the future man or woman is in its embryo state, and liable to be made or marred by the very slightest touch, and to be swayed for good or evil by the most imperceptible influences."

Now, there are different ways of educating children, and different opinions as to which is the right way. It is granted by all that the proper education of children is of the greatest importance not only for their own temporal and spiritual welfare, but also for the welfare of the family, the state and society. To educate children properly, it is above all necessary to have a correct idea of what a good education is.

People in general have but a vague and confused conception of this matter. Not only the public at large, but even those who assume to lead and direct public opinion, are constantly blundering on this subject. You will hear people talk of the necessity of education, of the advantages of education, of the great evils of ignorance, etc., and yet almost all have come to use the word in its narrowest and most imperfect meaning.

The reason why there is unfortunately such an amount of ignorance, prejudice and confusion of ideas on this most important question, is because so many follow the vague views expressed on this subject in newspapers. Many a

paper is undoubtedly political, and so far partisan ; and as such, its editor will defend and advance what he believes to be the principles of his party. But the question of education rises above party politics ; yet when you read many a paper you will find that the editor appeals to the prejudice and passion of party quite unworthy of an independent journalist, and of the grave subject under consideration. He advances principles about education, its necessity and advantages, etc., which, at first sight, seem to be quite true, and on this account people in general will accept them. Experience teaches that the public will accept, without question, almost any maxim or problem, provided it be formulated in such a manner as to convey some specific meaning that does not demand reflection or complex examination. For the same reason no small portion of the public will reject anything that at first sight seems to exceed the measure of their understanding. Knaves and charlatans knowing this, impose on the public by flattering their intelligence that they may accomplish their own ambitious and selfish ends. In this way a multitude of pernicious religious, social, and political maxims have come into vogue, especially in reference to the question of public instruction. Yet, on the sound principles concerning this question of education, and on the right understanding of them, depend not only the temporal and eternal happiness of the people, but also the future maintenance and freedom, nay, even the material prosperity, of every government.

There is nothing so *fertile* as an idea ; it will, like every other germ or seed, bring forth in time according to its kind. If it be a good one it will bring forth good fruit ;

if it be a false or a bad one, it will spread its evil fruits over society. Be it one or the other, it is never barren; sooner or later, the idea or maxim takes form and substance in an Institution; then it operates in a material manner, for good or evil.

Hence a false conception of the true nature of education, has led, and will, if not corrected, ever lead to the most deplorable, political, social, and religious disorder and oppression. As diverging lines in mathematics can never approximate, but must continue to widen as they are extended, so a false departure from the true nature of education, can never be rectified unless by a return to true principles concerning this all-important subject. It will, therefore, not do to use vague, unmeaning expressions in the discussion of the true nature of education, or to advance some general puzzling principles to keep the people in the dark on this important point.

Many of those who have written on this subject, use the word "*education*" in its narrowest and most imperfect meaning, as implying merely a cultivation of the intellectual faculties; and even this is done in the most superficial manner, by cramming the minds with facts, instead of making it reflect and reason. The great majority of those who write upon the subject take no higher view.

The term *education* comprehends something more than mere instruction. One may be instructed without being educated; but he cannot be educated without being instructed. The one has a partial or limited, the other a complete or general meaning. What, then, is the meaning of Education? Education comes from the Latin "*educō*," and means, according to Plato, "to give to the

body and soul all the perfection of which they are susceptible ;” in other words, the object of education is to render the youth of both sexes beautiful, healthful, strong, intelligent and virtuous. It is doubtless the will of the Creator that man—the masterpiece of the visible world—should be raised to that perfection of which he is capable, and for the acquisition of which he is offered the proper means. It is the soul of man which constitutes the dignity of his being, and makes him the king of the universe. Now the body is the dwelling of the soul—the palace of this noble king ; the nobility of the soul must induce us to attend to its palace—to the health and strength and beauty of the body ; health, strength, and beauty are the noble qualities of the body.

The noble qualities of the soul are virtue and learning. Virtue and learning are the two trees planted by God in Paradise ; they are the two great luminaries created by God to give light to the world ; they are the two Testaments—the Old and the New ; they are the two sisters, Martha and Mary, living under one roof in great union and harmony, and mutually supporting each other.

Learning is, next to virtue, the most noble ornament and the highest improvement of the human mind. It is by learning that all the natural faculties of the mind obtain an eminent degree of perfection. The memory is exceedingly improved by appropriate exercises, and becomes, as it were, a storehouse of names, facts, entire discourses, etc., according to every one’s exigency or purposes. The understanding—the light of the soul—is exceedingly improved by exercise, and by the acquisition of solid science and useful knowledge. Judgment, the most valu-

able of all the properties of the mind, and by which the other faculties are poised, governed and directed, is formed and perfected by experience, and regular well-digested studies and reflection; and by them it attains to true justness and taste. The mind, by the same means, acquires a steadiness, and conquers the aversion which sloth raises against the serious employments of its talents.

How much the perfection of the mind depends upon culture, appears in the difference of understanding between the savages (who, except in treachery, cunning and shape, scarce seem to differ from the apes which inhabit their forest) and the most elegant and civilized nations. A piece of ground left wild produces nothing but weeds and briers, which by culture would be covered with corn, flowers and fruit. The difference is not less between a rough mind and one that is well cultivated.

The same natural culture, indeed, suits not all persons. Geniuses must be explored, and the manner of instructing proportioned to them. But there is one thing which suits all persons, and without which knowledge is nothing but "a sounding brass and tinkling cymbal:" this is the supernatural culture of the soul, or the habitual endeavor of man to render himself more pleasing in the sight of God by the acquisition of solid Christian virtues, in order thus to reach his last end—his eternal happiness. It is for this reason that our Saviour tells us: "What doth it profit a man if he gain the whole world, and lose his own soul? For what shall a man give in exchange for his soul?" (Matt. xvi., 26.) It is, then, the *supernatural culture*, or the perfection of the soul, that is to be principally attended to in education.

Now, what is the perfection of the soul? The perfection of each being in general, is that which renders the being better and more perfect. It is clear that inferior beings cannot make superior ones better and more perfect. Now the soul, being immortal, is superior to all earthly or perishable things. These, then, cannot make the soul better and more perfect, but rather worse than she is: for he who seeks what is worse than himself, makes himself worse than he was before. Therefore the good of the soul can be only that which is better and more excellent than the soul itself is. Now God alone is this Good—He being Goodness Itself. He who possesses God may be said to possess the goodness of all other things; for whatever goodness they possess, they have from God. In the sun, for instance, you admire the light; in a flower, beauty; in bread, the savor; in the earth, its fertility; all these have their being from God. No doubt God has reserved to Himself far more than He has bestowed upon creatures; this truth admitted, it necessarily follows that he who enjoys God possesses in him all other things; and consequently the very same delight which he would have taken in other things, had he enjoyed them separately, he enjoys in God in a far greater measure, and in a more elevated manner. For this reason, St. Francis of Assisium often used to exclaim: “My God and my All”—a saying to which he was so accustomed that he could scarcely think of anything else, and often spent whole nights in meditating on this truth.

Certainly, true contentment is only that which is taken in the Creator, and not that which is taken in the creature; a contentment which no man can take from the soul, and

in comparison with which all other joy is sadness, all pleasure sorrow, all sweetness bitter, all beauty ugliness, all delight affliction. It is most certain that "when face to face we shall see God as he is," we shall have most perfect joy and happiness. It follows, then, most clearly, that the nearer we approach to God in this life, the more contentment of mind and the greater happiness of soul we shall enjoy; and this contentment and joy is of the same nature as that which we shall have in heaven; the only difference is, that here our happiness is in an incipient state, whilst there it will be brought to perfection. He, then, is a truly wise and learned, a truly well-educated man, who here below has learned how to seek God, and to be united as much as possible with the Supreme Good of his soul. He therefore imparts a good education to the soul, who teaches it how to seek and to find its own Good.

Now what is it to teach the soul to find its own Supreme good? It is to train, to teach, to lead the child in the way it should go, leading it in the paths of duty, first to God, and secondly to its neighbor. All not professed infidels, it appears to me, must admit this definition. But, as very many follow "Webster" or "Worcester," I give the former's definition of education: "Educate—to instil into the mind principles of art, science, *morals*, *religion*, and behavior." According to this definition of education, morals and religion constitute essential parts of education. Indeed, the first and most important of all duties which the child must learn are his moral and religious duties; for it will, I hope, be universally admitted that man is not born into this world merely to "propagate his species, make money, enjoy the pleasures of the world, and die." If he

is not born for that end, then it is most important that he be taught for what end he was born, and the way appointed by his Creator to attain that end.

Every child born into this world is given a body and soul. This soul, for which the body was created, and which will rise with it at the last day, be judged with it for the acts done in life, and be happy or unhappy with it for all eternity, is, in consequence of the "fall," turned away from God, and the body, no longer acting in obedience to right reason, seeks its own gratification, like any irrational animal. Religion (from *religio*) is the means provided by a merciful God to re-unite the chain broken by the sin of our first parents, and bridge over the chasm opened between man and his divine destiny. To give this knowledge of religion is the principal purpose of education. Without this it is mere natural *instruction*, but no education at all. It would be worse than giving, as we say, "the play of Hamlet with the part of the Prince of Denmark left out."

Religion, then, forms the spirit and essence of all true education. As leaven must be diffused throughout the entire mass in order to produce its effects, so religion must be thoroughly diffused throughout the child's entire education, in order to be solid and effective. Not a moment of the hours of school should be left without religious influence. It is the constant breathing of the air that preserves our bodily life, and it is the constant dwelling in a religious atmosphere that preserves the life of the youthful soul. Here are laid down the primitive principles of future character and conduct. These religious principles may be forgotten, or partially effaced, in the journey of life,

but they will nevertheless endure, because they are engraved by the finger of God Himself. The poor wanderer, when the world has turned its back upon him, after having trusted to its promises only to be deceived, after having yielded to its temptations and blandishments only to be cruelly injured and mocked, may at last, in the bitterness of his heart, "remember the days of his youth," and "return to his father's house." So long as faith remains, however great the vice or the crime, there is something to build on, and room to hope for repentance, for reformation, and final salvation. Faith or religion once gone, all is gone.

"I came to the place of my birth," says a poet, "and cried: 'My mother dear, where is she?' And echo answered, 'where is she?'" The remembrance of a mother's lessons and examples, of a mother's love and sufferings for her children, of a mother's grief for a child that went astray, of a mother's care to give her child a thorough Christian education is indeed the sweetest echo for a prodigal child, calling him to return to his father's house.

A distinguished officer had once the misfortune to commit a disgraceful crime. He was tried and condemned to death. A few days were given him to set his conscience in order and prepare to meet his God. The officer, however, only gave way to rage and despair. Several clergymen and other pious friends visited him in the hope of disposing him for death, but in vain. By a wonderful disposition of divine Providence, a holy priest, who had taught him in his youth, happened to be in town at the time. He was informed of the unhappy condition of the officer. He immediately hastened to visit him. No sooner

did the officer see the old master again, than he cried out in a transport of joy: "O Father, God has sent you here to save me from an unhappy eternity. Just before you entered, I had resolved to cast myself down the precipice, which is just outside the prison. I was about to take the fatal leap, when your words came to my mind, those words you repeated to us so often: 'Momentum unde dependet æternitas!' 'O moment on which depends a whole eternity!' Ha! thought I to myself, this *moment* has now come for me. This thought made me hesitate and just then you appeared. O Father, hear my confession, I beseech you. You were the teacher of my youth, be now my guide and my support at the dread hour of death." The officer made his confession, and died with all the dispositions of a good Christian.

Religion, then, is the crystal vase in which education is contained, or rather the spirit which vitalizes it; it is the very life of society, the very soul of a Christian state.

All nations and governments understand that to exclude Christian education from the schools is to exclude it from their laws, legislatures, courts, and public and private manners. It should, then, ever be borne in mind that religion, though distinguishable, is never separable from true civil and political science and philosophy.

Enlightened statesmanship will always accept and recognize religious education as a most valuable and powerful ally in the government of the state, or political society. The great Washington clearly asserts this in his Farewell Address to the American People: "Of the dispositions," he says, "which lead to political prosperity, religion and morality are indispensable supports. Where is the se-

curity for property or for life, if the sense of religious obligation deserts the oaths which are administered in our courts of justice ? And let it not be supposed that morality can be maintained without religion." Accordingly, our legislatures are opened with prayer, the Bible is on the benches of our courts ; it is put into the hands of jurymen, voters, and even tax-payers ; indeed, from its late use and abuse, one might think that we were living under the Pentateuch, and that the whole moral law and Ten Commandments were bound to the brows of the public or state phylacteries.

Indeed, the politics of every tribe, nation, or people, will reflect in an exact degree their moral and religious convictions and education. If these are false, the political society will be violent, disorderly and abnormal ; if true, the state is calm, prosperous, strong and happy. If these propositions be true, and I claim they are as axiomatic and undeniable as any proposition in Euclid—yea, more so, for they are the maxims of inspired wisdom—how immeasurably important is a true Christian education !

And, if its influence is so great in determining even the political conduct of men, it is still more necessary and powerful in forming the character of true women—the Christian wife, mother, and daughter. The influence of Christian woman on society is incalculable. Admitting it possible, for a moment, that irreligious men might construct or direct an atheistical state, yet it would be utterly vain to build up the family, the groundwork of all organized communities, without the aid of the Christian woman. She it is who, in the deep and silent recesses of the household, lays the foundation of every well-ordained state.

This foundation is laid in the care and rearing of good and dutiful children. The task of the Christian mother may indeed be slow and unobserved; but God makes use of the weak to confound the strong, and this is beautifully illustrated in the Christian woman, who is strong because she is weak, most influential when she is most retired, and most happy, honored, cherished, and respected when she is doing the work assigned her by Divine Providence, in the bosom of her household.

It will be admitted, then, that the education of girls demands a special culture. Generally, upon mothers the domestic instruction of the children, in their infancy, mainly depends. They ought, therefore, to be well instructed in the motives of religion, articles of faith, and all the practical duties and maxims of piety. Then history, geography, and some tincture of works of genius and spirit, may be joined with suitable arts and other accomplishments of their sex and condition, provided they be guided by and referred to religion, and provided books of piety and exercises of devotion always have the first place, both in their hearts and in their time.

They should, then, from their earliest years, if possible, be separated in their studies, their plays, and their going and returning from school, from children of the opposite sex. They should be placed under the *surveillance and instruction* of mature and pious women. Every possible occasion and influence should be used to instil into their young and plastic minds, by lesson and examples, principles of religion and morality. Their studies should be grave and practical. Their nervous organization is naturally acute, and should be strengthened, but not stimulated;

as it too often is, thereby laying the foundation for that terrible and tormenting train of neuralgic affection of after-life, debilitating mind and body.

A thorough Christian education, then, is the basis of all happiness and peace, for the family as well as for the state itself; for every state is but the union of several families. It is for this reason that we find good parents so willing to make every sacrifice for the Christian education of their children, and that all true statesmen, and all true lovers of their country, have always encouraged and advocated that kind of education which is based upon Christian principles.

Man is born a believing creature, and cannot, if he would, destroy altogether this noble attribute of his nature. If he is not taught, or will not accept, a belief in the living and uncreated God, he will create and worship some other god in his stead. He cannot rest on *pure negation*. There never has been a real, absolute unbeliever. All the so called unbelievers are either knaves or idiots. All the Gentile nations of the past have been religious people; all the Pagan powers of the present are also believers. There never has been a nation without faith, without an altar, without a sacrifice. Man can never, even for a single instant, escape the all-seeing eye of God, or avoid the obligations of duty imposed on him by his Creator. The Pantheists of ancient as well as of modern times recognize this fact, although they do not discharge their religious obligations conformably to the divine will, but make to themselves other gods instead.

As there has been a religion and a ritual among all nations, tribes, and peoples, so has there been also a

“hierarchy” to teach this religion, and make known its obligations. These religious obligations constituted then, and constitute even now, the basis of all popular education throughout the world—Christian, Gentile, or Pagan.

CHAPTER XIII.

EDUCATION OF THE BODY.

All the duties of parents towards their children arise from their obligation of loving them. God, as we have said, has made the love of parents for their children a natural one—a love and affection so strong, that there seems to be no more need of teaching parents their duties towards their children than there is of teaching brutes to take care of their young. Hence it is that when God gave the fourth commandment, he did not mention explicitly the duties of parents towards their children, but specified only that which is more likely to be neglected, namely, the duties of children towards their parents.

Now, parents must show their love for their children by taking proper care of their temporal and spiritual welfare. The duty of parents concerning the temporal welfare of their children, may be said to begin from the moment in which God, through them, planted the germ of human life. From that moment it is of the greatest importance, especially for a mother, to know how to avoid errors in self-management during the time she carries the blessing of God beneath her heart. Many a mother endangers both her own life and that of her child from

mere unintentional ignorance in her novel situation—an ignorance which her natural delicacy may prevent her from dispelling by causing a repugnance to seek information from an experienced and conscientious medical adviser or from those who are better informed.

During that period of her life she must avoid all heavy exertion of the body; nay, if she is a person in delicate health, even riding in a carriage, during the later weeks, should be avoided, if any jolting on a rough, uneven road is expected.

Likewise mental emotions in excess should be avoided; for sudden fright, etc., has often deprived a mother of the blessing of a child. A calm, even temper, and a life of quiet cheerfulness and moderately active duty should be cultivated for the sake of the mother as well as of the child; nor should the husband be unmindful of attending to this point, and of sparing his wife all possible annoyance. Cordials, and especially spirits or wine are to be avoided, for their effects prove injurious to the mother as well as to the child. Such precautions should be taken in order that the hope of a new accession may be fully realized and the infant may come to the blessing of baptism.

After the birth of the child, the duty of parents continues concerning the child's well-being and necessities of life. It is said that the mortality of children generally amounts to one half of them between birth and five years of age. There can hardly be any doubt that if mothers of all classes would attend in person to their children instead of intrusting the rearing and care of them to ignorant nurses and wet-nurses, the above-stated ratio of mortality would be lessened. Parents must take great care to preserve the

life and health of their children, and also the perfect formation of their members.

In the case of females, the muscles should have full scope: all ligatures, every thing that presses upon or confines any part of the body, such as tight stays, etc., should be avoided. The bad effects of tight stays, or of any thing that hinders the free action of the muscles and the breathing, are generally acknowledged, yet the fatal practice will still continue with all those silly females who are ambitious to appear wasp-waisted.

If all the women insane on this subject were in the asylums the accommodations would have to be largely increased. A good authority says: "It has been found that the liver, the lungs, and the powers of the stomach have been brought into a diseased state by this most pernicious practice. Loss of bloom, fixed redness of the nose, and irruptions on the skin are among its sad effects. If this practice is prolonged, there is no knowing to what malady tight-lacing may not lead. Its most apparent effect is an injured digestion, and consequent loss of appetite. Of this, however, it is often difficult to convince the habitual tight-lacer, for vanity is generally obstinate.

"But, looking at tight-lacing without consideration of its effects on health, and merely as its tendency to improve or to injure the appearance, nothing can be more absurd than to believe that it is advantageous to the figure. A small waist is rather a deformity than a beauty. To see the shoulders cramped and squeezed together is any thing but agreeable. The figure should be easy, well developed, supple. If nature has not made the waist small, compression cannot mend her work."

Even the infant, at its very entrance into life, does not escape; for the nurse, in dressing it, bandages it up so tightly as to compress its chest, preventing it from expanding properly, thus favoring the formation of the chicken-breast in children predisposed to consumption and scrofula.

An anatomist states that Mademoiselle Leblanc, a young French milliner, remarkable for the smallness of her waist, died at Edinburgh, an early victim of consumption. He found that those portions of the muscles in the abdomen, back and loins which had been subjected to the highly strained pressure of the corset during life, were reduced to the consistence of a soft, flaccid, cellular tissue, faintly sheeted with muscular fibre. Parents, therefore, should strictly forbid such a bad practice.

Parents, moreover, are obliged to provide their children with food and suitable clothing and other necessaries of life, according to their means and condition, until their children are able to provide for themselves. Parents are bound to comply with this duty even in regard to those children who have contracted a bad marriage or wasted their inheritance, because they are still their children, says St. Alphonsus. Even irrational animals teach parents this duty. We know how much birds love their young, and how anxiously they carry the necessary food to them, and often suffer hunger themselves on account of their little ones. They show this great anxiety and care in feeding their young until they are grown up and able to provide for themselves. Hence parents should learn not only to provide food and raiment for their children, but also, if possible, to make them learn a trade or profession which enables them to support themselves in an honest

way. They should accustom them to labor and never allow them to run about idle.

Every day (we are told), there are instances of men slipping from the high rounds to the lowest one in the ladder of wealth. Business men find themselves engulfed in the sea of financial embarrassment, from which they emerge with nothing but their personal resources to depend upon for a living. Clerks, salesmen, and others find themselves thrown out of employment, with no prospect of speedily obtaining places which they are competent to fill, and with no other means of gaining a livelihood. How many men are there in every city to-day, some of whom have families dependent on them for support, who bewail the mistake they made in not learning useful trades in their younger days? There are hundreds of them. There are men in every city who have seen better days, men of education and business ability, who envy the mechanic, who has a sure support for himself and his family in his handicraft. Parents make a great mistake when they impose upon the brain of their boy the task of supporting him, without preparing his hands for emergencies.

No matter how favorable a boy's circumstances may be, he should enter the battle of life as every prudent general enters the battle of armies: with a reliable reserve to fall back upon in case of disaster. Every man is liable to be reduced to the lowest pecuniary point at some stage of his life, and it is hardly necessary to refer to the large proportion of men who reach that point. No man is poor who is the master of a trade. It is a kind of capital that defies the storm of financial reverse, and that clings to a man

when all else has been swept away. It consoles him, in the hour of adversity, with the assurance that, let whatever may befall him, he need have no fear for the support of himself and family.

Unfortunately, a silly notion—the offspring of a sham aristocracy—has, of late years, led many parents to regard a trade as something disreputable, with which their children should not be tainted. Labor disreputable! What would the world be without it? It is the very power that moves the world. A power higher than the throne of aristocracy has ennobled labor, and he who would disparage it must set himself above the divine principle, “In the sweat of thy face shalt thou eat bread!” A trade is a “friend in need;” it is independence and wealth—a rich legacy which the poorest father may give to his son, and which the rich should regard as more valuable than gold.

By learning a trade, a boy has one safeguard against vicious habits. Besides this, a trade gives an honorable support, when the most ambitious schemes of life fail. Old Stephen Girard was a practical man. He well knew the rugged paths that make rugged men, as the following shows: He had a favorite clerk, and he always said he “intended to do well by Ben Lippincott.” So, when Ben got to be twenty-one, he expected to hear Mr. Girard say something of his future prospects, and, perhaps, lend a helping hand in starting him in the world. But the shrewd old man carefully avoided the subject. Ben mustered courage:

“I suppose I now am free, sir,” said he, “and I thought

I would say something to you as to my course. What do you think I had better do?"

"Yes, I know you are," said the millionaire, "and my advice is that you go and learn the cooper's trade."

The young man was astonished, but recovering himself, he said that, if Mr. Girard was in earnest, he would do so.

"I am in earnest." And Ben forthwith sought the best cooper in Spring Garden, became an apprentice, and in due time could make as good a barrel as the best.

He announced to old Stephen that he had graduated, and was ready to set up in business. The old man seemed gratified, and forthwith ordered three of the best barrels he could turn out. Ben did his best, and wheeled them up to his counting-room. Mr. Girard pronounced them good, and demanded the price.

"One dollar," said Ben, "is as cheap as I can afford them."

"Cheap enough. Make out your bill."

The bill was made out, and old Stephen settled it with a check for twenty thousand dollars, which he accompanied with this little moral to the story: "There, take that, and invest it in the best possible manner. If you are unfortunate, and lose it, you have a good trade to fall back upon, which will afford you a good living." Stephen Girard well knew the risks attending mercantile life, and wisely advised a trade, in which there is no failure.

In a country in which there is no hesitation, no pause, no rest, whose life is movement, whose law is progress, there must be no hesitation, no pause for him who wishes to advance his temporal well-being. The golden rule to be observed is to accept any employment that offers, and

refuse nothing that is honest and not morally degrading rather than remain idle; from the lowest, the humblest, the poorest positions any commonly well educated man can rise, if he only determine to do so. Many of the greatest, highest, proudest men in America have risen from the axe and the spade, from labor of one kind or other; and in the estimation of every honorable mind, they are the greater, the higher, and the prouder because of their having done so.

What is said of boys, applies also to girls. "The virtuous woman," says Holy Scripture, "hath sought wool and flax, and hath wrought by the counsel of her hands." (Prov. xxxi., 13.) Good mothers teach their daughters to perform such works as are becoming their sex, in order to keep them from being idle, and thus provide them with a means to preserve chastity and to earn their bread. Anna, the wife of Tobias, is praised in Holy Scripture, "because she went daily to weaving work, and brought home what she could get for their living by the labor of her hands." (Tob. ii., 19.) When Charles the Great was asked why he wished that his daughters should work at wool, he gave two reasons: the first was, that they might not be idle; and the second, that, if by reverse of fortune they should become poor, they would be able to support themselves by the labor of their hands.

St. Elizabeth of Hungary was unjustly robbed of all her possessions; not even the necessaries for the support of nature were left her, and all persons in the town were forbidden to give her any lodgings. The holy princess bore this unjust treatment with heroic patience; she even thanked God for having deigned to visit her with afflic-

tions. Her prayer was: "My Lord and my God! be Thou all mine, and may I be all Thine. Let me love Thee above all things, with all my soul and with all my strength." She supported herself and children by spinning and needle-work. Our Lord consoled her in her tribulations. She saw heaven open and Jesus Christ inclined towards her, saying: "If thou wishest to be with Me, I will be with thee, and will not be separated from thee."

Now, parents sin against their duty of taking care of the *bodily* welfare of their children in the following manner:

1. If, by sloth or unnecessary expenses, or gambling and drinking to excess, they deprive their children of the means of proper subsistence.

2. If they destroy their future prospects by neglecting to form them for a social position.

3. If they expose their children before or after birth to the danger of being killed, maimed, or deformed. All negligence of parents that leads to a serious injury to the life, health, or proper development of the child is a mortal sin.

CHAPTER XIV.

EDUCATION OF THE SOUL.

There is a Catholic mother. She has a child who is as yet quite young and innocent. In the holy sacrament of baptism it has become a living temple of the Holy Ghost, a child of God and heir of heaven. It is now an angel: but will it always remain an angel? It is now the joy of

her soul ; but will it always be to her a source of joy and happiness ?

Now she loves to press her child to her heart ; but the day may come when this very child will cause her heart to bleed, to break for very grief and pain. Her eyes now beam with joy as she looks upon her child. She seems never to weary in gazing on it ; but perhaps the day will come when those very eyes of hers will be filled with tears, bitter, burning tears, and she will weep tears of blood over her wayward child !

She now loves to press her lips again and again to the cheek of her innocent child, but the day may yet come when her lips will tremble with rage and pain, and she will curse the day on which that child was born !

She now loves to sing to her child, and to lull it to sleep, but the day may come when her song of gladness will be changed into sad wailing, and she will only know how to make bitter complaints against her profligate child.

She now loves to carry her child in her arms ; her hands seem never to grow weary of serving it ; but perhaps the day will come when those very hands of hers will be condemned to hard labor, and even to the beggar's staff, and this child of hers will be her cruel taskmaster.

Now she fondles and caresses her child ; she loves to see it reposing on her bosom ; but the day may come when she will bless God a thousand and a thousand times that she can at length lay it in the bosom of the earth, in the cold, dark grave.

Often, and in the lone, silent hours of night, she fondly fancies to herself that she sees her child already grown up ; she fondly hopes that he will be her comfort in her old age,

that he will grow rich and learned, and be an honor to her name; but perhaps this very child which she now nourishes with so tender a care will become a disgrace to his fellow-men; perhaps he will die a death of shame and find a dishonored grave!

She nourishes and watches over him now with all the tender anxiety of a mother's love, but perhaps she only nourishes him to become one day the food of the birds of prey, and to be mangled and trodden to death beneath the hoofs of maddened horses on the blood-stained battle-field.

"O God," she says, "is this possible? Can this really happen to my child?" And why not? Has it not happened to hundreds of others in our day and country? Was there ever a mother who nursed her child and thought that it would one day hang upon the gallows? And what has happened to so many others, may it not also happen to you and your child?

Oh! were God to lift the veil of the future, could you behold the eyes of lurking demons lying in wait to ruin your children by means of secret societies, godless education, bad example, and a thousand other means, you would see the necessity of doing all in your power to prevent so great a misfortune; you would understand the necessity of giving them a thorough Christian education as the best safe-guard of their holy innocence. Now a thorough Christian education comprises instruction, vigilance, obedience, correction, and good example.

CHAPTER XV.

EDUCATION OF THE SOUL BY CHRISTIAN INSTRUCTION.

Education must be Christian : that is, it must be based upon the true doctrine of Christ, because our dear Lord has, by a positive law, obliged all men to live up to his holy doctrine. An education, therefore, that is not based upon this doctrine, is not a true education ; it is only a false and bad training. Parents must begin this education by procuring for their children the blessings of holy baptism within at least two weeks after their birth. To keep children, without a grievous reason, deprived of these blessings any longer than two weeks, is a mortal sin.

After having procured for their children the blessings of holy baptism, pious mothers take them, as soon as convenient, to the church, to present them to God and place them under the special protection of the Blessed Virgin Mary. This pious practice draws down from heaven great blessings upon children.

We read in the life of St. Aloysius Gonzaga that, when quite a little babe, he was taken to church by his pious mother ; there she knelt down at the altar of the Blessed Virgin Mary, and placed her little Aloysius under the protection of the mother of God, beseeching her most fervently never to turn away her merciful eye from the child. How much God and the mother of God were pleased with this act of dedication, they showed afterwards by bestowing upon Aloysius such wonderful graces as enabled him to become a great saint at a very tender age.

As to the Christian instruction of children, it may be said to begin from the moment in which they open their eyes and ears to the sights and sounds of the world about them; and of these sights and sounds those of the mother are the most impressive and the most enduring. It will be easy for mothers to impress the truths of our religion upon their children if they are careful to prepare the soil which is to receive the seed of the word of God. "The seed of the word of God that fell upon good ground sprung up and yielded fruit a hundred-fold." (Luke viii., 8.) This good ground is the good natural qualities transmitted to children by their parents. There is a child. Look at it. Is it not the image of the father, the same hair, etc.? In the same, though more striking manner, parents transmit to the child their dispositions for good or evil. There is a mother. She is of a calm, meek and charitable disposition; she is very religiously inclined, and full of the fear of God. Now, as a rule, we notice the same turn of mind in her children.

There is another mother: she is self-willed, irritable, revengeful, vain, a lover of the pleasures of this world, etc. The same evil inclinations will be noticed in her child. The germs of the mother's vices are found in the tender heart of the child, and bud forth in proportion as the child grows older. Of course, these natural inclinations for good are no real virtues, nor are the evil inclinations any real moral faults. We are not displeasing to God on account of our evil inclinations, nor are we pleasing to him on account of our natural inclinations for good. However, it cannot be denied that these natural inclinations for good are on the one hand a great help to the child to become

virtuous, and that on the other, strong inclinations for evil are apt to make the child's fall into sin easier and deeper.

Should a child become a slave to sin and vice, it will, of course, not find an excuse before God in the fact that its natural inclinations for evil were too strong, because God gives grace to every one to overcome the strongest temptations if he is asked for it. But experience shows that strong inclinations for evil are a great obstacle, whilst natural inclinations for good are a great help in the practice of virtue. Parents, therefore, should earnestly endeavor to overcome their evil inclinations and lead holy lives, in order to be able to transmit to the children their pious dispositions,—one of the best gifts they can bestow upon them.

A certain young man had a great love for virtue: he was extraordinarily pious, whilst all the other members of the family were very indifferent to God and religion. He entered a religious order, where he led a holy life. How did it happen that he was not like the rest of the family? Next to God's grace this fact was owing to his mother, who, some time previous to his birth, was strongly impressed with the fear that she would soon die. So she prepared herself for death. She gave herself up to prayer as much as her family duties allowed her; she went to Mass every day, often received the sacraments, and gave alms to the poor according to her means. Her pious disposition was thus transmitted to her child.

We read in the life of the great Pope, St. Leo IX., that he was born with his body marked all over with little red crosses. This was attributed to the intense meditation of his pious mother on the Passion of our dear Saviour Jesus Christ.

Thus the virtuous inclinations of the mother appeared even on the body of her tender babe. (Butler's Lives of the Saints, Apr. 19th.)

“A good tree,” says our Lord, “brings forth good fruit.” (Matt. vii., 17.) If parents are truly pious, they are so many good trees that bring forth the fruit of pious children. Who are our holy priests, missionaries, bishops, nuns? Are they not the children of pious Catholic parents? Read the Lives of the Saints. You will find that all had at least a good mother. Thus is true what Holy Writ says: “The just man that walketh in his simplicity shall leave behind him blessed children.” (Prov. xx., 7.)

“A bad tree,” on the contrary, “bringeth forth bad fruit.” “You cannot gather grapes from thorns nor figs from thistles.” When a girl has fallen, people say: “She comes from a bad breed, a bad stock.” This is impolite language, but terribly true. If the fountain-head is poisoned, the water that flows from it will be a curse to all. Who fill the prisons, brothels, mad-houses, etc.? The children of bad parents. They say: “My mother was bad, my father was a drunkard.” What a lesson for parents! On the day of judgment it will be seen by all how largely parents have contributed either towards the salvation or damnation of their children. “The children of sinners,” says Holy Writ, “become children of abomination.” (Ecclus. xli., 8.) “It is better to die without children than to leave ungodly children.” (Ecclus. xvi., 4.)

“What things a man shall sow, those also shall he reap. He who soweth in blessings, shall also reap of blessings; he who soweth in his flesh, of the flesh also shall reap corruption.” (Gal. vi., 8, and 2 Cor. ix., 6.) Any one

who wishes to reap in fall must sow in spring. Parents, then, who wish that their children should be their joy in their old age, must begin to sow the good seed of the Catholic religion into the hearts of children in the spring-time of their lives: that is, when they are still quite young and innocent; for, as wax easily receives any impression whatever, and as a young tree can easily be bent in any direction whatever, so, in like manner, the young and innocent hearts of children easily receive the impressions of Catholic truths; and as an old wolf is untamable, so also will the salvation of children remain fruitless after they are grown up and accustomed to malice and wickedness.

Here some may say, "Why should we teach the truths of religion to children before they can understand them?" Little children, it is true, cannot be taught the secrets of cities, of human society, of history, etc., but they easily learn and keep the mysteries of religion. Their fair eyes are full of infinite sweetness; their little hands have not as yet committed evil; their young feet have never touched our defilement; their sacred heads wear an aureola of light; their smile, their voice proclaim their twofold purity; they are in blessed ignorance of all the errors and evils sown by heresy in later times; their view is not intercepted by the darkness of mortal sin; their minds are not cankered by the poisonous worm of infidelity and indifference towards God; their hearts are not oppressed by worldly amusements and pleasures; their souls are not drowned in the cares and troubles of this world; they are ignorant of evil and unsuspecting of all dangers. Hence it is that pure, innocent, baptized children easily see and believe

divine truths by a process inexplicable; they are drawn to God naturally, as the iron is drawn to the magnet.

Our dear Saviour most tenderly loves innocent children. His eternal arms are the young children's home. We read in the Lives of the Saints that he has often appeared to young children, and played with them, in the form of an infant. No doubt the Lord of heaven and earth, who has vouchsafed to become an infant, knows how to communicate himself to the minds of innocent children.

Watch good innocent children. See how devoutly they fold their little hands, how serious they look when they pray, how sweetly and reverently they pronounce the holy names of Jesus and Mary. They love to look at pious pictures; to hear about Jesus in the crib, about the Blessed Virgin and the angels. They love to go to church. They have no fear of confession.

· “Youth, says the proverb, has no truth;
 But that is a peevish error:
 Ingenuous Youth, he dwells with Truth,
 And they travel the same path together.
 Youth, in the joyful home of Truth,
 Must aye and forever abide;
 And merrily Truth will go forth with Youth,
 And march with him, side by side.”

(De la Motte Fouqué.)

We read in the Gospel that our Saviour one day performed most wonderful things. When the chief priests and scribes saw these wonders they were filled with indignation. What excited their rage most was that the children cried aloud in the temple, saying: “Hosanna to the Son of David!” (that is, to Jesus Christ.) And they said to our Lord: “Hearest thou what these say?” And Jesus said to them: “Yea, have you never read: ‘Out of the

mouths of infants and of sucklings thou hast perfected praise'?" (Matt. xxi., 15, 16.) What happened then happens still. Many non-Catholics are filled with indignation when we speak to them of the wonders that Jesus wrought,—when we speak of the institutions of the Mass, of the real presence of our Lord in the Blessed Sacrament. But Jesus knows how to inspire even little children to proclaim his real presence, and confound the unbeliever.

A Calvinist nobleman was once disputing about the real presence with the father of St. Jane Frances de Chantal. Frances was at that time only five years of age. Whilst the dispute was going on she advanced and said to the nobleman: "What, sir! do you not believe that Jesus Christ is really present in the Blessed Sacrament, and yet he has told us that *he is present*? You then make him a liar. If you dared attack the honor of the king, my father would defend it at the risk of his life, and even at the cost of yours: what have you then to expect from God for calling his Son a liar?" The Calvinist was greatly surprised at the child's zeal, and endeavored to appease his young adversary with presents; but full of love for her holy faith, she took his gifts and threw them into the fire, saying: "Thus shall all those burn in hell who do not believe the words of Jesus Christ."

"God gives the frail and feeble tongue
A doom to speak on sin and wrong."

The Fathers of the Order of Mercy remark in their great history, that St. Peter Nolasco, when as yet a boy, held the heretics of that time in horror. Whenever he saw one at the table of the Count of Toulouse, he left it

immediately, in spite of all remonstrances. Truth was before him in all its loveliness.

“Truth,” says St. Thomas Aquinas, “is the good,—the life of the intellect; whilst falsehood is the evil,—the death of the intellect. As long as man remained innocent, it was impossible for man’s intellect to believe that to be true which was really false. As, in the body of the first man, there could not be the presence of any evil, so, in like manner, in his soul there could not be the belief in any thing false.” But, alas! ever since the fall of our first parents, there have been two elements continually combating each other,—truth and falsehood, virtue and vice, true faith and heresy and infidelity. Satan is called in Holy Scripture the Father of Lies. From the beginning of the world he tried to turn all religious truths into lies. He practised this black art in Paradise; and having succeeded in making our first parents believe his lying tongue, he has ever since continued to practise it on their descendants, thus to draw them away from God, whom he hates, and to spread error and vice among men. But in spite of the efforts made by Satan and his agents—the enemies of truth—to destroy and falsify all religious truths, they never succeeded in obscuring it in the Holy Catholic Church. In her, Christ’s holy doctrine has always been preserved pure and uncorrupted, because the Holy Ghost, the Spirit of Truth, reigns forever in the Church, and abides with her; for which reason, in the Catholic Church, even children have an intuition of truth without fear and confusion, and talk of God and his mysteries as if they had conversed with angels, while they display a clear knowledge of the whole circle of revealed

truths, in comparison with which knowledge the wild guesses and perpetual contradictions of the most famous and learned pagans, or unbelieving philosophers or sectaries, are but inarticulate cries.

One day a little Irish girl was weeping to find herself in a Protestant school, to which she had been carried by force, and where it was considered a useful employment of time to blaspheme the Mother of God. "How do you know she is in heaven?" said a grim Protestant spinster to the little girl. The child knew very well that Our Lady is the Queen of heaven, and enthroned by the side of her divine Son, but had never asked herself *how* she knew it, nor met any one before who was impudent enough to deny it. She winced for a moment, as if she had received a blow, then flinging back the long hair which fell over her face, this child of a Galway peasant fiercely answered: "How do I know she is in heaven? Why, you Protestants don't believe in purgatory. If she is not in heaven, she must be in hell. It's a pretty son who would send his mother to hell!" Such an answer will surprise no Catholic; it may astonish a Protestant. Other children say like words a hundred times. The gift of faith is a light of the Holy Ghost, which enlightens the minds of the faithful, even of children, to know and to believe that what the Church teaches is a holy and divine doctrine.

The poet says:

—————"Truth 'tis radiant,
Has fix'd, as an invulnerable charm
Upon our children's brow, dark falsehood to disarm."

Many feel how solemn a thing it is to keep company with little children, so lately arrived, as it were, out of

another world and from God's neighborhood on the vessel of baptism, who are now in that wonderful state in which we once were, and did not, alas, comprehend it, till it had slipped away from us. Gerson, in his last years, could not even endure any society but that of children. He lived with them, and taught them; or rather he sought to receive instruction himself from those innocent friends of the Saviour. He counted on their prayers, and assembled them on the eve of his death to beg that they would pray for him, saying: "Lord, have pity on thy poor servant John Gerson!"

Well might the French poet say, "Let us not silence those sublime voices,—let us leave those children on their knees. We have need that childhood should pray thus for us all." "I remember," says Marina Escobar, "that when I was a little girl, and did not know what was meant by mental prayer, I used to consider with great emotion what Christ did and suffered for us." When only three years of age she used to be heard repeating, "I love God more than my father and mother and aunt and all things else." She used to place herself in secret corners of the house or field, and say that she would "find God, who was her life in solitude." (Life of Ven. Marina de Escob., p. 1, 3.)

"Thus did she kneel, lisping sacred names,
And looking, while her hands and eyes
Are lifted to the glowing skies,
Like a stray babe of Paradise,
Just lighted on the flowery plain,
And seeking for its home again!"

A good Christian mother, who had the habit of gathering her children round her every evening, and reading

for them a story from the Lives of the Saints, was rewarded for this pious practice by the holy thoughts and pious dispositions it caused in them. One day, as she had read the story of the martyrdom of the Macchabees, her eldest son, a beautiful boy of ten, said to her : “ Mother, if we were about to die like the Macchabees, surely you would not prevent us ? ”

The mother hesitated for a moment, and looked round upon her children, with a deep sigh of maternal affection, while two big tears stood in her eyes.

“ Oh, mother,” said Fanny, a little angel child of eight, as she kissed away the tears from her mother’s cheek, “ I know you love us, and you would not prevent us from dying for God, but rather encourage us, for then you know we should go straight to heaven.”

A child that cannot tell what it would have, says a modern poet, will kneel and hold up its hands for fellowship; and then, what a look is that ! “ When fresh from sleep, with lips of artless modesty and joy, it lisps a hymn not understood by its own self, but duteously learnt in the simple faith.” He cites a child that sung *Alma Redemptoris*, and then adds :

“ This Latin knew he nothing what it said ;
For he too tender was of age to know ;
But to his comrade he repair’d, and pray’d
That he the meaning of this song would show,
And unto him declare why men sing so.”

The innocent infant mind is easily and sweetly attracted by every thing Catholic. It is attracted by the symbols of our religion, such as the cross, the crucifix, the chalice, a picture of our Lord, or of the Blessed Virgin, or some other saint.

Edward the Elder and his wife Edgiva, wishing to know whether their little daughter Eadburga was inclined to God or to the world, placed before her the symbols of different states of life,—a chalice and the Gospels, bracelets and necklaces. Her father asked her to choose those objects which she liked best. The little child rejected the bracelets and necklaces, and instantly fell prostrate before the chalice and the Gospels, to worship them with infant adoration. All present fondly hailed the prospect of the child's future sanctity. Her father embraced the infant, saying: "Go, my child, go whither God calls thee. Follow the spouse whom thou hast chosen, and truly blessed shall thy mother and thy father be, if we are surpassed in holiness by our daughter." (Giul. Malinas.)

When St. Thomas was a little boy he found a piece of paper on which the words of the Hail Mary were written. His nurse tried in vain to take it from him. When his mother took it by force from him, he wept and cried so pitifully that she could not help returning it to him. No sooner had he received it than he swallowed it. (Brev. Rom. Mart. 7.)

Little innocent children feel attracted by holy men.

Vincent of Beauvais relates that one day some Franciscan Fathers came to Thorouth, a town in Flanders. A little boy, on seeing them, was so deeply impressed that he asked his parents to give him a dress like theirs. Thenceforward he most wonderfully acted in the spirit of the Franciscan Order. He imitated the friars in preaching to other children, and giving wholesome advice to all, even to his own parents. He was the admiration of all. This ministry he discharged with great gravity and sanctity

during two years, till at the age of seven he passed to a better life. (*Magnum Speculum*, 389.)

The deep impression which our religion makes upon young Catholic children may also be learned from the constancy of innumerable young martyrs and confessors.

When St. Peter Nicholas Paschalis was as yet a boy, he often heard his parents speak of the sufferings and martyrdom of the fathers in redeeming Christian slaves from the Moors. One day he called on some Moorish children, and shutting himself up with them in a retired part of the house, said to them: "Tie me with ropes, and drag me about, and trample on me, as your people treat the Christians in your country." The boys did so. They dragged him about for a long time, till the servants, alarmed by the great noise, came up and found him half dead.

In 1208, there was in the village of Cloies a simple shepherd lad, called Stephen, naturally eloquent, who declared that the Saviour had charged him to preach a crusade for the recovery of the Holy Land. He went about through cities and towns, singing in his mother tongue: "Seigneur Jesus Christ! aide nous encore à conquérir la sainte croix." (Lord Jesus Christ, help us to recover the Holy Cross.) Many boys of his age followed him.

In other parts of France children of both sexes imitated them, and set off to join Stephen, singing and carrying crosses, banners and censers. There were 15,000 in Paris alone under the age of twelve. Everywhere, as they passed, the inhabitants gave them hospitality and alms as orphans and minors; and to all questions as to where they were going, they answered, "To God. We are going to seek the holy cross beyond the sea. The Almighty calls

us to succor the Holy Land at Jerusalem." The youth of Burgundy and of the frontiers of Germany were inflamed to follow them. In the archbishopric of Cologne, boys of noble families imitated their example. Apprentices and young laborers, animated with a child-like love of their Saviour, flocked to the same standard. The king of France took alarm, but, moved by the sanctity of the object, he scrupled to act without consulting the University. The doctors disapproved of the movement, and then the king ordered the children to return to their parents. The greatest number obeyed, but many persevered; and however blamed by a number of ecclesiastics, it is certain that the people favored them. "Only infidels," they said, "and despisers of God can blame such a pious impulse." When Pope Innocent III. heard of it, he exclaimed, lamenting: "These children shame us: while we sleep, they set off with joy to recover the Holy Land."

Many thousands of them reached Marseilles, where they embarked. Amidst all their subsequent calamities, these poor young pilgrims gave affecting proof at least of their faith and constancy. Many of them fell into the hands of the Turks, and preferred death to apostasy. Not one could be prevailed upon to renounce Christ.

In Germany, too, near 20,000 children had assembled, dressed as pilgrims, marked with a cross, and carrying scrips and staves. They crossed the Alps under their little chief Nicholas, who was a boy not quite ten years of age. On their road through Italy many perished. Some returned home after many sufferings, but grieving only for their return. Others went to Rome to ask absolution

from their vow. "They had taken vows," they said, "from which the Pope alone could free them."

Pope Gregory IX. afterwards had a church built on the coast of St. Pierre, where two of their ships from Marseilles had perished, and dedicated it to the new holy innocents with funds sufficient for the maintenance of twelve priests. He also gave orders that the bodies which had been recovered from the sea should be preserved as the relics of martyrs who had sacrificed their lives for the faith. (Hurter, vol. iii., lit. xvi.)

A child born of pious Catholic parents in a land of faith, is, after baptism, like guileless Adam in the groves of Paradise.

"———Oh! the joy
Of young ideas painted upon the mind
In the warm, glowing colors fancy spreads
On objects not yet known; when all is new
And all is lovely: he looks around, and lo!
As if return'd to Eden bowers, every thing
Is very good."

"St. Francis wrote from the East Indies, that 'the children had such an affection for the things of God, and were so greedy to know the things of faith, that they gave him no time to eat or sleep, and that he was obliged to conceal himself from them to say his Office. He sent the children to cast the devils out of those who were possessed. The miracles he worked by the children were the admiration of Christians and idolators.'

"On the arrival of St. Francis Xavier in Goa, the children came in crowds round the saint. He took them into the church and explained to them the Apostles' Creed, commandments, and practices of piety. They, like young

plants, easily received the impressions which the saint gave them, and by means of the children a great change of morals was worked throughout the great city of Goa. The modesty and devotion of the children became a tacit censure to the dissoluteness of persons of more advanced age. The children admonished their parents with a liberty surpassing the years of their age; they made the greatest libertines blush for their vices." (Life of St. Francis Xavier.)

To little innocent children it is given to see Catholic truth, and experience its attractive force in the light of Christ's cross and passion. Wheresoever he lifts his eyes, the holy cross or other symbol of our faith presents its gleam or shadow, mingles with his dreams, and draws him up by a silent power to the happiness of heaven.

History relates that a father was obliged often to leave his child in its cradle. To amuse its eyes he used to put some flowers in its hands. The child loved to consider these odoriferous and varied forms. The first impressions exercised on it a slow and mysterious action which only increased with age. This child that played with flowers became the celebrated Linnaeus. Thus does the perfume which escapes from the symbols, manners, and minds of Catholicity, insinuate itself into the young heart, and diffuse in it secretly the divine germs which later expand with the warmth of faith into the beauties of holy being (Compitum.)

Ah Faith! simple Faith of the children!
 You still shame the Faith of the old!
 Ah, Love! simple Love of the little!
 You still warm the Love of the cold!

And the beautiful God who is wandering
Far out in the world's dreary wold,
Finds a home in the hearts of the children
And a rest with the lambs of the Fold.

From what has been said parents must see that the notion not to trouble little children with religious things that surpass their understanding, is altogether false. If they do not understand them as grown persons do, they understand enough about them for their age. If they did not, they would not listen to us with so great an attention when we speak to them about God, our dear Saviour, the Blessed Mother of God, the saints, heaven and heavenly things. The impression made in their hearts on such occasions becomes visible by the holy inward joy depicted on their faces. They understand enough about those truths to be drawn and won by them to God, and to conceive lofty desires which will influence and shape their future life. Parents, therefore, should teach the principal truths of our religion to their children when still quite young. They should teach them to make the sign of the cross, to say the Our Father and the Hail Mary, the Apostles' Creed, the commandments of God and the seven Sacraments. These truths should often be repeated to them slowly, intelligibly and devoutly, until they know them by heart. We read in the life of St. Alphonsus that his mother instructed her children every day in the principal truths of our holy religion, and said with them their morning prayer as soon as they awoke, and gathered them around her at night to say with them the beads and other prayers in honor of the saints.

The mother of St. Francis of Borgias brought up her son so piously that the first words which he uttered were

the sweet names of Jesus and Mary. St. Louis, king of France, used, even in his old age, to make the sign of the cross before every action. On being asked the reason he answered: "My mother taught me this pious practice when I was a little child." (Life of St. Louis, by Surius.)

Blanca, queen of France, in order to inspire her son Louis, afterwards king of France, with a great horror of mortal sin, often said to him: "My son, I love thee more than my own heart. Thou art the only consolation that is left to me on earth. Thou art the hope of all France. But I would rather see thee dead than guilty of mortal sin." The impression made by these words upon the heart of the young prince was so deep and lasting that it could never be effaced; it was so powerful as to induce him to lead a holy life.

St. Alphonsus relates that he knew a mother who took great care of the sanctification of her children, and often said to them, "I do not wish to be the mother of children who will be condemned to hell."

We admire the piety and holiness of life of young Tobias. Holy Scripture tells us that he lived ninety-nine years in the fear of the Lord, with joy. (Tob. xiv., 16.) What was the source of all his sanctity? Holy Scripture tells us that his father taught him from his infancy to "fear God and to abstain from all sin." (Tob. i., 10.) "Hear, my son," he said, "the words of my mouth, and lay them down as a foundation of the heart. . . All the days of thy life have God in thy mind, and take heed never to consent to sin, nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person; for so it shall come to pass that the face

of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much, give abundantly. If thou have little, take care to bestow willingly a little. For this thou storest up for thyself a good reward for the day of necessity. For alms deliver from all sin and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it. Take heed to keep thyself, my son, from all fornication, and never endure to know a crime. Never suffer pride to reign in thy mind, or in thy words; for from it all perdition took its beginning. If any man has done any work for thee, immediately pay him his hire; and let not the wages of the hired servant stay with thee at all. See thou never do to another what thou wouldst hate to have done to thee by another. Do not eat and drink with the wicked. Seek council always of a wise man. Bless God at all times and desire of him to direct thy ways, and that all thy councils may abide in him. . . Fear not, my son; we lead indeed, a poor life; but we shall have many good things if we fear God, and depart from all sin, and do that which is good." (Tob. iv.) Parents then, in imitation of such examples, should frequently speak to their children in the following or like manner: "Dear children, our life on earth will not last long. God has not placed us in this world in order that we should heap up money and riches, acquire high stations of honor, the esteem and applause of men, or enjoy the pleasures and amusements and all possible comforts of this earth. No; God has placed us in this world for the purpose of fearing, honoring, and loving him above all things. If we do not love him, it would be much better

for us if we had never been born. Hence let us often say in the course of the day : All my thoughts, words and actions shall be consecrated to thee, my Lord and my God.

“ Beloved children, what would become of you, if your father and mother were to die to-day ? Who would take care of you, provide food and clothing for you ? How unhappy would you not feel ? And yet this would not be so bad as to commit a mortal sin by which you would lose the grace and friendship of God and become his enemy. If, from this moment, you should become blind, so that you could never again see the face of your father and mother, what a great affliction would not this be for you ? And yet the least wilful sin is a greater evil in the sight of God than all the miseries of this world.

“ The more you suffer in this world for the love of God, the greater will be your joy in the next.

“ Whatever you give to the poor is considered by Jesus Christ as given to himself. ‘ Whatever you do to the least of men,’ says he, ‘ you do to me.’

“ He who loves prayer will not be lost, for God has promised to hear our prayer. Dear children, love all those, and do good to them that hate and persecute you, for so Jesus Christ taught us when hanging on the cross. Love the Blessed Virgin Mary very tenderly as the best of all mothers ; call on her in all necessities and dangers ; she will always help you very speedily. Honor and be devoted to her all your lifetime. A true and faithful servant of the Mother of God will not be lost.

“ Be always faithful children of the Catholic Church, for out of this Church there is no salvation.”

This article of faith, *that there is no salvation out of the*

Catholic Church, cannot be repeated too often, and impressed too deeply upon the hearts of children. They should be frequently told that no one can enter the kingdom of heaven, unless he has done God's will on earth as taught by St. Peter and the other apostles, and their lawful successors, the Pope, the bishops and priests of the Catholic Church, in whom alone Christ invested his powers as teacher, as priest, and as ruler, and pronounced the sentence of eternal damnation upon all those who refuse to believe and practise his doctrine.

In our day the enemies of God and his Church do all in their power to inspire even children with a deadly hatred for the Catholic Church and her pastors. It is, therefore, a grave duty for parents to inspire them with love for our Lord Jesus Christ and his Church, by showing them how God, by the Catholic Church, has ever taken care to preserve children from the perils and evils of all kinds, to which the heathen world and the greatest of its philosophers left them exposed. In the history of the heathen nations we notice a horrifying contempt for the lives of infants. Lycurgus ordered infants just born into this world to be exposed at the feet of the magistrate, who should pronounce the sentence of death. Aristotle, in his "Republic," wished to have a law which should condemn to death every infant of delicate constitution, and should determine beforehand the number of children to be reared. Plato considers this arrangement very natural and very politic. The Gauls, says Cæsar, had the right of life and death over their wives and children. The manner in which this right was exercised was this: As soon as an infant was born, it was exposed at the feet of

its father. On a sign given by him, it was immediately thrown into a sewer, or given to the pigs. On a more fatherly sign, it was taken up from the ground and preserved in life.

The Canaanites offered a child in honor of their infamous idol,—the hollow brazen image of Moloch at Tophet, in the valley of Hinnom.

In the temple of Juno on the rock near Hierapolis, parents destroyed their children by casting them down in sacks from the summit, in honor of the goddess.

The Arabs used to bury alive their female children on the mountain of Abn-Delama, near Mecca.

The Spartans exposed their weak or deformed children at the foot of the Mount Taygetus to perish in a cavern.

At one time two hundred children were burned alive in honor of the statue of Saturn at Carthage.

Every night heaps of children used to be thrown to perish in a place called Velabrum, near Mount Aventine.

Plato and many other philosophers authorized infanticide.

A custom with heathen American tribes sanctioned the strangling of children by their fathers. They sacrificed their first-born to the sun; they tortured and immolated children for the sake of a good harvest; they used children's blood and particles of their flesh as manure to improve the soil, as in the province of Madras.

In Africa, India, Oceanica, China, it was a custom to murder delicate or deformed children.

The inhabitants of Arles, before the coming of St. Trophime, are said, in order to appease their gods, to have sacrificed annually, on the first day of May, three children.

In Poland and Prussia, numbers of female children and those of weak constitutions used to be put to death.

Even in our own age, almost everywhere, beyond the limits of Christendom, the infant is a victim sacrificed to every passion. Among savages, the father is master of the life of his children. In New Caledonia, the parents themselves often eat them. The Chinese sacrifice their children by thousands every day. In many provinces of the Celestial Empire, one daughter only is preserved in each house. In others, they do not preserve any. The number of children sacrificed every year in the town of Peking alone amounts, we are assured, to ten or twelve thousand. In our own country, that boasts so much of civilization and material progress, there are men everywhere who make it their business, with medicines and instruments, to carry on this slaughter of helpless infants. But this horrible crime of child-murder is not easily found among Catholics. The Catholic Church loves little children. She has always protected them. She commands their parents to have them baptized soon after their birth, in order to become the children of God and his Church by baptism; and she teaches all men that to attempt the life of a helpless babe is a crime of the blackest dye. Now, if children hear what the Church has done for them, they will naturally feel drawn to love the Church, and remain faithful children of hers.

There is one hour in the life of parents, in which their words usually sink deep into the hearts of their children. That hour is the last hour of their life,—the hour of death. At that time, if any way possible, parents should give their children some special salutary instructions, as they

will always remember it and speak of it on many an occasion. "This," they say, "was recommended to us by our good father, this by our dear mother, in the hour of their death."

When Philip II., king of Spain, was lying on his death-bed, he called in his son, and showing him the instrument with which he scourged himself to blood, and a hair-shirt of penance which he wore in his lifetime, he said to him: "My son, this is the last hour of my earthly pilgrimage. May God grant us the happiness to see each other in heaven. You will follow me on the throne. Now, after you have become king of Spain, remember that kings also must perform the works of penance. I therefore leave you this hair-shirt to wear it from time to time, under your royal attire. I also leave to you this bloody instrument. Do not be afraid to use it now and then. It is dyed with my own blood and with the blood of my predecessor. Never forget the death-bed of your father; for there, as you see, all splendor and greatness of the princes of this world are at an end." Then the dying king gave to his son his last paternal blessing, which the prince received on his knees, shedding at the same time most bitter tears. (Drex. in Brod. aet. c. 3. § 26.)

When St. Louis, king of France, saw the end of his life fast approaching, he spoke to his son as follows:

1. My son, above all endeavor to love God, for every one who does not love God, will be lost for ever.
2. Be willing to suffer any imaginable pain and loss rather than to commit a mortal sin.
3. Bear your crosses patiently, and believe that you

deserve them. Thus they will become for you a source of great merit.

4. Often thank God for the graces and blessings which he has bestowed upon you, and he will continue to bless you everywhere.

5. Be on your guard against pride and arrogance in time of prosperity.

6. Be devout and recollected at the divine service. At that time do not speak nor give your eyes too much liberty, but pray devoutly, especially during holy Mass, after the consecration.

7. Willingly listen to heavenly things.

8. Be anxious that all those who frequently surround you, be sincere and pious; and like to speak to them.

9. Exercise justice with severity. If the poor come to complain do not reject them.

10. Never make war, especially against Christians, without having maturely reflected on the subject. But, if necessity should require it, take care that innocent men and Christian churches may not suffer any harm from it. Be also careful to choose as officers in your kingdom men of piety and learning, and frequently inquire into their conduct. Always avoid the company of bad and impious men.

11. Wherever you may be, never allow any thing to be said, that may lead to mortal sin or may be hurtful to the good name of your neighbor; much less permit, in your presence, any thing to be said that is injurious to God or to his saints; any thing of this kind must be punished.

12. If in possession of another man's property, return it immediately. If you have a doubt as to whether it belongs

to you or to another person, have the matter decided by pious and prudent men. Do all you can to preserve peace among your subjects.

13. Always show great respect, love and obedience both to the regular and secular clergy, as to your parents. Be always well disposed towards the Catholic Church, and especially towards its head, the Roman Pontiff. Be obedient to him as to your spiritual father. Frequently go to confession, and select a wise confessor, who has courage enough to tell you what to do and what to avoid. Let your expenses not be extravagant. I beseech you also, my son, that, after my death, you have, everywhere in France, prayers, and especially the holy sacrifice of the Mass, offered up to God for the repose of my soul. Finally, my dear son, I wish to you all that a good and pious father can wish to his son. May the Blessed Trinity, may all the saints of God, keep you from evil; may God, who so wisely governs the world, grant you wisdom and prudence to govern wisely, to do always his holy will and to glorify his holy Name! Then we shall see him in heaven to adore, and praise, and love him throughout all eternity. Amen.

A priest was called one night to administer the sacraments to a young man who had led a very dissolute life. He had received a stroke of apoplexy, and was quite unconscious when the priest arrived. As it was after midnight, the priest went in haste to say Mass for him. After Mass, a messenger arrived, stating that the young man had come to himself again. The priest hastened back to him, found him filled with most hearty contrition, and generously offering up his life in atonement for his sins. The young

man made his confession and received the sacraments with unusual devotion. The priest, astonished and touched at so evident a grace, asked the young man how he had merited so signal a favor after so sinful a life. "Ah, father," replied the young man, with a voice broken by sobs, "it is purely the effect of God's mercy. I can only attribute it to your prayers and to those of my good mother. When my mother was about to die, she called me to her bedside, and expressed her fears at the dangers I would have to encounter in the world. She then said to me, 'I leave you under the protection of the Blessed Virgin Mary. I have a slight favor to ask of you; it is a pledge of the love that you bear to your dying mother. Promise me that you will recite the Rosary daily.' I promised it on my knees. I have kept my promise, and I confess that for these ten years it is the only act of religion I have performed." The priest saw clearly that it was this persevering devotion to Mary, this perseverance in reciting the holy Rosary, that had obtained for him that most desirable grace,—the grace of a happy death, the grace of being joined to his dear mother in heaven.

CHAPTER XVI.

HOW PARENTS SIN AGAINST THEIR DUTY OF GIVING CHRISTIAN INSTRUCTION TO THEIR CHILDREN.

A Greek author, named Paul, relates that, during the reign of the emperor Justin, A. D. 528, there lived in Egypt a man named Eulogius, a stone-cutter by trade.

He was poor in the goods of this world, but rich in virtue. In spite of his hard work, he usually fasted till sunset, and spent his hard earned wages in helping the poor, the afflicted and abandoned. Like another Abraham, he received the poor pilgrim into his house, washed his feet, and treated him with every mark of distinction. In fact, to judge from his abundant alms, you would have thought him to be some rich nobleman.

Eulogius had a dear friend, a holy religious named Daniel, who visited him from time to time. This pious religious was so edified by the great charity of Eulogius, and by the good use he made of his scanty wages, that he often prayed God to send the poor stone-cutter abundant wealth.

At last God heard the prayer of the saintly religious. One day, as Eulogius was digging in his little garden, he found a vessel containing a large sum of money. He took it home secretly; but unfortunately, as the money entered his hut, it seems the devil too entered with it. Eulogius became an altered man. He no longer prayed or sung the praises of God: his whole soul was now absorbed in his riches. He became moody and sullen. His life of piety, labor and charity had no longer any charm for him. At last he left his hut, dressed in costly garments, removed to Constantinople, and there he purchased a residence in one of the wealthiest parts of the city. He there only associated with persons of high rank. As he was wealthy, and gifted with natural talents, he soon drew around him a large circle of friends. He gradually advanced higher and higher in society, till after a few years he became captain of the emperor's guard.

His whole life was now one round of gay amusement; he spent his time in feasting, and in gorgeous shows and parties of pleasure. Pride and luxury had entirely taken the place of his former virtues.

Meanwhile his old friend Daniel, who had been greatly grieved by this sad change in Eulogius, came to Constantinople to bring back his poor lost sheep. He went to the palace of Eulogius, but for a long time could not gain admittance. At last, in spite of the guards, he succeeded one day in finding his way to the chamber of Eulogius. He requested the assistants to retire, as he had something of importance to communicate to their master. As soon as he was alone, he made himself known to Eulogius, reminded him of his former state, and spoke courageously to him of the sad excesses of his life, and conjured him to think of his immortal soul. Eulogius flew into a rage, called the holy man a fool and a madman, and drove him from his presence.

Daniel wept with compassion as he thought of the unhappy man's soul, and implored God to take away his riches, which had been only a curse to him.

Some time after this, an insurrection broke out in Constantinople against Justinian, successor to the emperor Justin. Eulogius took a prominent part in the conspiracy.

It was, however, finally quelled. The conspirators had to fly; those that were seized were put to death. Eulogius fortunately escaped, but his property was confiscated, and having lost all he had in this world, he was forced to hide himself in obscurity, and return to his old trade of stone-cutter. His eyes were now opened to his folly. He

prayed, asked pardon of God, and resolved to atone for the past by a life of penance and charity.

His old friend Daniel found him out, visited him again, and consoled him. They both thanked and blessed God for his wonderful mercies. Eulogius spent the rest of his life in works of penance and charity.

From this story we see the great dangers of wealth. Hence our dear Lord says in the Gospel: "Woe to the rich," (Luke vi., 24,) to warn all against seeking their happiness in the goods of this world. And again he says: "Blessed are the poor in spirit," to exhort all to detach their hearts from perishable things. Now there are many parents, who, instead of teaching their children the maxims of the Gospel, teach them the false principles of the world, which are directly opposed to the teaching of Jesus Christ. Behold, they say to their children, how rich that gentleman has become by his industry! What a beautiful house has this man built there! What rich inheritance has been bequeathed to our neighbor there! How richly has that young man, that young woman married! What would you think, my child, should you be once as happy as one of them? Such a lesson often makes a deep impression upon the hearts of children, so that afterwards they will, as it were, look upon money and riches as upon their God.

Jesus says in the Gospel: "Learn of me, because I am humble and meek of heart," (Matt. xi., 29,) and "when thou art invited to a wedding, go sit down in the lowest place." (Luke xiv., 10.) But how do many parents speak to their children? "My son, my daughter," they will say, "you are as good as such and such a one, you are

their equal, you have not to yield to them in any thing; the first place is due to you!"

Jesus says in the Gospel: "Love your enemies, do good to them that hate you, and pray for them that calumniate and persecute you." (Matt. v., 44.) What do many parents say when their children come to complain of having been a little despised or ill-treated by their equals? "Boy," they cry out, "do you suffer such a thing? Can you not defend yourself? Why do you give way so easily?" Nay, many a father even likes to see his son fight with other boys, and if his son defeated his adversary, he will highly praise him for it. A beautiful lesson that, by which the desire for revenge is inculcated at so early a period of life!

In the Gospel it is said: "Love not the world, nor those things which are in the world." (1 John ii., 15.) But what lesson does many a mother give to her daughter on this subject? "Go to your father," she will say, "tell him that you ought to be dressed like others, that you are ashamed to appear publicly in such a dress, and what people will think of his children if they see them dressed so much worse than their equals."

A certain child one day said to her mother: I have heard in sermons, that to appear in so immodest an attire, to be so fashionably dressed, to have powder on the face, is a sign of great vanity, by which much scandal is often given. And mother, the celebrated historian, Theodoret, relates, that his mother went one day to the famous anchorite, St. Peter, who dwelt in a burial vault, near Antioch, and begged him to cure her eyes. As she was still quite young and fond of dress, she appeared before the saint in costly

garments, painted and powdered, with bracelet and earrings. In a word, dressed in the gayest attire. The saintly anchoret looked at her and said: "Tell me, daughter, supposing a skilful artist had painted a beautiful portrait, according to the highest rules of art; and supposing, after he had carefully finished his work, some ignorant dauber would come and change every thing according to *his* silly notions: would not the artist be highly offended?"—"Certainly," she answered, "he would have good reason to be offended."—"Now, daughter," said the saint, "the great Artist of Nature, the living God himself, has made you in his image: is it not accusing him of ignorance, to pretend to improve what he has made? Do you not think that God will be offended at those who try to change his work, and give it a false and artificial beauty, that can serve only to ensnare those that behold it?"

The lady, who after all had a good heart, fell on her knees before the feet of the saint, and thanked him for his wholesome lesson, and begged him to cure her eye.

At first the saint refused out of humility, but finally yielding to her entreaties, he made the sign on her eye, and she was instantly cured. She returned home, laid aside all the finery, and though she was then only twenty-three years old, she dressed henceforth in the plainest and simplest style.

Now what did the mother answer after she had heard this story? "Nonsense," she said, "let the priests and saints preach what they please. They do not know how one must get along in the world; not every thing that they preach is a Gospel-truth; never mind, we must conform to the customs of the day. So many wise and learned men

precede with their example ; do you think you are wiser than they are ? You shall dress as I wish."

There are many parents who have chaste daughters, who do not like to converse with persons of the other sex, who prefer to stay at home and work for the family ; but alas, how many a mother is there who disapproves of this praiseworthy modesty ! She herself takes her own daughter into society, and often whispers into her ears : "What ! you must not be so much afraid of men. Be genteel and polite, and learn how to converse with gentlemen, otherwise you will never make your fortune in the world." It is thus that innocent souls wishing to walk the narrow way of the cross, are, against their own will, led to idleness and to vanities of every kind by their own mother, whose duty it is to teach them modesty, and inspire them with love for retirement.

There are also parents who oppose their children when they wish to go often to church, like to pray and frequent the sacraments. They even scold and ridicule them for it : "Behold," they say, "that devotee, he can never pray enough ; that boy, that girl is good for nothing. They are too pious. We do not know what to do with them." Such are the lessons given by many parents to their children. Need we wonder if we see so many children given up to levity and vanity ? "Impious parents," the Church may exclaim, "for whom do you bring up your children ? Is it for God or for the world which they have solemnly renounced in baptism ? Has God given you children in order that, by unchristian teaching, you should lead them to hell ?" "Woe to you,"

exclaims St. Bernard, "woe to you who thus become the murderers of your children!"

Prince Hohenlohn relates that there was at Vienna a certain married lady who led a very disedifying life. She had two daughters who followed the example of their mother. One day several pious priests came to the city, and preached very impressive sermons on the vanity of the world and the necessity of doing penance. The two young ladies were thoroughly converted by these sermons. They resolved to lead holy lives. When the mother noticed the piety of her daughters, she felt so greatly exasperated at it that she exclaimed: "I would like better to see my daughters dead than going to receive holy communion." It was in the month of December that she uttered this wish, and one month after her wish was granted; for God called both her daughters to himself in the month of January.

Some years ago, a priest told me that in his native place, in Tyrol, there was a father who one day said to his pious daughter after she had received holy communion: "I would like better to see the devil enter your heart than God." No sooner had he uttered this imprecation than the devil took possession of her. She was sick for nine years. At last a pious priest forced the evil spirit by his prayers to leave that innocent person, and she became well again. To such parents we must apply what the emperor Augustus said of Herod: "I would rather be the pig than the child of Herod." Indeed, "there are many Christian parents," says St. John Chrysostom, "who take better care of their horses and mules than of the souls of their children."

CHAPTER XVII.

EDUCATION BY VIGILANCE.

You may have seen the feeblest bird exhibiting unlooked-for courage when danger threatened its young. Maternal instinct renders it almost unrecognizable,—the glittering eye, the ruffled plumage, and the bold attitude, make it so unlike the ordinary, timid creature. And shall Catholic parents show less solicitude and courage when danger threatens the innocence of their child?

Now the innocence and good morals of children are in danger, when they associate with vicious young men or young women, or even certain married persons whom the devil makes use of to instil into the hearts of the innocent, wicked principles and evil doctrines. Hence, parents are obliged to inquire into the conduct of their children when abroad and in the company of others; they are obliged to inform themselves about the character and morals of the persons with whom they associate.

The holy patriarch Jacob sent his son Joseph after his brethren when they were at some distance from home. He was very anxious to know what they were doing. "Go and see," said he to Joseph, "if all things are well with thy brethren, and bring me word again what is doing." (Gen. xxxvii., 14.) We also see the same anxiety in Isai, whenever his sons were not at home. He sent his son David after them to inform himself not only about the actions of his brethren, but also about the company which

they frequented. "Go, see thy brethren," he said, "if they are well, and learn with whom they are placed."

We read of pious Job that it was not enough for him to know how his children behaved; he even wished to know as far as possible what thoughts and desires they entertained in their hearts. He used to rise early in the morning to offer prayers and sacrifices for every one of his children. "For," he said, "lest perhaps my sons have sinned and blessed," that is, thought evil against "God in their hearts." Good parents, then, try to know not only the public, but also the private conduct of their children, —their conversations, and the inclinations of their hearts. By watching closely their actions, gestures, looks, in a word, their whole exterior deportment, it is easy to discover the good and bad dispositions and inclinations of their hearts. Parents must encourage the good inclinations of children, but counteract with a strong arm their bad inclinations.

To enter into particulars. Parents, especially the father, are bound in conscience :

1. To see that their children may not frequent the company of wicked persons and corrupted servants.

2. That they may not enter into the service or apprenticeship of a master who does not enjoy a good reputation.

3. A father is obliged to remove from his house, such a male or female servant as gives him sufficient reason to suspect his or her good morals.

One day Sarah, Abraham's wife, saw her little son Isaac play with Ismael, the son of her female servant. From that time she could not rest till that servant with her

child was sent away. "Cast out this bond-woman," she said to her husband. (Gen. xxi., 10.) She feared that her innocent son Isaac, by playing with the other, might learn bad things.

4. He must never permit any of his children to read such books, pamphlets, newspapers, as treat of obscene subjects, profane love, or contain articles hurtful to faith and morals.

One of the great agents which the devil employs for the ruin of youth are dime novels and cheap sensational stories. The fellows who turn out dime trash, however, have simply the knack of befooling children. They create impossible boy-heroes, who perform feats which would drive a knight-errant to suicide. They relate blood-curdling tales of prairie fires, ranch-sackings, Indian slaughterings, camp revellings, train robberies, haunted forests, exquisite maidens, and gold-finds, all so artfully woven as to fill the mind of the youthful reader with wild and fatal aspirations. A generation fed mentally on such pernicious pabulum becomes more or less unfitted for the battle of existence, and religious influences lose half their force. No wonder there is alarm in American family circles, and a growing tendency in the rising "hopefuls" to throw off the restraints of society.

Unfortunately the dime novel, which is as dangerous to society as a dynamite bomb, is daily becoming more and more popular in this country.

In these days of perfect intercommunication a blood-and-thunder literature is sure to spread to all who use the language in which it is written; and in our cities the cheap bookshops blazon in their windows the now well-known

volumes, whose covers portray mortal combats, devouring conflagrations, man and bear fights, Flying Dutchman rides with Indians in pursuit, battles, sieges, heroic rescues, and cognate sketchings equally suggestive and attractive to the inexperienced.

Such writings are the ruin of innocent persons. The boy-hero soon learns that the splendid theatre of opportunities for distinguishing himself soon brings him to grief or to a prison cell.

St. Alphonsus relates that a certain young man who was an example of piety for all who knew him, accidentally read an obscene book. The reading of that book induced him to deliver himself up to the most shameful crimes, so much so that he became the scandal of all the inhabitants of his native town, and was at last banished from the town.

5. A father must not have in his house any immodest pictures or obscene statues. One day Cardinal Bellarmine noticed immodest pictures in the house of a certain gentleman. "My friend," said the Cardinal, "may I ask you to do a work of charity,—to clothe some naked persons?" As the gentleman showed himself most willing to comply with the request, the Cardinal pointed to the obscene pictures. Oh, how delighted is the devil at seeing an immodest picture in a house! St. Alphonsus relates that a troop of devils one day entered the court-yard of a certain nobleman to offer incense to an immodest picture in turn for the souls which they gained by it.

6. A father must not allow any of his daughters to be alone with a male teacher when he gives her lessons in music or in any other branch of science; otherwise she will not only learn music, but also how to commit sin.

7. Parents must never allow children of different sexes to sleep together, and much less in their own bed.

8. They must never suffer any immodest conversations, jokes and songs in their family. Children are naturally very curious; they listen attentively to unbecoming conversations, and remember every word; they think about what they have heard; they inquire about the meaning of it, and speak to their playmates about it. Thus an unguarded expression which they have heard at home is but too often for them the source of great sins.

9. Mothers must never suffer their children to appear immodestly dressed before others, for instance in the morning after rising, or in summer when the weather is hot, or at certain occupations.

10. They should also forbid their daughters to converse alone and familiarly with a young man, though he be the greatest saint in the world. The saints in heaven only are incapable of falling; but the saints on earth are flesh like others, and by proximate occasions may become devils. Hence a father will do well to charge the most virtuous and steady of his daughters to let him know secretly, whenever she sees any of her sisters keep up such familiarity, or when she sees any other disorder in the family.

11. Parents must also take care that their children may never be idle; for idleness is the source of all vices.

12. Let parents remember that children who have lost their innocence become rather difficult to manage. Satan communicates to those under his power as much of his hatred of God's commands as he can. Hence it is not surprising if children, who are in the disgrace of God,

become very disobedient and disrespectful to their parents. It is therefore of the greatest importance for parents to keep their children from all such amusements as are generally occasions of sin for the young: as, for instance, the improper dance, which gives occasion to most lascivious looks, very obscene words and sinful actions.

CHAPTER XVIII.

HOW PARENTS VIOLATE THEIR DUTY OF WATCHING OVER THEIR CHILDREN.

Parents sin against their duty of vigilance :

1. If they allow their children to go where they please, to run about in the streets, especially at night, and converse with all kind of children, no matter whether they are innocent or corrupted, Catholic or Protestant, Jewish or Heathenish.

2. If they do not care whether their children learn wicked things from the conversation and example of their servants.

3. If they permit young men to come and keep private company with their daughters under pretext of relationship or future marriage. They make themselves still more guilty if they themselves invite young men to amuse themselves with their daughters in a manner that leads to sin. They desire to see their daughters married, but care very little about the preservation of their innocence. Of such parents David speaks when he says: "They sacrificed their sons and their daughters to devils." (Ps. cv., 37.)

Are not such parents guilty of every sin committed by these lovers under such circumstances? "Father," they say, "there can be no harm in what we do." Is there no evil in it? Ah, blind parents, do you expect that tow thrown into fire will not burn? How many shameful sins are committed by such young people either in thoughts and desires, or words or actions! "But, father," they say, "nothing indecent does happen." Ah, blind fathers, blind mothers! listen to what St. Alphonsus says: "Suppose that these persons of different sexes do not commit sinful actions, how long will it be before they fall into grievous sins in thoughts and desires? Among a hundred cases there will be found scarcely a single one in which either the young man or the young woman or both will not have given consent to bad thoughts and desires. And who is the cause of these sins? The father or the mother." Hence it is that St. Alphonsus exclaims: "How many parents shall we see condemned on the day of judgment for seeking to hasten the marriage of their daughters in such a manner!"

4. If they themselves put their children into the occasion of sin either in their own house or elsewhere. What a shocking thing for a father to take his son, or for a mother to take her daughter to such places of amusement, to such a society, to which innocent young people cannot go without being exposed to the danger of losing the fear of God, love for virtue, and the innocence of their souls. Parents may have children who distinguish themselves in the practice of virtue, but if they take them into certain kinds of society, these children will soon grow cold in piety and lose their taste for virtue. Let parents

remember that man has nothing to fear so much as his own inconstancy. The passions are born with us; they grow as we grow, and how much soever they may be deadened by education and grace, yet they will be rekindled by the first occasion.

St. Alphonsus confessed in his old age that when at the age of about fifteen years his piety became cold, and that he was in danger of losing his soul. Why? Because his father obliged him to accompany him into society; he frequented the theatres, and often, although always by obedience, took part in a private play. These were, it is true, innocent amusements; yet little by little his mind was dissipated, and at length he lost most of his ardor in the pursuit of virtue, and of his love for the frequent reception of the sacraments. Added to this were the applauses he received on all sides, the proposals of marriage, the flattering messages brought by valets, the compliments which were showered upon him by ladies and their relations: in short, every thing flattered his passions; his heart was tainted, and he lost his first fervor. In this state of spiritual coldness, the slightest cause was sufficient to make him give up one or the other of his pious practices. He himself said one day, that if he had remained much longer in this dangerous position, he could not have avoided falling soon into some great sin; but God, who watched over him, brought him into the company of a very pious young man, by means of whom Alphonsus entered again into himself and re-assumed his former manner of life. Would to God that all fathers and mothers would earnestly take this to heart and reflect seriously upon it!

5. If they keep in their houses obscene pictures and statues, which even aged people, much less young persons, cannot look at without being scandalized.

6. If they let children of both sexes sleep together in the same bed.

7. If, in the presence of their children, they speak about or perform such actions as should remain entirely hidden and unknown to them.

8. If they permit their children to sleep in the same room, or, what is worse, even in the same bed with them. Thus innocent souls become acquainted with sin before they are able to commit it. What a shame for Christian parents! Children are better lodged in a stable than in the manner just mentioned. "But, father, what danger can there be?" say these parents. "They are still young and innocent, and know not evil." Yes, yes, wait a while, and you will see that they will know evil sooner than the Our Father or the Apostles' Creed. If they are still innocent, well, let them remain so; but rest assured that under such circumstances they will not remain innocent for a long time. Aristotle the philosopher used to say that children begin to dream at the age of four or five; but we all know that children, at that age, and even much sooner, begin to see and to hear. There is no necessity to be any plainer on this subject. Parents, you understand the hint. Although your children, for want of the use of reason, are not capable of committing sin, yet you may rest assured that after having come to the use of reason they will be led into many sins by remembering those things that they saw or heard in their infancy. If many a corrupted young man were asked what Jesus

Christ asked a father whose son was possessed by an evil spirit, "How long is it that such things happen to him?" he would answer in the words of that father, "From his infancy." I ask that young man, that young woman: tell me, how long have you been addicted to this vice? "From my infancy," is the reply. I ask again: "From whom did you learn it?" "I learned it from my parents," says one; "I learned it from my brothers and sisters," answers another.

Alas, what a sad truth! There are on record frightful examples of brothers and sisters growing old in a life of incest because their parents did not separate the sexes at a time when they were as yet innocent. If each father and mother had a hundred eyes, they all should be open to watch the actions of their children. Let parents remember that they have to answer before the tribunal of God for all the sins of their children, of which, for want of watchfulness, they have been the cause.

9. If they allow their children to be taken to Protestant churches, or Sunday-schools.

Father Hundt, S. J., relates that a certain Catholic father allowed his children to go with their Protestant mother to the Protestant church. The parish priest told him repeatedly that it was a grievous sin for him to care so little for the salvation of his children. Each time he was warned by the priest, he replied: "I cannot help it; if I do not let my children go to the Protestant church, I have no peace with my wife." At last the priest said to him: "You will have to give a dreadful account to God for the blood of your children!" What happened?

Twelve days after, this prediction was fulfilled. That father died suddenly at table.

CHAPTER XIX.

EDUCATION BY OBEDIENCE.

“Hast thou children?” says Holy Scripture, “Bow down their neck from their childhood.” (Ecclus. vii., 25.) “He that loveth his son frequently chastiseth him, that he may rejoice in his latter end. . . A horse not broken becometh stubborn, and a child left to himself will become headstrong. Give thy son his way, and he shall make thee afraid: play with him, and he shall make thee sorrowful. Laugh not with him, lest thou have sorrow. Give him not liberty in his youth. Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.” (Ecclus. xxx., 1.)

Parents, then, must correct and punish their children even when still young, because at that age, chastisement will greatly avail. Hence, if they notice that any one of their children begins to speak unbecoming words, to neglect going to church or school, to be disobedient, to mock at his neighbor, to quarrel with his brothers and sisters, to commit small thefts, to tell small lies, to laugh and talk and gaze about in the church, and so forth, they must never fail to punish them for such faults, as otherwise these faults will become habitual and difficult to be extirpated.

But in what manner ought children to be punished? St. Paul says: "Do all things for the glory of God." (1 Cor. x., 31.) Accordingly, parents must punish their children for the love of God; that is, they should have no other intention in chastising them than to punish their sins and faults, to correct their evil habits and to prevent future faults and offences of God, and to force their child to do good. Besides the good intention with which the fatherly punishment must be accompanied, it must also be accompanied with discretion and paternal love; that is, it must not be inflicted through anger or wrath. Sometimes, especially when a fault is committed for the first time, a sour face may suffice for the correction of children. Moreover, as prudent physicians inquire into the nature of sicknesses before they prescribe medicine, so, in like manner, parents ought to have regard to the different dispositions and characters of their children, when to be punished.

Another kind of punishment must be inflicted upon children who are still very young and without the full use of reason, and another again upon such as have arrived at a more mature age. Little children must be controlled by fear. Hence they must be whipped as soon as they commence to do wrong. But this would be very often unavailable with regard to grown-up children. Many children are naturally bashful and timid, and such as these would, by being whipped, become beside themselves, and lose all bashfulness. Other children are desirous of being honored and praised. Such ones may be chastised very sensibly by humbling them, by mocking them publicly; or by making them ashamed.

Other children again like to flatter their father and their mother, and caress them very much. The most suitable punishment for such children will be, if parents, in penance for the faults committed, treat them with indifference and coldness for a certain time, speak little to them, and look at them with a serious countenance. Other children are much grieved and pained if for penance they are deprived of certain things which they like to eat or drink, or if they receive nothing, when others are presented with something nice. With regard to grown-up children the whip, not the stick, must be used only after all other means have failed, and in this case a good use of it must be made, so that they may not dare any more to commit the same fault. This last means, however, must be used with fatherly love, and not in anger or in fury, as some fathers and mothers do. Hence it is advisable that parents, as long as they feel irritated, should never punish their children, but wait till their passion of anger has subsided, even if the punishment were to be put off for a whole week. Meanwhile it will suffice to make the child attentive to his fault, and simply to say: "You bad child! how could you do such a thing? but you shall not be pardoned." Then the child will every day live in the fear of being punished, and this delay of punishment is often more painful for it than if the punishment had been inflicted soon after the fault was committed.

CHAPTER XX.

HOW PARENTS VIOLATE THEIR DUTY OF PUNISHING THEIR CHILDREN.

1. Parents sin against this duty : If, from fear of displeasing their children they do not even venture to give them a harsh word, and let them have whatever they ask for. "They are still children," they say ; "we must be indulgent to them, otherwise they weep and cry, and become troublesome."

A lady of Paris had a son whom she was so afraid of making sick by contradicting him, that he became a little tyrant, and grew furious when they refused him the least thing. The lady had often been warned by her husband and friends of the injury she was doing her child by yielding to all his caprices ; but all was in vain. She was in her chamber one evening, when she heard her son crying in the yard as if he were burned ; he even scratched his face because a servant would not give him what he wanted. "You are very impertinent," said she to the servant, "to refuse my son what he asks for ; I want you to give it to him immediately."—"If he cried till to-morrow, madam, he couldn't have it." At these words the lady herself becomes furious, and runs to her husband, who was in the parlor with some of his friends, to have him instantly dismiss the impudent servant who had opposed her will. The gentleman follows her to the yard, whilst the others go to the window to see how the matter was going to end. "You saucy fellow," said the master, "how did you dare

to disobey your mistress by not giving the boy what he asked for?"—"Indeed, sir, the mistress cannot give it to him herself: there a little while ago, the little boy saw the moon shining in a pail of water, and he insists that I must give it to him." At these words the gentleman and the rest of the company burst out laughing; the lady herself, angry as she was, could not help laughing, too. But, at the same time, she was so ashamed of the ludicrous scene to which she had given rise, that she corrected herself, and made the little rebel an amiable and engaging child. (Filassier, Dict. Hist. d' Education, i., 768.)

Solomon uttered a great truth indeed when he said: "A child that is left to his own will bringeth his mother to shame." (Prov. xxix., 15.) Parents are the first who suffer from the bad results of the unrestrained liberty in which they suffer their children to grow up. Let them be wise and place a restraint upon their children betimes in their very childhood, "for a child left to himself will become headstrong." (Ecclus. xxx., 8.) Is it not a real shame for parents to let their children become their masters, to allow them so easily to go to any theatres, however indecent; to any revels, however licentious; to any amusements, however disorderly, for fear of displeasing them and hurting their feelings, and alienating their affections? What is the consequence? No sooner do children perceive this over-indulgence in their parents, than they begin to be strong-headed, impertinent, disobedient, and untamable. They become at last incorrigible, and the masters of their parents: nay, a very scourge for them. Then parents, when too late, weep and lament over their degenerated children; but their tears are unavailing.

How great was not David's mortification when he was called to see his throne crumbling under him because of Absalom, whom he had governed with too gentle a hand?

And what mortifications had not the patriarch Jacob to suffer on account of Dina, his daughter? The good old man had, in the course of his peregrinations, reached Canaan. There, on a plot of ground, purchased from the Sichemites, he had planted his tents, distributed his numerous attendants, and provided a resting place for his cattle. Dina his daughter, who was then fifteen years old, heard, as Josephus tells the story, that at a short distance all the females of Sichem were assembling for a great feast. She asked her father's permission to go and see them, for she did not like to be shut up the whole day in a tent. Jacob, being over-indulgent to his daughter, and not wishing to cause her any grief, gave her permission to go. The young virgin went to see the foreign women. A certain man, named Sichem, saw her and became ardently enamored of her. He was a chief among the Sichemites. He carried her off by violence and insulted her. He afterwards prevailed upon her by flatteries to stay in his own house and become his lawful wife.

When Jacob heard of what had happened he felt afflicted beyond measure. Sichem went to see Dina's father, to obtain his consent for marrying his daughter. He promised to bestow great riches upon the whole family, and to maintain a perpetual alliance with the people of Israel. Whilst these negotiations went on, Jacob's sons returned from their flocks. When they heard of their sister's disgrace, they held a brief conference among

themselves, in which they swore to take revenge on Sichem and his people. They, however, dissembled their resentment for the present, and only said that no marriage could be lawfully contracted between their sister and the prince of Sichem, unless he and his people would first submit to the law of circumcision. Sichem and his people readily consented to be circumcised. The third day after, when the wound caused by circumcision is most painful, Simeon and Levi, full brothers to Dina, without saying a word to their father, entered sword in hand into the town, and killed every man they met without exception. No sooner was this first blood-scene ended than the other sons of Jacob rushed in, pillaged the town and carried off the spoils, and brought their sister back to their father's tent. Jacob was greatly provoked at his sons, especially for having abused a religious ceremony to obtain their revenge, and loudly complained of Simeon and Levi in particular, who, by an action equally cruel and perfidious, had rendered his name odious to the neighboring cities, and exposed their little family to the danger of being cut off by the like revenge. Being under this apprehension he was inspired to go to the Bethel, where God had formerly appeared to him when he fled from Esau. He marched away with his whole family, unhurt and unmolested, because God protected them.

What troubles and difficulties, what turmoils, what narrow escapes, what excesses were here! And all for what? For one act of over-indulgence shown by a fond father to his self-willed daughter. How many sleepless nights must not this one act have caused to Jacob? Would it not have been far better for him to have caused

that darling child some short sorrow, and let her weep and cry rather than have brought on himself on her account such a great sorrow ?

2. There are parents, who have, indeed, courage enough to reproach their children with their faults. They scold them and threaten to punish them if they do not amend; they do even curse when they see their children behave badly; but they lack courage to inflict on them the threatened punishment, from fear to hurt their children. They are like Heli, the High-priest, and like him, guilty of sin.

Heli did not approve of the crimes of his children; on the contrary, as Holy Scripture assures us, he reproached them often, reminded them of the scandal they were giving, and told them that if they continued to offend God in that way, they should not be forgiven. Nevertheless, this man so innocent, so watchful, so attached to the service of God, was not only threatened with death, but was even told that the sin of his house should never be expiated by any victim; that he and his children would perish miserably. And why? Because in spite of all his virtues, he neglected to punish his children as they deserved. It was not enough to reprove them, to remind them of their faults. No; he should have punished them severely. And because he neglected to do this he was told that the ark of the Lord was taken, that his children were slain; and he was so overcome with grief that he fell headlong and expired. When Heli was warned of the sins of his children, he might easily have excused himself by saying: "My children are of age, I can do nothing with them. Let them account for their own sins. Why

should I be punished for them?" But he knew better. He acknowledged honestly that it was his fault, that he had deserved the just punishment of God for his neglect. If God punished parents in the Old Law, how will he punish such guilty parents in the New Law?

There is a father. He hears from his neighbor or sees himself how his son, instead of going to school or to church, runs about with bad boys in the public streets and lanes; he hears that his child knows already how to curse and to blaspheme, to play cards, to drink intoxicating liquors; he hears that his child misses Mass on Sundays and holydays of obligation, or leaves the church as soon as the priest begins to preach; is disobedient and disrespectful to his mother, quarrels and fights with his brothers and sisters, utters improper words, steals, etc.

There is a mother. She has a daughter who is very vain and frivolous, too free and dissolute in her conversation, goes about idle, has too familiar intercourse with a young man, with her neighbor or cousin. Now, what does many a father or mother say to the son or daughter who thus behaves?

"What, my son, what my daughter," they say, "such a thing is unbecoming. You must never do it again, or you will be severely punished for it. Have you not heard what the priest said about it?" That is all the punishment the child receives: it is but a simple reproach repeated perhaps a hundred times, but all in vain, because no real punishment ever followed. A better remedy must be used for the correction of the child.

It is true:

"If a word chastises, cast the rod away;
If a look suffices, have no word to say."

But when neither looks of displeasure nor reproaches bring about true amendment, the whip or some other severe treatment must be used, even though children cry and weep. Such tears are as wholesome to them as their mother's milk. Is it not better to see the child rather than the parents weep? Is it not wiser that parents should punish their children, than that God should punish parents and children?

The prophet Eliseus had witnessed the ascent to heaven of Elias, his master, in a chariot of fire. He was now on his return, going up to Bethel, when behold, he met a large number of little boys, who, on seeing him, raised their voices with one accord, and mocked the prophet, crying aloud: "Go up, thou bald head; go up, thou bald head!" (4 Kings ii., 23.) Astounded by an arrogance so daring on the part of little boys, Eliseus could not help showing his indignation. With a stern look he accosts the scoffing little urchins, and accurses them in the name of the Lord. Hardly were the words of his curse out of his mouth, than two most hideous bears rushed out of an adjoining wood, and dashing into the midst of these boys as into a herd of terrified lambs, began to tear them in pieces and to scatter their mangled remains far and wide. "And there came forth two bears out of the forest, and tore of them forty-two boys," says Holy Scripture.

Now these children were not capable of any malignant ill-feelings, for they were *little boys*. Why then were they so severely punished? This punishment was intended for the parents of those children rather than for the children themselves. God punished the parents in their

children for bringing them up with such great over-indulgence to them.

3. A father may violate his duty of punishing his child if he interferes with the punishment which the mother is about to inflict on it; and a mother may be guilty of the same fault if she tries to prevent the father from inflicting a deserved punishment on his child.

A father chastises his child, and the mother thinks he chastises it too severely. So she cries aloud, "You murderer! do you wish to kill the poor child!" Or the father sees that the mother is about to whip the child, and all on a sudden he rises to prevent her from so doing, flatters the child and gives it little presents. Thus it is that the one destroys what the other is trying to build up.

Now when children thus see themselves protected, they will not care for correcting their evil habits. An instance of this kind is related by St. Gregory, (Lib. iv., c. 18.) A child of five years, the son of a Roman nobleman, by listening to the blasphemies of servants, contracted the habit of blaspheming, and was not corrected for it by his father. One evening, after having been guilty of several blasphemies during the day, he was suddenly seized with terror in the presence of his father, and began to cry out: "Ah! I see certain black men, who want to carry me away." He threw himself into the arms of his father, and expired in the act of blaspheming. Thus, this father, for not having punished his son for his blasphemies, brought him up for the everlasting flames of hell, and according to the opinion of this saint, a child of *five* years was dragged into hell by its black inhabitants, the devils. What then, will become of grown-up children

who have been so long familiar with all sorts of vices, and were never or but seldom corrected for them by their parents! Christian parents, this circumstance alone, that, through your own fault, your children fall into grievous sins, is indeed one of the greatest punishments. God cannot punish one in this world more severely than by permitting him to fall into the power of the devil by mortal sin.

CHAPTER XXI.

HOW PARENTS ERR IN THE MANNER OF PUNISHING THEIR CHILDREN.

1. Parents violate their obligation of observing the right manner of punishing their children if they chastise a child when they are under the influence of anger. A physician who is suffering under delirium or any other violent disorder, should be first healed himself before he attempts to prescribe remedies for others. A father who corrects a child whilst under the effects of passion, deserves chastisement himself much more than the culprit whom he punishes.

2. If they chastise a child only in certain cases of little importance, whilst in others of great importance they pass over the fault of a child in silence. A child, for instance, breaks a pitcher or a glass through carelessness or awkwardness. Immediately the child is punished for a fault of little account; but if this same child, on another occasion, is heard to curse or blaspheme, or utter

improper words, his parents will pass over such a fault in silence, just as if they had not heard it.

3. If they flatter a child immediately after having punished it, for from thus being flattered, the child understands that his parents repent, as it were, of having punished it, and ask its pardon.

4. If parents, whilst punishing a child, overwhelm it with curses and imprecations, and call it all kinds of opprobrious names.

How can parents expect to correct a child in a manner by which they offend God and teach the child the abominable language of the devil?

6. If they use excessive severity in punishing children. Too severe punishments, if frequently administered, keep children in constant fear, and are apt to make them lose their filial love for their parents, and leave their home at a favorable opportunity.

The penalty of a misdemeanor is a remedy which should be administered at the proper moment and in a judicious manner. A chastisement which is just and moderate corrects an evil and imparts strength to the spirit; but when it is severely administered, too frequently and without sufficient cause, it produces contempt and stubbornness. What affection can children have for parents who, for whole weeks, do not speak one single kind word to them, have no benevolent, gracious look for them, shower upon them all kinds of bad names for the least fault, always accost them harshly, command them tyrannically, and beat and kick them about most shockingly.

If after having planted a tree in your garden, you should so hem it in on all sides that it could not possibly extend

its branches, what sort of tree would it become after some years' growth? Would it not become stunted and crabbed, and perfectly useless? So it is with children. If you be too harsh in your conduct towards them, constraining their liberty, and by too severe correction destroying their natural good feelings, they will grow up obstinate, hardened, and steeled against any good advice. Seeing nothing in you but severity and harshness, they have no esteem and affection for you, for they think that your severity is the effect of hatred. These feelings increase with their years, and their minds being confined, and inclined towards vice, and not having been brought up with kindness and love, they look on the whole world with feelings of aversion and bitterness. A mind fully formed and resolute takes pleasure in humiliations and afflictions, and prays for his enemies; a weak soul must be led by sweetness and kindness, and his faults should be sometimes charitably overlooked.

One day a certain farmer sent his son home to fetch something. As the child stayed out longer than the father expected, the latter flew into a most violent passion, and threw a big stone at his son as soon as he came near him. The poor child was killed. The death of the child made the father perfectly desperate. He went and hanged himself in the stable. His wife and her little babe were at the time near a pond of water. Now when she heard what had happened she left her child, ran to her husband and hanged herself by his side. Meanwhile the child fell into the water and was drowned. (Paed. Christ., p. i., c. 7, § 8.) Thus the hasty indiscretion of this

father in punishing his son caused the sad death of four persons.

7. If, in punishing children, parents are not impartial; that is, if they connive at the faults of one child whilst they punish severely the faults of another. Such treatment is unjust, betrays partiality in parents, and causes envy, jealousy and hatred to arise between brothers and sisters.

If you desire to train your children properly, and preserve harmony in your family, it is necessary that you should love all impartially. Partiality engenders much bitter discord.

Why should you make a difference where nature makes none? Are not the branches of the same tree clothed in the same foliage and nourished with the same life?

Natural love is governed in its choice by inclinations; but supernatural charity loves without inclination, and even against the natural inclinations of the heart. It is natural to love those who are the most virtuous and amiable, in a higher degree than others; but your preference must be concealed, lest it arouse jealousy in the midst of those who have an equal natural right to your affection. You must imitate God, who loves the good far more than the wicked, but who often permits greater temporal prosperity to attend them than waits on the good. It is thus that you ought to love your children with a patient and impartial love.

It is a father's duty, says St. Ambrose, to love his children; and it is but just to love those the most who are the most deserving. But to show that love in presence of the rest is always dangerous; for such a show of preference

to the one must naturally make the others jealous, who look upon themselves as injured by it. Hence, the father's partiality becomes a real injury to his own favorite child, as far as it deprives him of the affection of his brothers.

Witness the partial love shown by the patriarch Jacob to his son Joseph, who was an innocent, artless, open-hearted, and chaste youth. He was his father's favorite, and that alone was enough to make his brothers hate him. Jacob's excessive love was the primary cause of Joseph's misfortune, inasmuch as it first excited his brothers' envy, and whetted their spleen against him, so as to make even the most moderate of them eager to sell him for a slave, while others insisted upon shedding his blood. Hence a father should always remember that he must inflict upon all his children the same punishments for the same faults, give all the same rewards for the same merits, and show to them all the same firmness and kindness. It is thus that he will produce in his family one of the most precious advantages,—the establishment and preservation of a perfect union of heart and will.

CHAPTER XXII.

EDUCATION BY EXAMPLE.

The best way to bring up holy children is to set them a good example. "Words move," says the well-known proverb, "but examples attract." Men, says Seneca, place more implicit faith in what they see than in what they hear. Children are like apes. They easily imitate

what they see. If they notice in their parents great respect and love for God and the Blessed Virgin Mary, for the priest and religion, they, too, soon commence to honor and love God, the Blessed Virgin, and every thing sacred.

In the book "The Irish in America," by J. Fr. Maguire, we read the following :

There is not a priest of any experience in the American mission that has not met with the most interesting proofs of the holy flame burning in the hearts of Irish Catholics far removed from a church. The delight of these good people at a visit from one of their own clergymen—the *Sogarth aroon*—is indescribable. A friend, who now holds an eminent position in the ministry, told me how he was affected by the feeling exhibited by an Irish woman whom he visited, as much by chance as design, in the course of a missionary tour whose extent might be counted by hundreds of miles. He came to a house in the midst of the woods, but surrounded with every appearance of substantial comfort ; and on entering through the open doorway he found a number of young people in the principal apartment. He was welcomed, but coldly, by the elder girl, who told him that "mother" was somewhere about the place with the boys. The clergyman asked some questions, which at last were replied to with evident restraint ; but when he said he was a Catholic priest—and an Irish priest, too—there was an end to coldness and reserve. The girl had taken him for a preacher, of one of the many sects to be found in every part of America, and her courtesy was rather scant in consequence. "Oh, Father, don't go!—I'll run and fetch mother!" cried the girl, as she ran out to impart the joyful tidings to her

parent; the priest in the meantime establishing friendly relations with the younger children. Soon were hurried steps heard approaching the house, and one voice, half choked with emotion, saying: "Mary, Mary, darling, are you serious?—is it the priest?—is it really the priest?" answered by that of the daughter with: "Yes, mother dear, it is the priest, sure enough." In rushed a woman of middle age, her arms outstretched, and her face flushed with strong excitement. Falling on her knees on the floor, she exclaimed, with an accent of passionate supplication, that thrilled the priest to his heart—"Oh, Father! for the sake of God and his blessed Mother, mark me with the sign of the Cross!" Her face, though merely comely at best, was positively beautiful in its expression, as her pious request was complied with. The example was contagious. The entire family were at once on their knees, and—"Me, Father!—don't forget me, Father!—Father, don't forget me," from the youngest, showed how the mother's spirit pervaded her children. It was some hours before the good woman's excitement subsided; and as she busied herself to do fitting honor to her guest—whom she assured she would rather see in her house than the king on his throne, or the president himself—she constantly broke off into pious ejaculations, full of praise and thanks. The priest remained long enough under her hospitable roof to celebrate Mass—which to her was a source of joy unspeakable, as she looked upon her dwelling as sacred from that moment—and to strengthen by his instruction the strong impression already made upon the minds of her children by their pious mother. This good woman's husband had been carried off by malignant fever, leaving to

her care a large and helpless family ; but, as she said, " God gave her strength to struggle on for them," and she did so, bravely and successfully, until the eldest were able to help her, and abundance and comfort were in her dwelling. For many years she had not seen the face of a priest, or entered the door of a church ; but the faith was strong in her Irish heart, and every morning the labors of the day were blessed by the prayers of the family, who repeated them as regularly before they retired to their untroubled rest ; and on Sundays the prayers of Mass were read, and the litanies were recited. Thus was the faith kept in the midst of the forest, until the time came when the church was erected, and the congregation knelt beneath its sacred roof ; and the voice of praise blended with the swelling peal of the organ, and the exiles really felt themselves " at home " at last.

If children never hear an unbecoming word from the lips of their parents, they, too, will be on their guard against improper expressions ; if children see that their parents are always anxious to go to Mass, to listen to the Word of God, to receive the sacraments frequently, to read pious books, they will easily follow their example in these points ; if they perceive in their parents great respect and love for their grandfather and grandmother, they will say to themselves, It is thus that we too must always treat our parents ; if children observe that their parents are sober and temperate, never quarrel with each other or with their neighbor, never cheat any person, never speak ill of any one, willingly undergo hardships, and patiently suffer crosses and trials and the contempt of men, make no great account of earthly goods, have more care of the salvation

of their souls than of the riches of this world, they also will practise these virtues and make them their own. Long after the death of parents, children are often heard to say : “Such and such a thing was taught us by our father, and such and such a thing by our mother.”

Holy Scripture bestows great praise upon Josias for having done what was right in the sight of the Lord, and having walked in all the ways of David his father. Here we may ask, why is it that Holy Scripture, when speaking of pious Josias, also mentions his father David? It is to show that the good example of David, who lived in the fear of the Lord, was the cause of the piety of his son Josias.

Ah! how true is what St. Alphonsus says, viz. : “Holy parents bring up holy children.” By her incessant prayer and tears, St. Monica obtained for her son Augustine the grace of conversion,—of becoming from a great sinner a great saint. St. Catharine of Sweden became a great saint. Why? She was the daughter of St. Bridget. St. Henry the emperor became a saint. Why? He was the son of St. Stephen, king of Hungary. St. Louis, king of France, became a saint. Why? He was the son of Queen Blanche, who was a great servant of God. St. Alphonsus became a great saint. Why? Because, as he himself says, his mother was a holy lady, living in her house as if in a convent. She daily said the office of the Church, and kept the fast-days and days of abstinence, even to the age of ninety years. St. Gregory had several brothers and sisters who died in the odor of sanctity. What was the cause of their holy lives? They had a holy father and a holy mother. I repeat once more the

words of St. Alphonsus: "Holy parents bring up holy children."

CHAPTER XXIII.

HOW PARENTS SIN AGAINST THEIR DUTY OF SETTING A GOOD EXAMPLE TO THEIR CHILDREN.

As pious parents, generally speaking, bring up pious children, so also bad parents bring up bad children. Children easily imitate what they see; but they imitate more readily bad actions, to which nature is inclined, than the example of virtue, to which nature has a repugnance; and though they may sometimes think to themselves that this or that thing is bad, yet when they see their parents do it, they conclude that it is also lawful for them to do it. Hence it generally happens that, if parents are cold and indifferent in the practice of their religion, their children will be so too.

Father Guyon relates that a certain young man, named Alphonse, was brought up by his mother in the purest principles of religion. He made an excellent first communion, and afterwards his piety, his fidelity to all his duties, seemed to go on increasing. Nevertheless, when he had reached the age of about seventeen, he appeared to relax very sensibly. His mother was grieved to see him gradually laying aside his pious practices. At last he even ceased to frequent the sacraments and to discharge the first duties of a Christian. His mother could not imagine to what to attribute the cause of results so sad, for Alphonse

frequented neither bad company, nor did he read bad books. One day she went into his room, and there, alone with him, shed an abundance of tears, and conjured him to tell her whence came this change in his conduct. "Why, mother, you are wrong to trouble yourself so about me: I am always the same, I love you as much as ever."—"Ah! my son, you are making believe that you do not understand me. I do not doubt your affection for me; but was not God deserving of all your love? Why, then, have you changed in his regard?"—"But, mother!"—"Come, come, my son, hide nothing from me."—"Well, since you require it, I will tell you. In my first years I loved religion, I practised it with all my heart, and I was happy,—oh! yes, I was happy! But, since then,—I have reflected. I love you still very much, my dear mother, but I see that I am old enough now not to imitate you. Now, I am going to do as my father does: he is a good man, every one says, but I see that he performs no act of religion, and I want to be like him, for fear of displeasing him."—"Ah! my son, what do you say? what a revelation!" Thereupon she ran to her husband's apartment, alarmed him by her tears and sighs, and had only strength to say these words: "Oh husband, your son!" and then fainted away. Her husband did all he could to restore her to consciousness, succeeded at last, and learned from her what had just passed. The father was overcome; he acknowledged his fault to his son, and exclaimed: "Ah, my son, that lesson is too much for me, I cannot resist it—you bring me back to virtue." The same day they both went to a priest, confessed, and returned to the way of religion, from which they strayed no more. (Noel, *Cat. de Rodez*, v., 82.)

Parents, then, become guilty of sin by setting a bad example to their children. They become still more guilty if they command their children to do things that are forbidden by the laws of God, or of the Church. In this case they commit two sins,—one against parental love, and another against the virtue which they command their children to violate.

Most lamentable, indeed, are the results arising from the bad example of parents ; for bad parents not only ruin their own souls, but they also lead, by their bad example, the souls of their children and grandchildren to everlasting perdition. Such parents are called by St. Bernard, not the parents, but the murderers of their children. Holy Scripture tells us that Nadab led a very impious life. What was the cause of it ? The bad example of his father Jeroboam. “ And Nadab did evil in the sight of the Lord, and walked in the ways of his father, and in his sins.” (3 Kings xv., 26.) If parents curse, blaspheme, utter unbecoming words, speak ill of priests and their neighbor, if they steal, etc., their children will do the same ; if the father spends days and nights in drinking-saloons, in gambling houses, and often comes home drunk, what wonder if his son soon follows the example of his father ! If the mother is worldly-minded, fond of worldly pleasures, fashionable dressing, no one finds it strange if her daughter resembles her in this respect.

One day a little boy ran away from his parents. On arriving at a strange place, he was asked by the people, “ Where are you going to ? ” The boy could not answer. “ From what place have you come ? ” He was silent. “ What is your name ? ”—“ My name,” said he, “ is Devil.”

“What is your father’s name?”—“Devil,” he replied. “What is your mother’s name?”—“Devil,” he answered again, to the great astonishment of the people. Now how did it happen that this boy thought that his name and the name of his parents was Devil? It happened most naturally. His parents never called him by any other name. His father always called his wife by that name, and his mother never called her husband by any other name.

Ah! let parents preach to their children from morning till night, all will be in vain, if they set a bad example to them. It is related that a crab-fish reproved his young for walking crookedly. The young replied: “Let us see how you walk!” It is thus, Christian parents, that your sons and daughters will say, when you tell them not to be idle, to say their morning and night prayers, to go to Church, to Confession and Holy Communion, not to curse and to swear, etc. “Father, mother,” they will say, “give us the example. Kneel down with us to say our morning and night prayers; go along with us to hear Mass and receive the sacraments; teach us by your example to be chaste in our language, to avoid unlawful pleasures and amusements, to hate what is wrong and practise our religion, then we shall believe your words and go by them.” But as long as your example teaches the contrary of your words, we are always tempted to say to you, “Physician, cure yourself first and then you may see how to cure us.”

A little girl named Aggie, whom I know, was left by her parents for a short time in care of her aunt, who taught her to bless herself and pray before and after meals. When she was home again she blessed herself before she took her dinner. “Why, Aggie,” asked her father, “do you make

the sign of the cross before you begin to eat?" "Papa," said Aggie, "my aunt always blesses herself, and prays before her meals." At the next meal Aggie did not bless herself, and being asked why she did not, she answered, "Because papa and mamma do not do it."

How will children, condemned to hell through the fault of their parents, speak to them in the other world? "Accursed father," the son will say, "it is through your fault that I have now to suffer eternal torments. You always talked to me about vain, perishable things, but seldom about God and the life to come. You told me how to make my fortune in the world, but you never or seldom furnished me with a means by which I might work out my salvation. What I learned from you was cursing, blaspheming, speaking against priests and religion. By your example you taught me to drink to excess, to stay out at night and gamble. You never cared to know what places and company I frequented, or whether or not I lived up to my religious duties. When I happened to break something in the house, you showed your rage by calling on all the devils of hell; but if I blasphemed, or used improper language, you passed it over in silence. To save a few dollars you sent me to a godless school, where I soon became acquainted with all sorts of vice, and learned to be indifferent towards God and my eternal salvation. Alas, my father is the murderer of my soul!"

"Accursed mother," a daughter will cry and howl, "you have brought me up for hell. I would always have remained modest, bashful and humble, if you had not talked to me about the pleasures and amusements and vanities of the world. I preserved my baptismal innocence unspotted

until you took me into dangerous company, where I learned how to joke and make love. I was pious till you let me run about idle, walk about with persons of the other sex, and play and be alone with them at night. Ah, mother, you are the murderer of my soul !”

“Cruel father ! impious mother ! Had you immediately after my birth, strangled me or made me die of hunger and thirst, I could easily forgive you for this kind of cruelty ; I then would not be so unhappy as I am now. Ah, would I had never become your child ! Father, why did you procure food and raiment for me ! Mother, why did you nurse me ! Was it not to be buried in the eternal flames of hell ! to curse God and you forever ! If you did not care to bring me up for heaven, why did you become my parents ? Would it not have been better for me to be your pig or dog, than your child ? Cruel, most barbarous parents ! Accursed murderers of my soul !”

Pinellus relates (in his work *De Altera Vita*) that one day a holy man, while in ecstasy, was led to hell by his guardian angel. There he was shown different kinds of the most excruciating torments which the damned had to suffer. Among other damned souls he also saw a father and his son, tied together with a double chain, beating and cursing each other in a most frightful manner. “You accursed son !” cried the father. “You accursed father !” replied the son, “you are the cause of my damnation, because you did not bring me up in the fear of the Lord.”

CHAPTER XXIV.

EDUCATION AT SCHOOL.

One day King Solomon sat upon his throne to give judgment, and two women came before him. One of them said, "I beseech thee, my lord, I and this woman dwelt in one house; and I became the mother of a child, with her in the chamber. And the third day after that, a child was born to her, and we were together, and no other person with us in the house, only we two. And this woman's child died in the night; for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom; and laid the dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead; but considering him more diligently when it was clear day, I found that it was not mine which I bore." And the other woman answered, "It is not so as thou sayest; but thy child is dead, and mine is alive." On the contrary she said, "Thou liest; for my child liveth, and thy child is dead." And in this manner they strove before the king. Then said the king, "The one saith, 'My child is alive, and thy child is dead;' and the other answereth, 'Nay, but thy child is dead, and mine liveth.'" The king therefore said, "Bring me a sword." And when they had brought a sword before the king, "Divide," said he, "the living child in two, and give half to the one, and half to the other." But the woman whose child was alive said to

the king (for her heart was moved for her child); "I beseech thee, my lord, give her the child alive, and do not kill it." But the other said, "Let it be neither mine nor thine, but divide it." The king answered and said: "Give the living child to this woman, and let it not be killed, for she is the mother thereof." And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him.

In this story, the true mother of the living child represents the Catholic Church. She is the true mother of all men, but especially of children. She wishes to keep every child alive. Her office is to teach and sanctify all men, especially children. She receives the child on its first entrance into the world, and by means of holy baptism makes it a child of God. Like her divine Bridegroom, she says: "Suffer the little children to come unto me."

The motives that induce her to devote herself most zealously to the spiritual welfare of youth, are the great interest which Jesus Christ takes in children, and the abundant fruits reaped from the care bestowed upon the young.

It was to children that our divine Saviour gave the special honor of being the first to shed their blood for his name's sake.

He has given them to us as a model of humility, which we should imitate: "Unless you become like little children, you shall not enter the kingdom of heaven."

He wishes that every one should hold them in great honor: "See that you despise not one of these little ones."

Why not? "For I say to you, that their angels always see the face of my Father, who is in heaven." (Matt. xviii., 10.)

Our divine Saviour wishes every one to be on his guard, lest he should scandalize a little child: "It were better for him that a mill-stone were put about his neck, and he be cast into the sea, than that he should scandalize one of these little ones." (Matt. xviii., 6.)

He says that the love, attention, and respect paid to a child, are paid to himself: "And Jesus took a child and said to them: Whosoever shall receive this child, in my name, receiveth me." (Luke ix., 48.)

He rebuked those who tried to prevent little children from being presented to him that he might bless them: "And they brought to him young children, that he might touch them. And the disciples rebuked those who brought them; whom, when Jesus saw, he was much displeased, and saith to them: Suffer the little ones to come unto me, and forbid them not; for of such is the kingdom of God. Amen, I say to you, whosoever shall not receive the kingdom of God as a *little child*, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them." (Matt. x., 13-16.)

Thus we see that little children are the favorites of Jesus Christ. And why? It is because they are pure and innocent. What is more innocent than the soul of a child whom baptism has purified from original sin, and who has not as yet contracted the stain of actual sin? That soul is the sanctuary of the Holy Ghost. Who can tell with what delight he makes of it his abode? "My

delights are to be with the children of men." (Prov. viii., 31.)

Look at the mothers who penetrated the crowd that surrounded our divine Saviour, in order to beg him to bless their children. They are at first repulsed ; but soon after what is not their joy when they hear the good Master approve their desires, and justify what a zeal little enlightened taxed with indiscretion ! Ah, let us understand the great love of the Son of God for little children. "Suffer," says he to us, "suffer little children to come unto me." What ! you wish to keep from me those who are dearest to me ? Those who resemble them belong to the kingdom of heaven. If you love me, take care of my lambs. "Feed my lambs." "Despise not one of my little ones." "I regard as done to myself all that is done to them."

How great and consoling are not the fruits of Christian education, when it has youth for its object ! What difficulties do we not encounter when we undertake to bring back to God persons of an advanced age ! Children, on the contrary, oppose but one obstacle to our exertions, —levity. All we need with them is patience. Their souls are like new earth, which wants only cultivation to produce a quadruple. They are flexible plants which take the form and direction given them. Their hearts, pure from criminal affections, are susceptible of happy impressions and tendencies. They believe in authority. A religious instinct leads them to the priest. They adopt with confidence the faith and sentiments of those who instruct them. Oh, how easy to soften that age, in speaking of a God who has made himself a child, and who

died for us; to awaken the fear of the Lord, compassion for those who suffer, gratitude, divine love, in souls pre-disposed, by the grace of baptism, to all the Christian virtues! Ask the most zealous pastors, and all will tell you that no part of their ministry is more consoling than that which is exercised for youth, because the fruits are incomparably more abundant. Although all my efforts for the sanctification of an old man, ever unfaithful to his duties, should be crowned with success, they could not help his long life being frightfully void of merits, and a permanent revolt against heaven. But if there be a child in question, my zeal sanctifies his whole life; I deposit in his soul the germ of all the good that he will do, and I shall participate in all the good works with which his career will be filled. All believers have come out of one single Abraham. From one child well brought up, a whole generation of true Christians can proceed. To-day he receives the impulse. In fifteen years he will give it. He will transmit good principles, happy inclinations to his own children, who will transmit them in their turn. Thus holy traditions are established and a chain of solid virtues perpetuated. Ages will reap what a good education has sown in a short time.

When faith and morality are weakened, they may be restored through the children. The Roman Catechist remarks that, "however depraved a population may be, even so as to reject the final remedy of a mission, we may always get hold of the future generation as long as we have the children to work upon." In such circumstances attention to the children is the only means of the revival of religion. A priest in Madagascar writes to

Annals, "The regeneration of this people is to be effected only by exercising an influence over childhood." His Eminence, Cardinal Wiseman, has said: "The care of the children is now the great work which occupies the Church."

It is by these reflections that the greatest saints, and the finest geniuses of Christianity, became so much attached to the education of youth. St. Jerome, Pope St. Gregory, St. Augustine, St. Vincent Ferrer, St. Charles Borromeo, St. Francis de Sales, St. Joseph Calasanctius, Gerson, Bellarmin, Bossuet, Fenelon, M. Olier, etc., believed they could never better employ their time and talents than in consecrating them to the education of the young. "It is considered honorable and useful to educate the son of a monarch presumptive heir to his crown. . . . But the child that I form to virtue, is he not the child of God, inheritor of the kingdom of heaven?"—(Gerson.) "Believe me," said St. Francis de Sales, "the angels of little children love those with a particular love who bring them up in the fear of God, and who plant in their tender souls holy devotion." Have we always comprehended all the good that we can do to children by means of a good Christian education? But if we wish for the end, we must also wish for the means,—for Catholic schools. They are the nurseries of the Church, as novitiates are the nurseries of religious orders. Christian education is begun in the family, and is generally completed in Christian schools. Education in the family is the foundation of school education. The Christian school is but an auxiliary, though a most important one, especially to society as at present constituted.

The school is the place and provision made for the training of those who are baptized into the Christian faith. They have been made children of God, and as such they have a right of inheritance to four things, belonging to them by a right of inheritance to which all other rights are secondary.

They have a right to the knowledge of their faith; to the training of their conscience by the knowledge of God's commandments; to the Sacraments of grace; and to a moral formation, founded on the precepts and example of our divine Saviour. These four things belong, by a divine right, to the child of the poorest working-man: by a right more sacred than that which guards the inheritance of lands and titles to the child of the rich. A child of God, and an heir to the kingdom of heaven, holds these four things by a higher title; and his claim is under the jurisdiction of a divine Judge. But the school is the place and the provision for the insuring of these four vital parts of his right to the Christian child. They cannot be taught or learned elsewhere; there is no other place of systematic and sufficient formation. And if so, then the school becomes the depository of the rights of parents, and of the inheritance of their children. The school is strictly a court of the Temple, a porch outside the Sanctuary. It cannot be separated from the Church. It was created by the Church, and the Church created it for her own mission to her children.

There is nothing in history better established than the fact that the Catholic Church has been at all times, and under the most trying circumstances, the generous foster-mother of education. She has labored

especially, with untiring care, to educate the poor, who are her favorite children. It was the Catholic Church that founded, and endowed liberally, almost all the great universities of Europe. Protestants and infidels are very apt to overlook the incalculable benefits which the Church has conferred on mankind, and yet without her agency civilization would have been simply impossible.

The Catholic Church was, moreover, the first to establish common schools for the free education of the people. As early as A. D. 529, we find the Council of Vaison recommending the establishment of public schools. In 800, a synod at Mentz ordered that the parochial priests should have schools in the towns and villages, that "the little children of all the faithful should learn letters from them. Let them receive and teach these with the utmost charity, that they themselves may shine as the stars forever. Let them receive no remuneration from their scholars, unless what the parents, through charity, may voluntarily offer." A Council at Rome, in 836, ordained that there should be three kinds of schools throughout Christendom: episcopal, parochial in towns and villages, and others wherever there could be found place and opportunity. The Council of Lateran, in 1179, ordained the establishment of a grammar school in every cathedral for the gratuitous instruction of the poor. This ordinance was enlarged and enforced by the Council of Lyons, in 1245. In a word, from the days of Charlemagne, in the ninth century, down to those of Leo X., in the sixteenth century, free schools sprang up in rapid succession over the greater part of Europe; and, mark it well, it was almost always under the shadow of her churches and her

monasteries! Throughout the entire period, called, by ignorant bigotry, "dark ages," Roman pontiffs and Catholic bishops assembled in council and enacted laws requiring the establishment of free schools in connection with all the cathedral and parochial churches. This is a fact so clearly proved by Catholic and Protestant historians, that to deny it would be to betray a gross ignorance of history. Before the dismemberment of the Papal States by the king of Sardinia, these States, with a population of only about 2,000,000, contained seven universities, with an average attendance of 660 students, whilst Prussia, with a population of 14,000,000, and so renowned for her education, has only seven! Again, in every street in Rome there are, at short distances, public primary schools for the education of the children of the middle and lower classes. Rome, with a population of only about 158,000 souls, has 372 public primary schools, with 482 teachers, and over 14,000 children attending them; whilst Berlin, with a population more than double that of Rome, has only 264 schools. Thus originated the popular or common schools, or the free education of the people, as an outgrowth of the Catholic Church.

Every one knows that to the Catholic Church is due the preservation of literature after the downfall of the Roman Empire; and all those who are versed in history must admit that the Popes, the rulers of the Church, have been the greatest promoters and protectors of literature and learned men in every age. They collected and preserved the writings of the great historians, poets, and philosophers of Greece and Rome, and they encouraged and rewarded the learned men who, by their labors, made

those fountains of classical literature easily accessible to all students. What shall I say of the patronage which they accorded to painting, sculpture, architecture, music and the other arts which raise up and refine the human soul? The glorious Pontiff, Pius IX., in the midst of troubles and persecutions, has done more for education than the richest and most powerful sovereigns of the world. But it would take a whole day to refer even briefly to all that the Catholic Church and her Supreme Pontiffs have done to dissipate ignorance, and to improve and enlighten the mind of man. I shall merely add that a Protestant writer, and an open enemy of our religion, does not hesitate to state that, acting under the guidance and protection of the Holy See, some of our religious orders, which are so often assailed and calumniated, have done more for the promotion of philosophy, theology, history, archæology, and learning in general, than all the great universities of the world, with all their wealth and patronage.

Moreover, it is a well-known fact that the Catholic Church has always fought for the liberty to educate her children, not only in the necessary branches of science, but also, and above all, to teach them, at the same time, their religious duties towards God and their fellow-men. And who but an infidel can blame her for that?

Every one must know that by the united efforts of the Catholic clergy and laity, schools, colleges, seminaries, boarding-schools for girls and boys, and other educational establishments, have been erected in almost every part of the world, and erected without a cent of public money,

which was so plentifully lavished upon Protestant institutions.

But, without leaving this country, do we not find in the various States of the Union, magnificent proofs of generous Catholic zeal in promoting every thing connected with education? And have not the secular and religious clergy in so many places made the noblest exertions to erect institutions for the instruction of their flocks? And have not the laity assisted them in a most munificent manner? All this shows their firm conviction of the necessity of having Catholic schools for Catholic children; for "what doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi., 26.) What will it profit you or your children to gain all knowledge, and to attain the greatest success in this world, if, through your fault, and through your exposing them to the danger of evil education, they suffer the loss of that faith, without which "it is impossible to please God"? (Heb. xi.)

Guided by this principle, Pope Pius IX. has declared that Catholics cannot "*approve of a system of educating youth unconnected with the Catholic Faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life.*"* Catholic parents cannot approve an education which fits their children only for this life, and ignores that life in which the soul is to live forever. As faith is the foundation of all our hopes for eternity, and as

* "Hanc propositionem auctoritate Nostra Apostolica reprobamus, proscribimus atque damnamus eamque ab omnibus Catholicæ Ecclesiæ filiis veluti reprobam, proscriptam atque damnatam omnino haberi volumus et mandamus."—Syllabus, Prop. xlviij.

faith without good works is dead, we cannot choose for our children an education which would endanger their faith and morals, and consequently imperil their eternal welfare.

The same illustrious Pontiff, in his rescripts of October, 1847, and October, 1848, condemned, from their first institution, the Queen's Colleges of England, on account of their "grievous and intrinsic dangers to faith and morals;" and since then he has frequently repeated his sacred admonitions, warning the bishops and the faithful people to beware of evil systems of public instruction, and to secure, by every means in their power, the blessings of Catholic education for the rising generation.

Resolutions of Irish Bishops in 1824 and 1826.

The Irish prelates have not been unmindful of their duty in this respect. In 1824, that is to say, five years before Catholic Emancipation, and in the midst of the struggle for the recognition of the existence of their people as citizens, they presented to Parliament a petition, from which I make the following extract, which clearly shows their conviction of the necessity of religious education:

1. That in the Roman Catholic Church the literary and the religious instruction of youth are universally combined, and that no system of education which separates them can be acceptable to the members of her communion.

2. That the religious instruction of youth in Catholic schools is always conveyed by means of catechetical instruction, daily prayer, and the reading of religious books, wherein the Gospel morality is explained and inculcated.

3. That Roman Catholics have ever considered the reading of the Sacred Scriptures by children as an inadequate means of imparting to them religious instruction, as a usage whereby the Word of God is made liable to irreverence, youth exposed to misunderstand its meaning, and thereby not unfrequently to receive in early life impressions which may afterwards prove injurious to their own best interests, as well as to those of the society which they are destined to form.

4. That schools whereof the master professes a religion different from that of his pupils, or from which such religious instruction as the Catholic Church prescribes for youth is excluded, or in which books and tracts not sanctioned by it are read or commented on, cannot be resorted to by the children of Roman Catholics; and that threats and rewards have been found equally unavailing as a means of inducing Catholic parents to procure education for their children from such persons or in such schools.

5. That any system of education incompatible with the discipline of the Catholic Church, or superintended exclusively by persons professing a religion different from that of the vast majority of the poor of Ireland, cannot possibly be acceptable to the latter, and must, in its progress, be slow and embarrassed, generating often distrust and discord, as well as a want of that mutual good faith and perfect confidence which should prevail between those who receive benefits and those who dispense them.

Again, in 1859, 1862, 1863, 1867, and 1869, the Irish Bishops renewed their condemnation of the godless system, and demanded for their children the advantage of truly Catholic education.

Unanimity of Catholic Bishops throughout the World on this point.

The Bishops of Prussia, of Austria, of Belgium, of Holland, of Canada, and of the United States, in their pastorals, their synodical addresses, and in their other publications, condemn with one accord the mixed system, and declare that education based upon our holy religion is the only suitable one for Catholic children. Not to multiply quotations, it will suffice to cite the following extract from the address of the Plenary Synod of the Church of the United States, held at Baltimore, in the year 1866. That Council was one of the most numerous assemblies held after the Council of Trent, until the meeting of the General Council of the Vatican. Its decrees were signed by seven Archbishops, thirty-seven Bishops, two procurators of absent Bishops, and two Abbots.

Address of the Plenary Synod of Baltimore, United States.

“The experience of every day shows more and more plainly what serious evils and great dangers are entailed upon Catholic youth by their frequentation of public schools in this country. Such is the nature of the system of teaching therein employed, that it is not possible to prevent young Catholics from incurring, through its influence, danger to their faith and morals; nor can we ascribe to any other cause that destructive spirit of indifferentism which has made, and is now making, such rapid strides in this country, and that corruption of morals which we have to deplore in those of tender years. Familiar intercourse with those of false religions or of no religion; the daily use of authors who assail with calumny

and sarcasm our holy religion, its practices, and even its saints,—these gradually impair in the minds of Catholic children the vigor and influence of the true religion. Besides, the morals and examples of their fellow-scholars are generally so corrupt, and so great their license in word and deed, that through continual contact with them, the modesty and piety of our children, even of those who have been best trained at home, disappear like wax before the fire. These evils and dangers did not escape the knowledge of our predecessors, as we learn from the following decree :

“ ‘ (a) Whereas, many Catholic children, especially those born of poor parents, have been, and are still, exposed in several places of this province to great danger of losing their faith and morals, owing to the want of good masters to whom their education may safely be intrusted, we consider it absolutely necessary that schools should be established in which the young may be imbued with the principles of faith and morality, and at the same time receive instruction in letters.’ ”—*Council of Baltimore, No. 33.*

Such are the words of the Vicar of Jesus Christ and the Bishops of the Catholic Church: they show us the responsibility under which we are placed, and point out our duty, to protect, from the insidious snares laid for their destruction, the lambs of the fold,—that most helpless but precious portion of the flock of Jesus Christ which the prophet represents as carried in his bosom.

I exclaim with the great St. Augustine: “ *Securus judicat orbis terrarum.* ” The Bishops of the universal world, united to the Vicar of Christ, speak with authority; their judgment cannot be gainsaid. Peter has spoken through

Pius ; the question is settled. Would that the error—would that all objections were at an end !

CHAPTER XXV

ANSWERS TO THE OBJECTIONS OF NOMINAL CATHOLICS.

There will always be three classes of Catholics. First, the mere nominal Catholics, who deliberately make this world their chief consideration. Such as these at once resent any prohibition being laid upon them by the Church in regard to the education of their children at the public school. Hence it is that they object, saying :

1. “ There is no sectarian teaching in the public school, and consequently a Catholic may send his children to them without exposing them to any danger.” Now, even supposing there really was no sectarian teaching in the common schools, even then a Catholic parent cannot send his children to such a school without exposing them to the greatest danger. Those who approve of the public schools because nothing sectarian is taught there, act like a certain husbandman, who wished to transplant a fine young tree to a certain part of his garden. On examining the new place, however, he found that the ground was filled with poisonous ingredients, which would greatly endanger the life of the tree. He therefore transplanted the tree to a sandy hill, where there were, indeed, no poisonous ingredients, but where there was also no nourishment for the tree. Now, will any one assert that the young tree was not in danger of perishing in this new place ? And will any one

assert that the faith and soul of a child are not in danger of being ruined in those godless common schools? Even if Protestantism is not taught there, infidelity is taught and practised there, and infidelity is even worse than Protestantism.

But is it really true that Protestantism is not taught in many of our public schools? This is unfortunately far from being the case. Napoleon I. introduced the public school system into France, in order, as he honestly declared, "to possess the means of controlling political and moral opinions." Puritans and Freemasons, in this country, have clearly the same end in view in upholding the present system of public schools.

In the early days of New England, and even of several of the other American States, the Puritans always used the public schools as a powerful means of spreading their peculiar doctrines. When they were stripped of this power by the liberal founders of American independence, they still struggled for many years to accomplish, by indirect means, the injustice which they dared not *maintain* openly. We all remember how the poor Catholic boys and girls of the public schools were harassed by colporteurs and proselytizers, who carried baskets filled, not with bread for the poor hungry children—no, but with oily tracts, cunningly devised to weaken, or even destroy, the religious faith of those poor little ones. In some schools even, Catholic children were urged and enticed to go to the sectarian Sunday-schools, and pictures, cakes and sweetmeats were liberally promised, in order to induce them to go. Teachers were selected with special regard to their bitter hatred of the Catholic Church, and their

zeal for "evangelical" propagandism. Some years ago, in New Orleans, when the school board was composed of bigoted sectarians, many of them sectarian preachers, all the Catholic teachers, male and female, were turned out of the schools, merely because they were Catholics.

And even if Catholic children are not always expressly taught doctrines opposed to their religion, nevertheless the school books which they use are, as I have said, frequently tainted with anti-Catholic prejudices and misrepresentations. Nothing can be more evident than the decidedly anti-Catholic spirit of English literature in all its departments. It has grown up ever since England's apostasy, in an anti-Catholic soil, in an anti-Catholic atmosphere, and from an anti-Catholic stem. It is essentially anti-Catholic, and tends, wherever it comes in contact with Catholic feelings and principles, to sully, infect, and utterly corrupt them. *Sound knowledge, a sound head, strong faith, and great grace*—all these combined—may indeed preserve one whom the necessity of his position may lead into un-Catholic schools; but no one will deny that this anti-Catholic literature must exercise a most baneful influence over all those who, without sufficient preparation from nature or grace, plunge into it, in the pursuit of amusement or knowledge. Protestant ideas will not make the Catholic turn Protestant,—there is not much danger of that,—but they will tend to make him an infidel; they will destroy his principles without putting others in their place; they will relax and deaden the whole spiritual man.

In these schools, Catholic children are taught that the Catholic Church is the nursery of ignorance and vice; they are taught that all the knowledge, civilization, and

virtue which the world now possesses, are the offspring of the so-called "Reformation." They learn nothing of the true history of Spain, Portugal, Italy, France, Ireland, Austria, and the other Catholic countries of Europe; they learn nothing of the true history of Mexico, and the various Catholic countries of North and South America. They never hear of the vast libraries of Catholic learning, the rich endowments of Catholic education all over the world for ages; they never hear of the countless universities, colleges, academies and free schools established by the Catholic Church, and by Catholic governments throughout Christendom. Where is the common school book whose author has manly honesty enough to acknowledge that even the famous universities of Oxford and Cambridge were founded by Catholics, and plundered from their lawful possessors by an apostate Government!

Moreover, Catholic children are often singled out by their school companions, and sometimes even by their teachers, as objects of ridicule. Now, what is the result of all this training? The consequence is, that either the Catholic children become ashamed of their holy religion, and despise their parents; or, if they have the courage to hold out, their tender minds are subject to numberless petty annoyances: they must endure a species of martyrdom. This is no exaggeration: I have it from good authority. Practically speaking, the present common school system is but a gigantic scheme for proselytism and for infidelity.

Now, we intend that our children shall be taught to love and revere their holy Church. We wish to teach them that that Church has been, for over eighteen hun-

dred years, the faithful guardian of that very Bible of which Protestants prate so loudly, and which they dishonor so much. We wish our children to learn that the Catholic Church has been, in all ages, the friend and supporter of true liberty: *i. e.*, liberty united to order and justice. We wish them to know that the Catholic Church has ever been the jealous guardian of the sanctity of marriage; that she has always defended it against brutal lust, and heathen divorce courts. We wish our children to know, moreover, that the Catholic Church holds the sword of vengeance uplifted above the heads of the child-murderers, and the perpetrators of unnatural crimes. We wish our children, in fine, to regard the Church as the only hope of society, the only salvation of their country, the only means of preserving intact all the blessings of freedom.

The public schools are not only seminaries of infidelity, they are, moreover, in many cases, hot-beds of immorality. In these schools every child is received, no matter how vicious or corrupt he or his parents may be. "One mangy sheep," as the homely proverb says, "infects the whole flock." So one corrupt child in a school is capable of corrupting and ruining all the others. And, in fact, where have our young people learned the shameful habit of self-abuse, and many other foul, unnatural crimes, that are bringing so many thousands to an early grave? Ask those unhappy victims, ask our physicians throughout the country, and they will tell you that, in almost every instance, it was from the evil companions with whom they associated in the common schools. Ah! you will see, only on the day of Judgment, how many unnatural crimes

have been taught and propagated, from generation to generation, in these very hot-beds of iniquity.

Attention has been drawn to the pernicious effects which have followed the superficial teaching of physiology in the public schools. Instead of doing the pupils any good, this superficial teaching of a science which, least of all sciences, should be taught to the young, has excited prurient curiosity, impure thoughts, and, in many cases, done as much harm as the circulation of obscene books. Physiology and anatomy can not be thoroughly taught in the public schools, although ignorant parents may be dazzled by the announcement that their children learn these branches. A dangerous smattering is acquired, which is particularly evil in its effects in the girls' schools. It has come to be considered old-fogyish to hold that there is any thing that a girl ought not to know. Still, some of us have not lost our hold on Catholic teaching, in spite of the *dicta* of the directors of public school education. There are certain facts which cannot, without violation of modesty, be made known in a public school room. These facts may be solemnly and reverently imparted by a parent to a child. But hinted or revealed to a class in school, they are direct causes of immorality. It may be urged that they are hinted at in the public schools,—that no pupil learns enough physiology or anatomy to hurt him. The truth is, he learns just enough to hurt him. No prudent parent would have an anatomical treatise, illustrated, in his sitting-room, as a means of instruction or amusement for his children; and yet, when he sends his children to “say” their lessons in physiology to a public school teacher, he does this thing in another way. There

is nothing that a judicious parent cannot teach a boy or girl that he or she needs to know; nothing that the text-book can teach better than the parent. It is time that we learn something from experience; and experience by this time has taught us that old laws and traditions have some value. "Isms" are popular and prevalent, and many are dazzled by their false glitter. There is one thing that modern "education" is fast undermining,—the modesty of women; and the superficial teaching of physiology and anatomy in any school, public or private, will do this.

Moreover, in this system all religions, true or false, are treated with equal respect; not only Anglicans and Presbyterians, but Wesleyans and Plymouth brothers, and the followers of every other small and miserable sect that has started into existence in modern times, are put on a footing of equality with the true Catholic Church, which traces its origin back to its divine Founder, has existed in every age, defied the fury of persecution and the ravages of time, and numbers under its sceptre two hundred millions of faithful children spread over the world. And is not this to proclaim that there is no difference between light and darkness, no preference to be given to Christ over Belial, to truth over heresy, error and infidelity? In a word, is not this to teach indifference to religion, or, what is equivalent, that no religion is necessary?

What shall I now say of books so compiled as to meet the exigencies of godless education? Have they not the same tendency to promote ignorance of, or indifference to, religion? No religious dogmatical teaching, no incul-

cation of pious practices, no mention of the great and sublime mysteries of Catholicity can be admitted in them, lest some things should be said offensive to any sect that sends children to the school. This suppression of Catholic truth is most detrimental to our poor Catholic children, many of whom never read any books except those which they use in school, and learn nothing except what they meet with in those books, or hear from their master. Is not this a serious loss? Is it not a great evil for Catholics to be brought up in ignorance, not only of the doctrines, but also of the history of the Church to which they belong, and of the life and deeds of so many Christian heroes whose virtues illustrated the world?

And now do you want to see what man without God—without religion—can do? Read the history of the last ninety years in Paris. You have there one simple phenomenon,—generation rising after generation, without God in the world. And why? Because without Christian education. First, an atheistical revolution; next, an empire penetrated through with a masking philosophy and a reckless indifferentism; afterwards came Governments changed in name and in form, but not in practice nor in spirit. The Church being trammelled, her spiritual action faint and paralyzed, could not penetrate the masses of the people, and bring her salutary influence to bear upon them. She labored fervently; her sons fought nobly for Christian freedom; thousands were saved; but for ninety years the mass of men has grown up without God and without Christ in the world. These outbursts of horror, strife, outrage, sacrilege, bloodshed, are the harvest reaped from the rank

soil in which such seed was cast. All this is true. But how did souls created to the image of God grow up in such a state? They were robbed: robbed before they were born; robbed of their inheritance, and reared up in an education without Christianity. Let this be a warning to all parents.

How far superior is the system of the Christian Brothers, and other Catholic educational institutions! Their books make continual reference to the mysteries of religion, they depict the glories of the Church, the majesties of the Apostolic See, and continually inflame the youthful mind to the practice of good works, by proposing to them the lives and virtues of holy men, and by continually reminding them of their religious duties, of the end of man, and of other great motives calculated to induce them to serve God. In regard to this matter, I shall merely add that the common school books have been generally compiled by Protestants, that scarcely any extract from Catholic authors is admitted in them, that they contain many Methodistical stories, that their language is that of the Protestant Bible, and that they contain many things offensive to our love of religion.

2. "But, Father," nominal Catholics will say, "what harm can there be in sending children to public schools? For many of the teachers are professing Christians, and exert a continual Christian influence."

But many more are non professors, and exert an anti-Christian influence. Go and visit those schools, and you will soon be able to tell the religious *status* of the teachers in charge, by the general tone of the exercises. One presided over by a zealous Methodist resembles a Metho-

dist Sunday-school, or conference meeting. Another, under the care of a "smart young man," delighting in love songs, boating songs, etc., has the general tone of a young folks' glee-club. In another, in which one of the professors is an atheist, it is a matter of common remark among the boys that Prof. — said there was no God. In another, one of the teachers is overheard sneering at a child because she believes in our Lord Jesus Christ, and has a reverence for religious things.

What I have just said is true. I have it from good authority. It is therefore no recommendation at all for the public school system to say that many of the teachers are professing Christians. Even the very fact that many of the teachers in the public schools are good Catholics, is no recommendation whatever for these schools, for it matters nothing, absolutely nothing, whether the teacher be Catholic or not; according to *law*, no teacher is allowed to explain a single dogma of Catholic faith. Now the dogmas of our holy faith have been *revealed*, and, in order to be known, *they must be taught*. Ordinarily speaking, education is necessary to learn and preserve the faith. The Catholics of Ireland, indeed, by the special assistance of God, preserved their holy faith, though they were not permitted, by a bigoted government, to receive the education they needed and desired. But in this country, where there is no such prohibition, where parents are free to send their children to Catholic schools, it is presumption in them,—it is a rash defiance of the ordinary laws of God's providence,—to neglect the daily systematic training of the minds and hearts of their children, in conformity with Catholic discipline. Julian

the Apostate forbade Catholics to be educated in their holy faith, for he well knew that there is no more certain means of destroying the faith than by not suffering it to be taught.

It is almost certain that wherever there are no Catholic schools, wherever the Catholic religion is not taught and practised in school, there the Catholic religion will practically die out, as soon as immigration from Catholic countries ceases.

Bishop England has asserted that the Catholic Church loses more, in this country, by apostasy, than it gains by conversions. Archbishop Spalding, of Baltimore, asserted one day that, in one body of Methodist ministers, he observed seven or eight who were children of Catholics, and they were the smartest preachers among them.

Neglected children of Catholic parents become the worst enemies of the Catholic Church. The young man who set fire to St. Augustine's Church, in Philadelphia, Pa., was a Catholic, and he gloried in being able to burn his name out of the baptismal record. By a just punishment of God, these neglected Catholic children will become our persecutors.

It is not sufficient to teach the Catechism in church or at home. No! it is not the *knowledge* of the faith, but the *daily practice* of it, that produces Catholic life. Nothing but the constant practice of our holy religion can train our youth to withstand the dangers of this age, and this country. It is not necessary to argue this point.

Look at the tens of thousands of Catholics who never think of going to Mass on a week-day, and who often neglect it even on Sundays and holydays. Look at all

those who never think of visiting our Lord in the Blessed Sacrament; who never go to Confession more than once or twice a year, and sometimes not even that! Do they not prove, beyond a doubt, that the practical *habit* of devotion was not taught them in their youth!

Look, on the other hand, at those congregations who, in the tender, susceptible time of youth, were in the habit of going to Mass every day before the opening of the school. See how, when the bell rings, a goodly number of them find time, even on week-days, to assist at the most holy Sacrifice of the Mass. In such congregations there is indeed Catholic life. These pious Catholics carry the blessing of heaven with them wherever they go. Amid all the cares and troubles of life they are gay and cheerful, whilst others grumble and are sad. The religious doctrines and practices learned in youth can seldom or never be blotted out. The question of Catholic schools is a question of making the country Catholic. If this means be neglected, all other means will avail but little.

3. Again, a nominal Catholic will say: "I do not see why people can object so much to public schools: I myself went to them, and I think I am as good a Catholic as any one of those who were educated at Catholic schools and institutions."

First, it is not good logic to argue from the particular to the general; and secondly, are you really the model example you take yourself to be? We do not always see ourselves as others see us.

If you really have tried to be a good Catholic, if you have complied faithfully with all your religious duties, you will have to avow that it is all owing to the beneficial Cath-

olic influence under which you were placed during the time of your scholarship, and afterwards. If you escaped the general contagion of unbelief and vice, remember that it is owing to a kind of miracle of divine protection. But what I have said in reference to public schools shows sufficiently that such a protection is extended to but few children,—it is an exception to the ordinary course of divine Providence, and God is not bound to grant it to any one.

A certain friend of mine—a man of great learning and experience—wrote to me one day, that he himself had been, in his youth, subjected to college training; that, be it by nature or by grace, or both combined, he resisted and escaped. “But,” he adds, “from my observation and experience, I would say it did require a miracle for Catholic youth to escape the damnable effects of a non-Catholic school education.” I have had opportunities, in this line, that many a priest has never had. I assert that a Catholic boy of tender years, and perhaps careless training, can be preserved from moral contamination, in public and mixed schools, by nothing less than a miracle. I will not chop logic with any one about it. It is a matter of fact. I therefore assert it as of ascertained result, that in *most* cases—*especially* in those cases where there are enough of Catholics together to have a school of their own—their frequenting a school without religion will land *most* of them in utter carelessness of their religion.

Grace does not destroy *nature*. And it is *nature* that—

“ . . . As the twig is bent, the tree inclines.”

But let me ask you, how can you think that you are as good a Catholic as others: you who object to the teach-

ing of the Church, to the persuasion of all sensible men? Indeed, your language betrays you. Your very language convinces me still more of the necessity of having Catholic schools where our children learn the language and imbibe the spirit of their spiritual mother,—the Catholic Church. The public schools are none the better for your having frequented them. Let us suppose a father wishes to send his children across the ocean. Now, he knows for certain that the vessel which is about to leave for the old country will be wrecked; he also knows that a few of the passengers will be saved, as it were, by a miracle, but he knows not who they are. Will he send his children by that vessel?

Now the public schools are like a large vessel. The greater part of those who have embarked in it have suffered shipwreck in their faith and good morals. What father, then, will be mad enough to send his children by this vessel, across the ocean of time to their heavenly fatherland?

4. There is another objection of a nominal Catholic: "The principal reason," he says, "I have to send my children to the public school is, that they may be taught to spell, to read, and to write, and to cipher, and they can learn all this without being taught religion at the same time." Who denies it? But what does all this make of your children? Your children are not educated when they know how to spell, to read, to write, and to cipher. Education is the formation of man, that is, the formation of his will and heart and character. Physiology, astronomy, chemistry, anatomy, and all other sciences with sounding names, and of Greek etymology, will not teach our children the respect, love, and obedience due to parents.

They will not teach them modesty, which is the brightest ornament of woman, and renders the relation of man with his fellow-man harmonious and pleasant. They will not teach them industry and purity, which insure peace and happiness in the family circle. They will not teach them the fidelity which the espoused owe to each other, nor the obligations contracted by parents towards their children; nor will they teach them to know, love, and serve God in this world, in order to be happy with him forever in the next.

For fifteen hundred years Christians served God and loved man, before they had received the cultivation of our age; and we, because we have it so profusely, are forgetting the deeper and diviner lessons. The tradition of Christian education in this country is as yet unbroken. It has, however, been greatly undermined. It will be completely broken if we Catholics do not strive, to the best of our power, to preserve it. We Catholics, therefore, believe that it is our most sacred duty to bring up our children in "the discipline and correction of our Lord." We hold that it is our most conscientious obligation to bequeath to our children the most valuable of all legacies,—good religious impressions, and a sound religious education. We hold that religious education is the most essential part of instruction.

Now we know that religious education *is not*, and cannot, be given in our present school system. Our present system of common school education either ignores religion altogether, or teaches principles which are false and dangerous; and if it gives any religious education, it consists merely in certain vague, unmeaning generalities, and is often worse than no education at all. Instruction without

religion, is like a ship without a compass. Ignorance is, indeed, a great evil; but of the two evils, it is even better, in some respects, for our children to remain ignorant, than to acquire mere worldly knowledge without any religious training; for without religion they grow up a burden to themselves and a pest to society.

Human nature is prone to evil; and the rising passions, especially in youth, need religious influence to check them. There is a vast difference between teaching the child's *head* and forming his *heart*. Mere instruction in reading, writing and arithmetic, will never teach a young man to control his passions, and to practise virtue. Such instruction may do for Pagans, but it will never do for Catholics.

We can say that, so far as our Catholic children are concerned, the workings of our public school system have proved, and do prove, highly detrimental to their faith and morals. So strongly has the conviction of this been impressed upon the minds both of the pastors and parents, that most strenuous efforts, and even enormous sacrifices have been made, and continue to be made, in order to establish and support Catholic parochial schools. In many cities of the Union there is, at the present moment, in daily attendance at these schools, an average number of between eighteen and twenty thousand children. The annual expense for the maintenance of these schools does not fall short of one hundred thousand dollars; while the amount expended for the purchase of lots, and the erection of proper school buildings, etc., considerably exceeds a million.

The Catholics of New York subscribed in 1868, \$132,000 for the support of their own schools, and, besides, they had

contributed a million and a quarter of dollars for the sites and buildings of Catholic schools.

Nothing but the deepest sense of the many dangers to which the religious and moral principles of the children are exposed, could prompt Catholic parents to make such pecuniary sacrifices, or assume such onerous burdens; for it has to be borne in mind, that, while they are thus obliged, through conscientious motives, to support their own schools, they have at the same time to bear their share of the taxation imposed for the support of the public schools.

5. "Well, then," continues the nominal Catholic to object, "if children cannot be thoroughly educated without religion, let parents give them whatever religious instruction is necessary to them."

Now, it is not only idle, but cruel, to say that the place and provision for such Christian instruction and formation is under the roof of the parents' home; that the best school is the family. This is indeed true of the early formation by affection, influence, example, by which fathers and mothers fashion the first outlines of character, and mature them while the education of their children is advancing. None have reminded parents of this more faithfully than the Pastors of the Church. But to say that fathers and mothers are to educate their children, and that their home is to be the school of Christian instruction, catechetical teaching, formation of conscience, preparation for sacraments, and the like, is either the shallow talk of men who know nothing of Christian education, or a heartless mockery of our poor. The rich, the refined, the educated, whose time is their own, do not educate their

own children. They systematically send them to schools and colleges, or pay for tutors or governesses under their own roof. They wisely shrink from a work for which, if they have the time, they seldom have the acquirements, or the gift, or the method, or the perseverance, or the patience. And if this be, as it is, universally true of those who are the most competent, and the most provided with all the means and opportunities for the work, now is it not hardness of heart, or want of common-sense, to say that the children of the poor are to learn reading, and writing, and summing, indeed, at school, but that their Christian teaching and formation must be provided at home? The workmen of these countries are at labor from twilight to twilight. Their wives have the burden of the whole family; the poor mother is alone both the head and the servant of the whole house. When is she to teach, and train, and shape, and fashion the characters, hearts, consciences, and intellects of the children? Is it to be done in the midst of a day's work, or in the weariness after the day's work is done? And are they competent to do what the mother of the rich cannot do? Broken with cares, wearied by work, suffering from poverty, often fainting from sickness, because worn out with all these burdens, how shall the father or mother of a family, huddled into a single room, do what the rich and the educated, in their spacious houses, and with abundant leisure, never dream of attempting?

Moreover, as I have shown in a preceding chapter, it must be admitted that a mother not educated in religious and moral principles cannot inform the mind and heart of the young child. This fully disposes of the argument

that domestic teaching alone will supply what is acknowledged to be wanting in the public schools. It is to be hoped that we shall hear no more of this heartless talk.

6. "Well, then," some will say, "let our children receive, in *Sunday-schools*, that amount of religious culture and instruction which the State says shall not be given in the school, and which is believed to be so essential in the education of the young."

I have a very great love for the Sunday-school, and that love and veneration springs among many other reasons from the fact that that great St. Charles Borromeo was the founder of Sunday-schools. A very great lawyer and Lord-chancellor of England, Lord Hatherley, through his long life and with all the heavy duties of office, and in the midst of the most laborious duties, spent his Sunday afternoons in teaching little children in the Sunday-school. I wish all laymen would follow his example. I wish they were a little more self-denying, and instead of taking the full rest on the Sunday afternoon, they would give a few hours for this work. Therefore, do not think for a moment that I undervalue Sunday-schools. But if you think you adequately educate the children there in one day out of the seven, you surpass my understanding. Education is a daily, hourly work.

We confidently assert that it is in vain to open Sunday-schools, and expect to cure, on one day of the week, or rather a few hours of that day (when this even depends, in a great part, on the weather), the work, not only of the other six, but the fruits of years of an ill-directed and godless State education. The Sunday-schools are nothing but so many "*Poor-man's soothing plasters*" on Christian

consciences. The want of religious training for six days in the week, added to the positive knowledge of error on all religious subjects which youths may acquire during that time, will more than counterbalance the best directed efforts of parents and the clergy to give any definite knowledge on the truths of revelation.

It is an undeniable fact that public school children, as a class, have but little faith. Any one who wishes to convince himself of this fact, let him be present at the instructions which the priest gives them in order to prepare them for their first communion. They have no more respect for the priest and the Church than for the public school-teacher and the public school-room. Experience shows that children brought up under the public school system, have no taste for the study of religion, which is developed among the children of Christian schools without any effort. This system has taught them to look upon religion as a dress which is to be worn only on Sunday, and to be laid aside during the rest of the week; they look upon religion as something which may do very well in the church, or in the meeting-house, but which is entirely out of place in business, in society, and in daily transactions of life. The child has logic enough to think that he is taught whatever is necessary for his future career, and that religion must not be necessary, otherwise it would be taught in school.

Hence, Sunday-schools, at best, may train children to be Christians *one day* in the week, and Pagans six days. School days over, the usual result will be *Pagans* all the seven days of the week.

If we, then, wish to see our children grow up good

Catholics, we must bring them up in a religious atmosphere. As leaven must be diffused throughout the entire mass in order to produce its effects, so the Christian religion must be thoroughly diffused throughout the child's entire education, in order to be solid and effective.

Not a moment of the hours of school should be left without religious influence. It is the constant breathing of the air that preserves our bodily life, and it is the constant dwelling in a religious atmosphere that preserves the life of the youthful soul. Religion is not a study, or an exercise that may be restricted to a certain place, or a certain hour. It is a faith and a law which ought to be felt everywhere, and which in this manner alone can exercise all its beneficent influence upon our minds and lives. It will never do to suffer the child to devote six days in the week to worldly science, and to depend on Sunday for a religious training. This would be like reserving the salt which should season our food during the week, and taking it all in a dose on Sunday. By such a system we may make expert shop-boys, first-rate accountants, shrewd and thriving "earth-worms;" but it would be presumption to think of thus making good Catholics and dutiful children.

7. "After all," a nominal Catholic will say, "we should not attempt to have Catholic schools until we can afford to conduct them so as to compete with the public schools."

The principal point in question is godless schools, which are condemned on account of being infidel in principle. As public school education communicates no knowledge whatever to a child of his heavenly inheritance, fathers and mothers cannot send their children—children of God, breth-

ren of Christ, and heirs to the kingdom of heaven—to such godless institutions. A Catholic child must, indeed, have secular knowledge, but knowledge and education are not to be separated. Education means the full possession, and understanding, and enjoyment of the inheritance of faith which a child has by virtue of his regeneration in baptism. It is that Catholic education which will illuminate his understanding with the light of faith, and enlarge his heart with the love of his neighbor, and cultivate his conscience by the knowledge of the law of God. And any instance in which these things are wanting is not education. *There is no education except where religion is present.*

Our schools, even with all their faults, are, it must be conceded, not infidel, but Christian schools. We are at liberty, there, to teach our children our holy religion whenever we wish. We can give them good books, and bring them up in a religious atmosphere. If we do for the establishment and organization of Catholic schools what we can, God will not hold us responsible for the loss of those of our children who did not profit by their religious education, while, on the contrary, we remain accountable to God for those who, for want of a Catholic education, suffer shipwreck in their faith and morals, and are lost forever. In the sight of God, the above excuse will avail us nothing.

Some, even most of our schools, may have been more or less defective in the beginning. Well, what was the Church at the time of the apostles? There were then no gorgeous cathedrals, as now-a-days. The Christians were instructed and sanctified in the Catacombs, and poor private dwellings. So, in a country like ours, the kingdom of

heaven is compared to a mustard seed. Churches and schools are insignificant in the beginning ; but, by degrees, more life and splendor is infused into them, and they grow up to perfection.

We honor and venerate the apostles as the cornerstones of Christianity. Happy, thrice happy, those pastors who lay solid foundations for future Catholic life by establishing nurseries—Catholic schools—for its maintenance and propagation. Their reward will be like unto that of the apostles. Our successors will bring our feeble beginnings to perfection. This is the natural course of things. We may not have the happiness to witness a plentiful harvest from the seed that we have sown with so much toil and labor ; but we should nevertheless bear in mind that those bishops and priests who have the happiness of laying the foundations of future Catholic life in our country, resemble our Lord Jesus Christ, who suffered his apostles to perform even greater miracles than he himself had wrought.

If our schools were more or less defective in the beginning, they are not so any longer ; but the public schools have always been defective, and they will be so as long as the present system of education is carried on.

CHAPTER XXVI.

CATHOLIC SCHOOLS SUPERIOR TO PUBLIC SCHOOLS.

Our schools are far superior to public schools. First, as a rule, Catholic children are more talented than those

of Protestants or infidels. The reason of this is easy to be seen : they have been baptized ; the veil of sin has been raised from their souls, and the Catholic life which they lead makes their minds brighter, quicker to perceive, and to understand what is difficult. A few years ago the priests of St. James' church, in New York, exhorted the parents to take their children out of the public schools, and send them to Catholic schools. What happened? Three of the public school teachers came and complained to the priests that the brightest gems of their school had left, and that, on that account, they could not have the exhibition which they intended soon to give. About that time, at an exhibition in Boston, it was a Catholic young lady that took the prize medal.

I know certain Brothers and Sisters who challenged public school superintendents and teachers to select the smartest and most advanced of their scholars to compete with their classes ; but they refused to accept the challenge, knowing but too well that they would be defeated.

It happens every year that certain parents, after having sent their children to public schools for four or five years, will send them to Catholic schools for a short time in order to be prepared for their First Communion. It is then that the Brothers and Sisters of our schools find out that children learn more in two years in our schools, than in four or five years in public schools.

Mr. Marshall, a prominent citizen of Annapolis, Md., sent his children to the public school. As he was very desirous that his children should make progress in the different branches of science, he now and then examined them to see what progress they had made. He was quite

dissatisfied to find how little progress they had made. So he sent them to the Catholic school under the care of the Sisters. He examined them again after two weeks, and to his great surprise he found that they had learned there more in two weeks than in the public school in two years.

That you may be better convinced of my assertion, I quote here what Professor James E. Vose, of Massachusetts, says on this subject.

“The child,” he said, in his address read before the New Hampshire State Teachers’ Association, “comes into our schools inquisitive, and thirsting for knowledge. We have but to study his instincts, and lead him as nature dictates, to kindle in him an enthusiasm for learning that shall end only with his days.

“So far from doing this, the first school years in most cases succeed only in checking this inquisitiveness and crushing out this enthusiasm, till the child hates study with an intensity that all our after efforts can never overcome. He asked us for bread and we gave him a stone, and *he goes out from us with eyes closed to all the wonders about him, his great capacities dormant, the infinite possibilities of his nature never half to be realized.* In a long experience in the higher grades I have found it by far the hardest labor, in fact almost the only labor, to undo mistakes. . . .

“The primal evil of our teaching is its *unnaturalness*. Childhood is active, observant, inquisitive, and we shut it down to a course that effectively crushes out all this naturalness, and substitutes a monstrosity of books and confinement that we call education. To avoid all this, and lead out the child’s natural powers into their full and

perfect development, *which is the only true education*, is an art without comparison the most difficult, and one which very few of us may hope to attain, even by long years of study and practice.

“Hence another qualification is a wide and comprehensive learning. How generally this is lost sight of is too well known. ‘Oh, it is only a few children; she can teach them well enough.’ And so a woman without knowledge is set to lay the foundation of all knowledge, and one who never had a thought of what constitutes education is put to the most difficult of educational tasks. This is one of the most deplorable faults of our present system, or rather un-system. Few of us ever trust the physical frame of the child to the care of a physician unless we are satisfied of his careful training and experience; *but the immortal mind of that child, how continually are we giving it over into the hands of incompetency, if not of utter charlatanry!* It is far within bounds to say that, in half our schools, teachers are working hard and conscientiously, yet with no true or definite idea of what they are about. It is so much book, so far this year, such an examination to pass, but never a thought of *educating* that child. Hence the cramming and stuffing, the helter-skelter memorizing of words without any meaning attached, the laborious learning of things only to forget them when the immediate recitations or examination is over. . . .

“Our schools are mostly the merest routine. Every one resembles every other of the same grade; and every pupil, no matter what his needs, is ground out of the same hopper. Now there should be opportunity for the

greatest individuality. The primary methods now in vogue need to be entirely wrought over. The practice is to crowd the little sufferers down on benches, and stuff them with books—*that is education!* A young child sitting *still* studying! Ten thousand little headstones all over the land, “SACRED TO THE MEMORY” of such, proclaim what that means. Books should be banished from the lower grades, except for reading and illustration. Now such a course as this, books thrown to the winds, and nothing but nature, learner, teacher, requires unbounded resources in the instructor. There must be the highest skill to direct the multifarious work aright, to devise just what to do, and how, and to vary continually according to circumstances.”

In this address, the Professor clearly admits the fact that the children learn very little in the public schools. This fact is still more clearly admitted and shown in a report which Mr. Geo. A. Walton, agent of the Massachusetts State Board of Education, made on the public schools of Norfolk County, Massachusetts. In that report he sets forth a condition of things which has been briefly but correctly given by the *Chicago Times* in the following manner:

“The examinations were, in the first place, of the simplest and most practical character. There was no nonsense about them. They had but one object,—to see whether, in the common schools, the children were taught to read, write, and cipher. . . The showing made by some of the towns was excellent, and of them we shall speak presently. In the case of others, and of many others, it is evident from what Mr. Walton says, and still more

evident from what he intimates, that the scholars of fourteen years of age did not know how to read, to write, or to cipher. They could, it is true, repeat the pieces in their school readers, and parse and spell in classes, and rattle off rules in grammar and arithmetic, not one word of which they understood; but if they were called upon to write the shortest of letters or the simplest of compositions, or to go through the plainest of arithmetical combinations, their failure was complete. They had, in fact, been taught what to them were conundrums without end; but the idea that the teaching was to be of any practical use in the lives of these children, when they grew to be American men and women, formed no part of the system, and evidently had never entered into the heads of the instructors. . . . Then, when the letters and compositions were brought in, the ingenuity in bad spelling seems simply incredible. Unless the different misspellings of the word "scholar," for instance, were given, as in this volume they are, who would believe that they would be some two hundred and thirty in number? Then, again, sixty-five different spellings are enumerated of the word "dépôt;" one hundred and eight of the common word "whose," and fifty-eight of "which." Out of eleven hundred and twenty-two pupils who used the adverb "too" in the narratives, eight hundred and fifty-nine, or nearly seventy-seven per cent. of the whole, spelled the word incorrectly. Then on pages 218, 219, and 246-248 of the report, we are given *fac simile* lithographs of these letters and compositions, showing their average excellence in certain of the towns, and any thing worse it would be hard to conceive. Lan-

guage fails to do justice to them; they only can do it to themselves.”

Mr. Charles Francis Adams, Jr., in his paper on “The New Departure in the Common Schools of Quincy,” says of an examination of those schools by competent and impartial gentlemen in 1873: “The result was deplorable. The schools went to pieces. . . . In other words, it appeared as the result of eight years’ school-teaching, that the children, as a whole, could neither write with facility nor read fluently.”

Mr. Richard Grant White says on this subject:

“Nearly four millions of dollars in one year from the pockets of tax-payers of one city (New York) for education—more than a million dollars paid to teachers of primary schools, and a similar expenditure throughout the State, and in more than half the States; and what is the result?

“According to independent and competent evidence from all quarters, the mass of the pupils of these public schools are unable to read intelligibly, to spell correctly, to write legibly, to describe understandingly the geography of their own country, or to do any thing that reasonably well educated children should do with ease. They cannot write a simple letter; they cannot do readily and with quick comprehension a simple sum in practical arithmetic; they cannot tell the meaning of any but the commonest of the words they read and spell so ill. There should not be need to say that many of them—many in actual numbers—can do all these things fairly well; but these many are few indeed in proportion to the millions who receive a public school education. They can give rules glibly; they can recite from memory; they have some dry dis-

jointed knowledge of various -ologies and -osophies; they can, some of them, read a little French or German with a very bad accent; but as to such elementary education as is alike the foundation of all real higher education and the *sine qua non* of successful life in this age, they are most of them in almost as helpless and barren a condition of mind as if they had never crossed the threshold of a school-house.

“The testimony of this amazing and deplorable condition of the mass of the public schools is so varied, so independent, and comes from so many quarters, that it must be true: it cannot be disregarded. It is given by private persons, by officers of school districts, by teachers themselves; and it comes from all parts of the country.” (*North American Review*, Dec., 1881.)

If then, as a rule, neither industry is taught to the hands, nor honesty to the heart, nor knowledge to the head, we confidently assert without the least exaggeration that our Catholic schools are, even in point of learning, far superior to the public schools, and that our Catholic colleges put to shame the most advanced of the educational institutions of the Union.

Secondly, the teachers of our schools surpass those of the public schools.

The State has, for the management of its godless schools, a costly array of “Commissioners,” and “Inspectors,” and “Trustees,” and “Superintendents,” and “Secretaries of Boards,” and “Central Officers,” and high-paid “Professors, Teachers and Assistants,” costing the people of every city and state hundreds of thousands of dollars. Each of the teachers, of course, passed an examination in

certain text-books, prescribed by a set of men of superficial learning. If the candidates showed themselves possessed of a smattering of physiology, geometry, and drawing, none of which can be of any practical benefit to the children, they were declared competent to teach in the public schools. Are they all really competent to teach children? I will not give my own answer to this question. As a reply to it, I will quote here the statements of several Superintendents of Public Instruction.

Among other startling things, Superintendent Taylor, under the head of "Teachers' Qualifications," says :

"If the time ever comes when the Boards of Education and School Trustees will appoint the teachers who are best qualified in learning, ability and experience, and not from friendship, political or religious preferences, then will the scholars prosper best, and children be more thoroughly educated.

"In this city the teacher, irrespective of qualifications and experience, provided she or he hold a certificate, who can bring the most pressure to bear on the Board of Education, is almost sure of the appointment. The Directors seem to forget or lose sight of the fact that they were elected to watch over the interests of the schools, and not to serve their friends and themselves. The interests of the schools should be considered first, the serving of friends second; and yet the Directors are not altogether to blame. The pressure for place and the importuning of friends are almost irresistible. The pleas of poverty, orphanage, religious and social ties, relationship, political services—past or to come—are showered upon the Directors.

Promises of patronages in business by the friends of the applicant, of undying love, adoration and devotion by both, are made. The applicants who understand the business, and they are frequently incompetent in all that goes to make up a good teacher, will set to work systematically, *to capture the Board of Education*, and if the field of acquaintance is sufficiently large, will generally succeed. The Directors will be besieged by the clergymen and deacons of the churches, by letters from the Governor and members of Congress, by editors of newspapers and business patrons, by State Central and County Committees, by members of the Legislature, by Presidents, Secretaries and members of Ward Clubs, by Assessors, Tax Collectors, County Clerks and Supervisors, by firemen, policemen and street contractors, by capitalists, bankers and judges, and last, but not least, the wife will demand, as a reward for the sacrifices she is compelled to make for the public good by being deprived of the society of her spouse, that — be appointed teacher. Resistance is useless. The Directors must yield. The interests of the schools must be neglected, and the children must suffer to provide a living for some unfortunate and perhaps some incompetent person. It is a well-known fact that the most incompetent teachers bring the most outside pressure to bear on the Directors. The same means which are used to elect teachers are employed to prevent an incompetent one from being discharged. To keep incompetent teachers out, and discourage those who may be found already in the department, is the most difficult work which the Directors have to perform. Very few have a sufficiently high sense of their obligations to the schools, or the moral courage to attempt

to perform the work." (The San Francisco *Call*, Nov. 7, 1880.)

This statement of Superintendent Taylor on the incompetency of so vast a number of public school teachers, fully harmonizes with what Gail Hamilton, a very popular New England writer, says in her work, "Our Public School System," pp. 219-220: namely, that, according to the declaration of the Commissioner of Education of the State of Ohio, "*Of the 23,000 public school teachers in Ohio, at least 10,000 are as utterly unfit to teach children as to practise law.*" On page 224, still quoting from the Ohio Commissioner, she says: "*Nowhere else in the public service, except alone in the public school officers, can there be found such a large per cent. of incompetence, indifference, inefficiency and native incapacity to do the work engaged in, as can be found in the army of persons employed to teach in the public schools.*"

And again on page 220: "*Of the \$5,957,254 paid to the public school teachers of Ohio, the Commissioner declares \$2,000,000 to be worse than thrown away on incapable teachers, who are employed by criminally indifferent or destructively ignorant Boards of Education.*"

In the December number of the North American Review an article appeared on the failure of the present state system of education. What the writer of this article, Mr. Richard Grant White, says in regard to the incompetency of public school teachers in the State of New York, is taken from the eighth annual report of the State Superintendent, viz.:

"Many (teachers) who have been over a very extended ground of higher mathematics, fail utterly in simplest

principles of mental and practical arithmetic. More have spent busy terms in the study of the classics, but have no knowledge of the first principles of their own language; while to find one who knows any thing of geography of his own, much less of foreign lands, is rare good fortune indeed. Yet these are not novices, but representative teachers, as the average term of their experience shows."

How vastly different are the teachers and their teaching in our schools. The Catholic Church never did lag behind in the march of intellect. She has ever put herself in the van of the intellectual movement in every country. She thoroughly comprehends her position, her responsibility, and her duty; and while she is solicitous for the spiritual welfare of her flock, she never disdains the task of fitting youth for the practical business of daily life, and the varied pursuits and duties of citizenship. Hence she is most careful to entrust the education of her youth only to competent teachers.

"It is your duty," wrote Pope Pius VII. to all Bishops, "to take care of the whole flock over which the Holy Ghost has placed you as Bishops, but in particular to watch over children and young men. They ought to be the special object of your paternal love, of your vigilant solicitude, of your zeal, of all your care. Examine, therefore, with the greatest attention, to what manner of persons is confided the education of children, and of young men in the colleges and seminaries; of what sort are the instructions given them; what sort of schools exist among you; of what sort are the teachers in the lyceums. Examine into all this with the greatest care, sound every thing, let nothing escape your vigilant eye; keep off,

repulse the ravening wolves that seek to devour these innocent lambs; drive out of the sheepfold those which have gotten in; remove them as soon as can be, for such is the power which has been given to you by the Lord for the edification of your sheep." (Encyclical, July 10, 1800.)

The Church also has, for the management of her schools, her army,—yea, a volunteer army, not commissioned or paid by the State, but by a greater power,—God,—who, for his love, and that incomparable reward which only God bestows, devote themselves to teaching, instructing, training and educating the poor, the needy, the orphan, the houseless, the homeless, the forlorn, the despised, as well as the more favored of the earth. These make no grandiloquent printed reports in costly binding; they have no official stenographers or reporters to noise their proceedings in "morning papers;" they have no "Polytechnic Halls," fitted up with pretentious libraries, and all the surroundings of upholstery, and heating and cooling apparatus; but winter and summer, early and late, they keep the even tenor of their way, with an "*eye single*" to their humble and laborious duties.

In nearly all the cities of America, in those busy and worldly centres of traffic and trade, of luxury and wealth, with their average of good and evil, virtue and crime, this "*volunteer army*" distributes itself noiselessly, quietly, and, as it were, obscurely, not heralded nor preceded by the emblems of pomp or worldly power, but nevertheless making its conquest and asserting its quiet influence in lanes and alleys, gathering up the little children, taking them to its camps, and instructing and educating them in the service of God and society.

You may have seen, in some of those cities, that long line of little boys or girls, two by two, extending to the length of a block or more; you may have observed how regularly they are assorted, the tallest in first, and ranging down to the little ones, whose busy feet are trying to keep up with the column. You may also have noted the order and silence (so unusual among children), and your attention was arrested, and perhaps you know not how all this order in this beautiful panorama was brought about. Well, with these boys you may have observed two men, one at the head, the other at the foot of this long line. If you saw this for the first time you may have wondered, and I suppose been even amused, at the figure and costume of those men: the broad-brimmed hat, the long, strange-fashioned robe, the white collar, the collected air and mien, all bespeaking the *Christian Brother*. These men, nevertheless, are "profoundly learned in all the sciences of the schools." They have abandoned home, family, friends, and have devoted themselves, merely for a scant support, to the education of the young.

If, on the other hand, the long line are girls, you may have observed two ladies: one at the head, the other at the foot. You will at a glance conclude they are not of the world. Their costume is of the lowliest cut and quality, but scrupulously clean; there is a something about their very presence that impresses you with reverence and respect, and you must be a very hardened sinner indeed if you did not feel the better of having even their shadow fall upon you. These silent, collected, but impressive women are "*Nuns*" of one order or another. They, too, have left all to serve God in the persons of these little

children. They have made sacrifices greater than the world can appreciate or understand, and which only the Divine Master can reward. Their whole life is a silent but an eloquent sermon, their whole conduct the Gospel in action. You will remember they are women like others of their sex, and mayhap have been flattered and petted, and once filled with the natural vanity and expectations of their sex; but all these they have put *behind* them, and henceforth and forever their walk, and life, and conversation is with God, and in the service of his little ones. Now it will be easily seen that the personal influence of such men and women over the life and manners of children, must be immensely beneficial. It is granted that the influence of father and mother is potential for good or evil. So it is with teachers. Children are shrewd observers, and are apt to take some one as a prototype and exemplar. This one they copy as near as may be. These "Christian Brothers," and "Nuns, or Sisters," are good models: they teach the children to pray in the best of all ways,—by praying themselves first; they try to impress on these tender souls sentiments of love, obedience, and respect to their fathers and mothers, and, above all, the duties to our dear Lord. They accompany them to his altar on Sundays and holydays, beginning and ending all their daily lessons with a little prayer or devotion. For the rest, they give them, in their schools, a PRACTICAL education.

How eminently practical is the training given in their schools may be easily understood by contrasting the system of learning in the public schools with that adopted in the schools of nearly all the sisters of the United States.

We have said that learning is, next to virtue, the most noble ornament and the highest improvement of the human mind. To acquire it, the brain, it is true, must be duly exercised, but it should not be overtasked. The brain obeys the same laws as other organs of the body, so far as its peculiar exercise is concerned. If it is allowed to be inactive, the intellectual functions will suffer in proportion to the inactivity, and act slowly and feebly. After a time, it re-acts upon the body, and induces hypocondriasis and other nervous symptoms. This mode of life may at first be pleasant, but its consequences are destructive.

“But here, in America,” says a good authority, “we are more in danger of overtasking the brain than of the reverse. To begin with children, there is no doubt that too much intellectual exertion is demanded from them.

“The system of teaching at public schools has hitherto been such that but scanty regulations are provided for the well-being of the body, the cramming with learning and accomplishments being the chief, if not the only, object aimed at. It is thus teachers fail of success: their true policy consists in a regulated alternation of work and play.

“In the education of young women too little attention is given to subdue the imaginative faculty and to moderate sensibility; on the contrary, they are generally fostered. It is thus there is too often laid the foundation of hysterical, hypocondriacal and even maniacal diseases.

“To regulate the passions should be our constant study, for the exciting passions, when in excess, give rise both to spasms and convulsions, while the depressing passions relax the whole muscular system.”

A few weeks ago, the Philadelphia *Times* contained an

account of a meeting of the Board of Education, in which one voice was raised which is worthy to be heard. No man in the United States has been a more consistent friend of public school education, and no man is more thoroughly qualified to judge it than Dr. Andrew Nebinger of Philadelphia. At this meeting of the Philadelphia Board of Education, the usual thoughtless and ignorant bombast was uttered. Every-body has heard it or read it at some time or other, and there are some people who believe in it. The Philadelphia *Times* says:

“The speakers were numerous and willing, and nearly every one spoke in flattering terms of the success of the present system of study in this city, and several members were applauded when they declared that the system was the most perfect in America.

“Dr. Nebinger, however, took an opposite view of the graded course of study, and began a long and effective speech by declaring that ‘the boasted system of public education now practised here is a failure. There is too much study, too much mind-forcing, too much superficial cramming.’ He read extracts from letters he had received from scores of leading teachers, who say it is absolutely impossible to cover the ground laid down in the text-books and accomplish any thing.

“He cited the case of a girl ten years old, who was, by the iron-clad rules of the board, compelled to master eighty-nine difficult questions in geography, etymology, arithmetic and history between night and morning. In his opinion half that number of the same questions would stagger the average member of the Board of Education if he were compelled to master them in such a short space

of time. Since this cramming system has been adopted he has noticed that the general health of school children is greatly impaired. '*We boast,*' he continued, '*that we have the best educational system in America; but the boast is nonsensical.* We have, instead, however, the broadest, deepest and hardest course of study in the world for little children.' Here he asked the secretary to read the course of study a child of six years goes through during the first five months in the primary departments of the public schools of Philadelphia. The board was not prepared for this, but the secretary droned through page after page of explanations about oblique, horizontal and perpendicular lines, the philosophy of color, and other subjects on which the infantile mind is made to browse."

What Dr. Nebinger says of the public school system of Philadelphia is true, in part, of that of every city in the Union.

In the earlier years of life, nature is busily at work to build up, in strength and soundness, the various organs of the human body, leaving the intellect to the last, as the Corinthian capital to life's column. We should content ourselves with allowing the senses and perceptive powers of children to acquire information, and their intellect will thus educate itself. By so doing we do not interfere with the processes concerned in the growth of the body; but if we go beyond this, and exact from the immature brain what ought only to be expected from the maturer one, we shall certainly be originators and witnesses of a break-down which will be doubly melancholy if there have been previous promises of intellectual brilliancy.

Too rapid development of the brain entails premature

dissolution, and premature attainments are frequently as destructive of life as a too rapid growth of the body. Witness Philip Baretier. At the age of four he talked French to his mother, Latin to his father, and high German to the maid or neighboring children, without confounding the respective languages. Before he was six years of age he entered on Hebrew; at nine, he composed a dictionary of Hebrew words, with philological remarks. With these he intermixed the study of the Chaldaic, Syriac, and Arabic; and having in his possession a pair of globes just at this time, in about ten days he was able to solve all the problems on them. He afterwards studied medals, inscriptions, antiquities, metaphysics and experimental philosophy. This blazing meteor of genius died in 1740, aged only 19 years, 8 months and 10 days.

The vulgar saying, "He's too clever to live," is founded on observation.

In other cases these early specimens of superior intellect are sometimes followed by a state of imbecility. Antiochus tells us that Hermogenes, who was a celebrated rhetorician at 14 years of age, was ignorant in the extreme at the age of 24.

Over-study produces its victims continually. We read of Cicero being dyspeptic, of Pliny's life being rendered miserable by heartburn, of Bayle falling a victim to excessive application, and of Sir Isaac Newton becoming affected with a deep melancholy for a long time, which deprived him of the power of thinking. Great students generally labor under extreme susceptibility of nerves and much irritability of temper, and their digestive powers

are not only much impaired, but often nearly overturned.

Such men are unintentional suicides, and little good can be expected from remonstrances. But in the case of children, we have their management in our hands, and much beneficial training of their minds can be effected by directing their opening powers of observation by teaching them to discriminate accurately, and by pleasantly and in a way of amusement leading them on from the knowledge of effects to that of causes. Children will thus readily and rapidly acquire information, who, if they had been pinned down, and, parrot-like, taught to repeat abstract propositions of grammar, etc., would appear the veriest dunces that ever disappointed a parent's hopes. Such is the method adopted in good Catholic schools. The brain is not overtaxed. With the Sisters, children of every class *learn to work*, devoting nearly two hours a day to it; drawing is also taught in connection with fancy work. We believe it of the greatest importance to bring up our children to industrious habits, especially in a country like this, where reverses are so common, and where people are often so suddenly thrown upon their own resources. The public common schools never teach manual work of any kind. Hence their pupils grow up with a sort of contempt for it, and, in case of family reverses, find it difficult to hit upon any honest way of earning a livelihood. They are willing to take professions, but dislike much to apply to trades.

Moreover, Sisters develop in their pupils a taste for useful and elegant reading, not always or necessarily religious, but in all cases perfectly unexceptionable. By thus cultivating their tastes, they hope to give their pupils

rational occupation for their leisure, and to hinder them from contracting a liking for foolish or pernicious reading. I need not tell you that the public schools do not take this precaution, and the consequence may be seen in the immense circulation of works of a deleterious character, which are eagerly read, even by children, and to which much of the crime so prevalent may be traced. Circulating libraries are established in common with their schools, sodalities, etc.

We seldom find their graduates weak or sickly sentimentalists. They develop in their pupils a cheerful and healthy tone, and a high sense of duty; give them solid moral, religious instruction; cultivate successfully their moral and religious affections; refine their manners, purify their tastes, and send them out feeling that life is serious, life is earnest; and resolved always to act under a deep sense of their personal responsibilities; meet whatever may be their lot with brave hearts, and without murmuring and repining.

“It is hard to bring up youth, especially boys, in this country,” has been the grave complaint of many Catholic parents.

This is felt more keenly by parents who have brought up children in the Old Country as well as in America. In the Old Country the family ties are strong and enduring, while respect for parents and deference to parental authority is the characteristic of the country,—of all but the vicious and the worthless. The mind of the Old Country tends to moral conservatism,—it reverences authority, eminently that of the parent or of the pastor. It is otherwise in America, whose institutions, no less than

the circumstances of a country yet in its early youth, are favorable to the most complete personal independence. When guided by reason, and controlled by the religious principle, nobility of character and dignity of bearing are the natural result of this consciousness of personal as well as public freedom; but without such controlling influences, this independence too often degenerates into a manner and tone of thought which is neither admirable nor attractive. The youth of the country rapidly catch the prevailing spirit, and thus become impatient of restraint at a period of life when restraint is indispensable to their future well-being. This is peculiarly observable in the youth who are educated in the public schools. The boy who is trained in these institutions is too apt to disregard, if not altogether despise, that authority which is held so sacred in the Old Country; and once this first and holiest of all influences is lost, on goes the headlong youth, reckless of consequences, and the slave of every impulse. There is nothing more graceful than modesty in youth, and that proper respect which it manifests towards age and worth. Self-esteem, not reverence, is the bump which the public school system of America—a system purely secular—develops; and of all the pupils gathered within the walls of these schools, none are so quick to catch and reflect the prevailing influence as the children of the Irish. The young urchin of eight or ten is not a little proud of the distinction of being a free and independent citizen of the Great Republic; and it may be doubted if the pity which he occasionally feels for his homely and unaffected Irish father, is not unconsciously tinged with native American contempt for the “foreigner,” and the “Pat.”

The Catholic schools, on the contrary, inculcate obedience to parental authority, respect for the head of the family, reverence for holy things,—for what is great and good and noble; while at the same time they carefully prepare their pupils for the ordinary pursuits of life, and fit them to make their way in the world, by honesty, industry, and intelligence. They send the youth better armed into the world to fight his way against difficulty and temptation, and they give him a resource on which he may fall back at every period of his future career. A sound Catholic education affords the best protection against the blight of indifferentism, which is a dangerous evil to Catholics in America,—to that portion of the population whose conduct is most severely scrutinized, or who are regarded, at least by some, and those not a few, with suspicion or dislike.

This system of education extends, while it secures, the legitimate influence of the Church; and that influence is beneficial in a worldly and temporal point of view, as well as in the inner life of the Catholic. Whatever the prejudice of a class of Americans, they are, on the whole, a just and generous people, thoroughly alive to real merit, and ready to appreciate and confide in it. They may not admire the Catholic religion in the abstract; they may object to its tenets, or they may attribute to the Church principles and a policy which have been, times without number, repudiated and disproved; but they instinctively admire and respect a Catholic who is not ashamed to admit his loyalty to his creed, and who exhibits in his life and conduct the influence of its teaching. There are in New York, as in the other cities of America, merchants and

bankers and men of business who listen with grave attention, if not warm approval, to inflammatory harangues—one cannot call them sermons, for a sermon suggests the idea of a religious discourse—against “Popery and its abominations;” who will even join in a crusade against Catholic franchises and freedom; who will contribute largely, and even munificently, to the funds of some aggressive organization or hostile institution; who will countenance a wrong done, if not to parental authority, at least to religious liberty and Christian charity, in the persons of miserable children, the victims of poverty or neglect;—but the same merchants, bankers, and men of business will place implicit confidence in the honesty and fidelity of Catholics—Irish Catholics too—whom they know to be devoted to their Church, and constant in the performance of their religious duties. Nay, the very men who do not hesitate to indulge in the common cant about priests and confession, will privately enquire whether the Catholic whom they employ attends his church, and complies with its spiritual obligations. These men will place their banks, their warehouses, their offices, their concerns, in the custody of humble Irishmen of the class who consider that true fidelity to their native country includes unswerving devotion to its ancient faith. In New York there are few places of business which are not confided to the vigilant custody of Irishmen of this stamp; and rarely has this confidence been violated. Money, documents, goods, valuable effects of all kinds, are constantly under their hands, and at their mercy; *but no doubt arises as to the trustworthiness of the guardian or the safety of the property. Probably, if the proprietor learned that the guardian of

his property had ceased to be a practical Catholic, his confidence would not remain long unshaken; and thus the same man of experience and intellect who allowed himself to be deluded by all manner of anti-Catholic nonsense, would be the first to recognize, in his own interest, how salutary was the influence of the Church over the consciences of those who were faithful to its precepts. And in their quiet, humble, unobtrusive way, the Irish Catholics who live in accordance with the teachings of their Church,—who, steady, sober, diligent, faithful, are as solicitous for the welfare of their employers as for their own advancement,—Irishmen of this class not only maintain the honor of their country and the truth of their religion, but do much to remove prejudice, and bring about conversions.

The same applies to Irish Catholics of different classes, and to women as well as men. Even bigoted mistresses and employers will prefer the testimony of the Priest or the Sister to all other testimonies as to the character and conduct of a Catholic girl or woman, and will afford her facilities to “go to her duty;” will even reproach her if she appear to be lax or indifferent; which, however, is not common with Irish Catholic females. Thus, in a mere worldly or temporal point of view, practical adherence to their Church is beneficial to Catholics in America; and to Catholic teaching alone is this adherence—this noble yet unobtrusive loyalty—to be looked for in the rising generation of that race whose fidelity to its faith has been tested by centuries of persecution.

But whatever the prejudices of the ignorant or the fanatical may be, the enlightened of America recognize the value of the training which young girls receive in schools

conducted by members of religious communities ; by women who are accomplished, gentle, graceful, and refined, who combine the highest intellectual cultivation with genuine goodness.

The editor of the *New York Herald* prefaces an account of a Catholic academy with the following remarks :

“ However divided public opinion may be as to secular and religious schools—no matter what difference in opinion may exist in the community as to the policy of aiding or discouraging purely sectarian systems of education—there can be but little opposition from any quarter to the verdict of experience given by many thousand families, that these devoted women—the Sisters of the Catholic Church—are the best teachers of young girls, the safest instructors in this age of loose, worldly, and rampant New-Englandism. Those matters of education which make the lady, in their hands, subordinate to the great object of making every girl committed to their care a true woman, are imbued with those principles which have made our mothers our pride and boast. Those of us who cavil at Catholic pretensions, sneer at their assumptions, ridicule their observances, must acknowledge that the Sisters are far ahead and above any organization of the sort of which Protestantism can boast. The self-sacrifice, the devotion, the single-mindedness, the calm trust in a Power unseen, the humility of manner and rare unselfishness which characterize the Sisters, has no parallel in any organization of the reformed faith. The war placed the claims of the Sisters of Charity fairly before the country ; but these Sisters of the different branches have, in peace, ‘ victories no less renowned than in war.’ Educating the poor chil-

dren, directing the untutored mind of the youthful alien savage in our midst, or holding the beacon of intellectual advancement bright and burning before the female youth of the country, and beckoning them to advance, they are ever doing a good and noble work."

No wonder that Protestants of all denominations, and of strong religious convictions too, send their daughters to convent schools, and in several such institutions more than half of all the pupils are the children of non-Catholics. Parents know that while under the care of the Sisters their children are not exposed to risk or danger,—that they are morally safe; and one may hear it constantly remarked by Protestants that there is an indefinable "something" in the manner of girls trained by nuns, which is immeasurably superior to the artificial finish of the best secular academy or college. If the young Protestant pupil unwillingly enters the convent school, she leaves it reluctantly; and the influence of the impression it has left upon her mind is never lost in after life. She knows how false are the accusations made against convents and Catholics, and when others are prejudiced and fanatical, she is tolerant and liberal. And for society at large this conversion to common-sense is a great gain.

It is but a few weeks ago that Mr. Garrison, a very wealthy Protestant, said to one of our Fathers that he sent his daughter to a convent school. Upon being asked why he did not send her to the public school, he replied: "My child is as yet quite innocent; she is obedient and respectful and attached to her parents. I wished her to come back to me as good and innocent as she left me. I know she will come back from the Sisters even better than

she left me ; but if I send her to the public school I know not what I shall get back."

What is true of schools under the care of Sisters, is equally true of schools and colleges conducted by the Christian Brothers, Brothers of Mary and the members of other great educational Orders.

With bishops and clergy the cry is, "Give us more Brothers"—"Oh, if we had more Brothers!" These men are the inheritors of one of the best educational systems in the world; and devoting themselves exclusively to the self-imposed task, their success is necessarily great. Their parochial schools vie with the public schools in the excellence of their teaching,—that is, in mere secular knowledge; and their high-schools, academies and colleges rival any corresponding institutions supported by the State. The proficiency of their pupils in the highest branches of polite learning is the theme of admiration in journals of the most marked Protestant character; and enlightened Americans of various denominations admit the services which these men render to society through the influence of their teaching on the rising youth of the country. The Brothers are eminently practical; they thoroughly comprehend the spirit and genius of the American mind; and they so teach their pupils, of whatever class, rich or poor, as to suit them to the position they are to occupy in life.

Perhaps the truest proof of the religious influence which they exercise over their pupils is this,—that wherever they are any time established the bishop of the diocese has less difficulty in procuring candidates for the ministry. They themselves are examples of self-denial and devotedness. All men of intelligence, many full of energy and genius;

all capable of pushing their way in some one walk of life or other ; not a few certain to have risen to eminence in the higher departments, had they dedicated themselves to the world and its pursuits ; living a life almost of privation, content with the barest pittance,—what will, in fact, afford them the merest means of existence,—the Brothers labor in their glorious vocation with a zeal and enthusiasm which religion can alone inspire or alone explain. To the mind of generous youth the ambition of rising in the world is natural and laudable, and in a new and vast country like America, and under a constitution which throws open the path of distinction to merit or to courage, the world offers too many tempting attractions to be resisted by the young and the ardent. Hence there is a constant complaint on the part of Bishops of the want of “ vocations ” for the priesthood. Indeed the latest utterance on this subject, at once the gravest and most authoritative, proceeds from the Second Plenary Council of Baltimore. The Bishops say :

“ We continue to feel the want of zealous priests, in sufficient number to supply the daily increasing necessities of our dioceses. While we are gratified to know that in some parts of our country the number of youths who offer themselves for the ecclesiastical state is rapidly increasing, we are obliged to remark that in other parts, notwithstanding all the efforts and sacrifices which have been made for this object, and the extraordinary encouragements which have been held out to youthful aspirants to the ministry in our preparatory and theological seminaries, the number of such as have presented themselves and persevered in their vocations has hitherto been lamentably small.

Whatever may be the cause of this unwillingness to enter the sacred ministry on the part of our youth, it cannot be attributed to any deficiency of ours in such efforts as circumstances have enabled us to make. We fear that the fault lies, in great part, with many parents, who, instead of fostering the desire so natural to the youthful heart, of dedicating itself to the service of God's sanctuary, but too often impart to their children their own worldly-mindedness, and seek to influence their choice of a state of life by unduly exaggerating the difficulties and dangers of the priestly calling, and painting in too glowing colors the advantage of a secular life."

The "some parts" referred to in the Pastoral Letter, may signify those places in which the best provision has been made for religious teaching, including those in which the Christian Brothers have established their schools, and have had time to exercise their influence on the mind and heart of youth. It has been remarked that the influence of their teaching is not alone manifested in their own immediate pupils; but that many young men who have never frequented their schools, have felt themselves impelled to a religious life by the example of a friend or companion educated by the Brothers. Here then are grand results of the successful labors of this Order: youth fitted to make its way in the world, and fortified by the best influences, if not wholly to resist, at least not to be a willing victim to its temptations; and young of higher and nobler purpose induced to sacrifice the glittering attractions of the world, for the self-denying and laborious life of the missionary priest.

And, after all, the principal object of getting up

Catholic Schools is not to show off their superiority to, or their equality with, infidel schools,—this is not even a secondary end,—we want Catholic schools to preserve our Catholic religion, our Catholic traditions, our Catholic spirit and morals; we want them to raise in them children for heaven, not for hell; children for God, not for the devil; children for a happy eternity, not for everlasting damnation. That's all. Hence Jesus Christ, on the Day of Judgment, will not ask parents and pastors of souls whether their schools could compete with infidel schools, but whether they did all in their power to secure the eternal welfare of their children by a good Catholic education.

Father John De Starchia, Provincial of the Friars Minor, made regulations more favorable to worldly science than to the spirit of piety and religion, attaching, as he did, more importance to the education of the mind than to that of the heart. St. Francis of Assisium upbraided him for it, but in vain. So the great servant of God cursed the Provincial, and deposed him at the ensuing chapter. The saint was entreated, by some of his brethren in religion, to withdraw this curse from the Provincial, a learned nobleman, and to give him his blessing. But neither the learning nor the noble extraction of the Provincial could prevail upon St. Francis to comply with their request. "I cannot," said he, "bless him whom the Lord has cursed,"—a dreadful reply, which soon after was verified. This unfortunate man died exclaiming: "I am damned and cursed for all eternity!" Some frightful circumstances, which followed after his death, confirmed his awful prediction. (Life of St. Francis of Assisium.)

Such a malediction should strike terror into the hearts of all those who attach more importance to the cultivation of the mind than to that of the heart, and on that account prefer godless public schools to Catholic schools.

CHAPTER XXVII.

ANSWERS TO THE OBJECTIONS OF MODERATE CATHOLICS.

There is another class of Catholics,—those who desire to secure this world and the next. They hold strongly to the Faith, they do not neglect the Sacraments. But, at the same time, their whole tone and system of life, their standard and measure of conduct, is that of a thorough compromise between GOD and the world. Temporal and worldly advantages take a disproportionate magnitude in their eyes. The concerns of this life are very present, and this actual pressure is felt with a very keen appreciation; whereas the interests of the next life appear distant, a little vague perhaps, and uncertain. Such persons as these,—worthy, moderate persons,—who would be shocked at a proposal to commit what they knew to be a mortal sin; like to have the worldly advantages of the public schools. “We pay taxes,” they say, “and we, of course, would like to profit as well as others by our contribution to the school fund.”

It is nothing but right that they should; but they cannot, and ought not, to do so upon the conditions imposed on them. The Christians of the first centuries paid taxes to the Roman Empire, for they had been taught by their

divine Master to render unto Cæsar what belonged to Cæsar; but rather than refuse to render to God what belonged to God, rather than give up their faith, or expose themselves to the danger of losing it, they went to the lions.

At a later period, the Irish, so much taunted for their ignorance in reading and writing, paid heavy taxes to the British Government, and, be it said to their honor, they, for a time, deprived themselves of the most useful knowledge, not on account of their opposition to schools, but because when the teachers of their choice were hunted down by government officials, and shot like wild beasts, if caught in the act of teaching, they refused to go to the State schools, which they could not attend without betraying the faith of their ancestors.

In like manner we also have to pay taxes, and will have to continue to do so in submission to a most unjust law, until the State will do justice to us.

Meanwhile our schools have to be supported, as our churches are, by the alms of the faithful. The Catholics of other countries have their duties to perform, different, in part, from ours, but demanding great self-sacrifice. We, too, unless we be "bastards, and not sons," must make our great sacrifices. The first, the most pressing, is that of supporting a good Catholic education. In neglecting Catholic education, we lose that which money cannot buy. Can we conceive of a parent, a Catholic parent, so cruel, so depraved and so God-forsaken as to sacrifice his child, both body and soul, and devote him to eternal destruction, through eagerness to spare the paltry pence that a proper education may cost?

A short time ago a certain mother in St. Louis, Mo., got her little boy of seven years of age ready to go to the public school. The boy, however, felt so great a horror of going to the public school, that he emphatically refused to obey his mother in this point. He threw himself on the sidewalk of the street and cried most piteously. At that very moment the parish-priest happened to pass by. As soon as the boy saw him, he begged him to see his mother, as she wanted him to do something very bad. "What is it," asked the priest, "that your ma wants you to do?" "You will see, Father, what it is, as soon as you go away," said the boy. Thereupon the priest asked the boy's mother what she wanted him to do. "I wanted him," said she, "to go to the public school, and he absolutely refused to obey me." "No, indeed," said the priest, "he shall not go to the public school. You must send him to the school of the Christian Brothers." When the boy came home from the Christian Brothers' school, he was told that he would learn there nothing but praying all the time; that the Brothers would not teach him how to acquire the means to get along comfortably in the world. "Well," said the boy, "the brothers teach more and better things than can be learned in the public school: they teach us what we must believe and do in order to go to heaven. What would all the means of this world avail me without faith?" "But, if you have faith, but no means," said the mother, "how will you get along in the world?" "God," said the boy, "provides the means for those who love him." What a great lesson for parents!

Ah! let us be persuaded that, if we allow one generation

to be brought up in unbelief and the course of tradition to be once interrupted, the following generations will fall into a darkness and ignorance worse than that of paganism; living here without a God, and quitting this world without any consoling hope of a blessed immortality.

So it proved, not long ago, with an unhappy wretch, the child of parents who had forgotten the law of their God, and sent her to one of the public schools in a town on the Hudson River. She played the harlot, when she grew old enough, and then sought to add to this the crime of a horrible *murder*,—the murder of the child that was of her own flesh and blood. In procuring its murder, she lost her own life. In the den of the monster-abortionist, and finding herself dying, one of the vile attendants now declares that she shrieked and begged for a Catholic priest. The Jew into whose murderous gripe she had put herself, found some means to quiet her cry, and she died without seeing a priest. God will keep his word! He has said: “Because *thou* hast forgotten the law of thy God, I will *forget thy children!*”

Again, the moderate Catholic will say: “The religious development does not necessarily suppose a literary development too. A person may be illiterate, and yet learned in the science of the saints, and a man may be learned in science, and ignorant of his duty towards God and his fellow-creatures. There were, are, and will be members of the Catholic Church, who, ignorant of science, of book-learning, did not become infidels, but exhibited a practical faith throughout life, and died in the odor of sanctity. Divine faith does not require as a companion, in the individual Catholic, a knowledge of profane literature, but

humility, compunction, self-denial, and a contempt of the world. Schools are therefore not absolutely necessary for our children.”

As far as the little profit is concerned that mere book-learning does towards enabling the masses of mankind to accomplish the great end of their being,—the salvation of their souls,—I am disposed to go all lengths with him in this. But he and I must both acknowledge that the whole current of Catholic influence and practice has set in favor of book-learning and of schools. The Popes have been constant in this line, and Catholic bishops have acted in the same direction.

But grant that *school learning* is of little account. Something even harder is said of *riches*. There is no *woe* on those that spend their time on book-learning; there is a “woe to them that are rich!” Nevertheless, Catholics, as others, strive to acquire wealth. So that they do it honestly, the Catholic Church does not condemn it. Book education, like riches, is a means of advancement in the world. The instructed are, on the whole, of greater consideration than the uninstructed. The business of the Catholic Church is to see that this source of power is not turned to the destruction of those that acquire it.

Besides, I fully agree that, as a universal proposition, school-learning, or book-learning, is not necessary to the salvation of souls,—which is the *great* end of human life. So far, the objection is correct in saying that *Catholic* schools are not, as a universal proposition, necessary for Catholics.

But *in hac providentia*: in a condition in which Catholics, like others, are striving that their children may

obtain the mastery, *book-learning* is, like money, a grand element of strength and of consideration. This is what those in care of souls must look to. Book-learning and wealth are neither of them against faith. They are simple elements of power,—*physical helps*. The great thing is, how they may be *used!*

Again, mark! I do not say that it is of strict obligation for Catholics to send their children to *any* school. For the comparatively few that have at once the means and the disposition, I hold that there is *no* education like that received under the parental roof. *There* is the true home of sturdy independence in men, and of affectionate and chaste devotion in women. Moreover, it is a good fortune for conscientious parents with growing childhood around them, to have the charge and responsibility of these children. It is education for parents as well as children. It brings the strong element of parental affection in aid of all other motives for living a good life as an example to beloved young ones. We mourn that Catholics, at least, so seldom, when they have the means, make their own houses the schools for their own children. But this can be done by few comparatively. Nor can select and private schools, with few scholars, and those picked ones, be had. As a matter of fact, the children of most Catholics must receive whatever *school* instruction they get, in large and general schools.

God may, by a miracle, preserve the faith in a whole nation, as he really did in the Irish, because they were *forbidden* to use the ordinary means whereby Catholics bring up their offspring in the faith. But, when Irish men and women come to this country, where there is no

prohibition of their having Catholic schools, and having their children educated in them, it is, as I have said, a rash defiance of the ordinary laws of God's providence, to neglect the daily and systematic training of the intellects of their children in conformity with Catholic discipline.

Again, I do not say that Catholic parents are obliged, under pain of mortal sin, to have *any* secular education given to their children. But I do say that they *are forbidden*, by the law of the Catholic Church, to send their children to *any* schools where the Catholic religion is not *taught and practised*.

If neglect to comply with the law of God and of his Church, neglect to receive the sacraments at certain times, and under certain circumstances, is a mortal sin, is it much less a sin to neglect the proper education of our youth, upon which, to a great extent, their entire future depends? And if the sacraments are refused to persons persisting in sin, should not a sin of this great character be also considered in the conditions requisite for the worthy reception of the sacraments? I hesitate not to pronounce this matter of education a matter of conscience, and it should be treated accordingly by those who have the charge of souls. We see ecclesiastical edifices of great magnitude, splendor, and expense, erected everywhere by Catholics; but for what purpose? To attract non-Catholics? Bosh! A Catholic can hear Mass in caverns, in catacombs, or under hedges, as they have often been obliged to do; but if we lose our children there will be none to hear it anywhere, nor any to offer the Holy Sacrifice even in our most gorgeous cathedrals. Where will be our Catholics? Scandal and disgrace will be the order of the day.

I do not wish it to be understood here that I entertain any, even the least, doubt of the indefectibility of the Church, or of the faithful fulfilment of the promises of Christ; for the Church will exist in spite of man. But again I say that Catholics are violating a most sacred duty in not providing facilities for Catholic education.

This, O Catholics, is what the money you are making so rapidly ought, in generous part, to be devoted to. So *you* will think, at a day fast coming, when your bodies will be buried sumptuously, your souls forgotten by the living, and the estates you have hoarded with so much industry shall have become, perhaps, the objects of disgraceful lawsuits among your heirs.

Dear Catholics, let us cast off our lethargy; let us be unitedly active in this matter. Let us discard the flimsy arguments of "*liberal*" Catholics who would discourage the enterprise, regarding all such as our most dangerous foe. Let us make our voices heard and our actions felt, and bring up our children in a manner creditable to ourselves, an honor and consolation to their parents, a blessing to society, worthy members of the Church of God, and candidates to the kingdom of heaven.

There is another objection of a moderate Catholic. "If the public schools cannot be frequented by Catholic children, why is it then that certain priests approve of them and are even members of the school board, as is, or at least was, some years ago, the case in the New England States?"

It is a well-known fact that the American race is fast dying out. They have either no children at all, or only one or two. Hence it is that the larger portion of the

public school children are the children of Catholic parents. These States foresee that were the Catholic children to leave their schools, their public school buildings would soon be empty, and stand there as eloquent monuments to tell of the folly of the States for having erected them. Now, in order to keep the Catholic children at their schools, and thus keep up their fine, lucrative establishments, they have, in several places, taken in the Catholic priests as members of the school boards. Truly, "the children of this world are wiser in their generation than the children of light." These priests, by accepting the honor of membership of the school board, give, thereby, at least a *tacit approbation* of the godless public schools. Thus the State, by conferring this privilege, throws dust into the eyes of the people. It is, therefore, quite evident that were this *tacit approbation* of the Catholic clergy withdrawn, were they to erect Catholic schools, the godless schools would soon be emptied and suspended, and there would hardly be other but Catholic schools. The Catholic teachers of the public schools would follow our children, and would be too happy to teach on Catholic ground, and according to Catholic principles.

You may ask, "Is it right for a priest to be a member of the public school board?" To this question I would answer what Bishop McHale of Ireland wrote to Sir Thomas Reddington, in declining an offer to appoint him Visitor of the Queen's College: "Sir: I am in receipt of your letter of the 3d inst., stating that you are directed by the lord-lieutenant to inform me that the Queen has been pleased, by warrant of her majesty's sign manual, to appoint me to be a Visitor of the Queen's College, Galway.

Having the strongest conviction that the aforesaid college in Ireland is fraught with grievous and intrinsic dangers to the faith and morals of such of the Catholic youth as may resort to it,—a conviction in which I am fortified by the repeated solemn condemnation of those institutions by the successor of St. Peter, who has commanded the Catholic bishops of Ireland to take no part in forwarding them,—I could not without a betrayal of the sacred duty I owe to the flock confided to my care, as well as the guilt of disobedience to the head of the Church, accept the proffered office. Were I even free to accept it without a risk of disobedience, I feel that, far from diminishing, I should be augmenting, the inherent evils of those institutions by giving a sanction to professing Catholics to associate themselves with the enemies of our faith, and thus give them effectual aid in carrying out a system fatal to religion under the specious pretence of affecting its protection. I beg, therefore, respectfully to decline the office of Visitor of the Queen's College, and have the honor to be your obedient servant,

“JOHN, Archbishop of Tuam.”

CHAPTER XXVIII.

THE TRUE CATHOLIC ON CHRISTIAN EDUCATION.

Lastly, there are those Catholics who make salvation of the soul the first and primary object of all their endeavors. All things sink into insignificance compared with this. This class of Catholics understands the language of

their spiritual mother, the Church, concerning godless education. They listen to it; they repeat it to themselves and others; they go by it, and detest godless education.

Some years ago the Catholics of Ireland presented a requisition to the English Government to show their unanimity, and their determination to secure a Catholic education for Catholic children. What a glorious array of signatures is attached to it! There we find the honored names of the only Catholic lords that the operation of penal laws has left in that land ever faithful to the Church. There we read the names of the Lord Mayor, and the aldermen and town councillors of the great city of Dublin, of many baronets and deputy-lieutenants, of several members of Parliament, magistrates, high sheriffs, clergymen, wealthy merchants, and land owners; of men distinguished in the various scientific and literary professions or pursuits; of country gentlemen, traders, artisans, and of all the classes that constitute the bone and sinew of the country. In a word, the requisition is signed by more than 30,000 Catholics of every degree. May it not be considered as a great plebiscite? Is it not a proof that the laity and clergy are all of one mind? Is it not a solid refutation of the foolish assertion of some Presbyterians, that the Catholic laity take no interest in the education question, and that, were it not for the priests, the laity would be perfectly satisfied to accept godless instruction for their children? Those who attribute this baneful indifference to the laity, misrepresent and calumniate them, and show their ignorance of their real feelings, and of the efforts which Catholics in Ireland, in Belgium, in Germany, and in other countries, have made to have and to preserve

a good Christian education for their children. The principal Catholic gentlemen in Ireland some time ago published an important declaration, presented afterwards to Parliament, in which they proclaimed their adhesion to the principles held by the true Church in regard to education.

As for the Catholic laity of Ireland in general, feeling, as they do in a special manner, the signal blessing they enjoy in possessing the true faith, and knowing that it is a priceless treasure with which, far more precious than worldly substance, they can enrich their children, their love for Catholic education is proved to evidence by the multitudes of their sons and daughters who throng every Catholic school, and especially every school in which the presence of Christian Brothers or of Nuns gives a guarantee that religion shall have the first place, and shall impregnate the whole atmosphere which their little ones are to breathe for so many hours of the day. They have proved, also, their dislike and fear of mixed godless education, by turning their faces away from schools in which no expense had been spared, on which thousands of pounds of the public money had been squandered, but against which their Bishops deemed it their duty to warn them. Hence, in several Model Schools, erected in populous cities and towns, where the great majority of the inhabitants are Catholics, sometimes not ten, sometimes not two of their children are found within the unhallowed precincts of those mixed godless institutions.

In fine, the opinion of all the Irish Catholics on this subject of education is so well known, that nearly all of the Liberal candidates who sought their votes at the last elections for the House of Commons, declared in their

electioneering addresses their adhesion to the principle of denominational education, and their determination to uphold it, and push it forward in Parliament.

And with good reason are they steadfast in those principles, for they know the necessary connection between good education and the maintenance of religion in their country. And they are determined to struggle for the establishment, in Ireland, of a sound Catholic system of public education, and never to relax their efforts till they obtain the recognition of this, their own and their children's right, even as they wrung Catholic Emancipation from a hostile Parliament.

Thus the Catholic laity practise what their pastors teach; and in Ireland and other countries, both pastors and people are united in holding that nothing so effectually destroys religion in a country, as a godless system of instruction, whilst they believe, at the same time, that a good Christian education contributes to preserve true religion, and to spread the practice of every virtue and of good works through the land.

Some years ago I had a conversation on this subject with a gentleman of great learning, and a celebrated convert to our Church. He spoke to me as follows: "I had," he said, "the greatest trouble to keep my son from falling into infidelity, though he was naturally inclined to piety. I had him educated at one of the best colleges in the country, and I feel surprised at the fact that so many of the young men educated there have become infidels. I cannot account for this otherwise than by presuming that the religious training there is not solid enough; that the heathen world is too much read and studied; that principles

somewhat too lax are in vogue; that the truths of our religion are taught too superficially; that the principles which underlie the dogmas are not sufficiently explained, inculcated, and impressed upon the minds of the young men, and that their educators fail in giving them a correct idea of the spirit and essence of our religion, which is based on Divine revelation, and invested in a body divinely commissioned to teach all men, authoritatively and infallibly, in all its sacred and immutable truths,—truths which we are consequently bound in conscience to receive without hesitation.

“Now what I have said of certain colleges applies also, unhappily, to many of our female academies: they are by no means what they should be, according to the spirit of the Church; they conform too much to the spirit of the world; they have too many human considerations; they make too many allowances for Protestant pupils at the expense of the Catholic spirit and training of our young Catholic women; they yield too much to the spirit of the age; in a word, they attend more to the intellectual than to the spiritual culture of their pupils.

“But what is even more surprising than all this is, that some of our Catholic clergy, and among them some even of those who should be first and foremost in fighting for sound religious principles, and seeing that our youth are carefully brought up in them, are too much inclined to yield to the godless spirit of the age,—to the so-called liberal views on Catholic education, which have been clearly and solemnly condemned by the Holy See. They tell us poor people in the world, that, if we are careless in bringing up our children as good Catholics, we are

worse than heathens, and have denied our faith! that, if our children are lost through our neglect, we also shall be lost! I would like to know whether God will show himself more merciful to those of our clergy who take so little interest in the religious instruction of our youth; who make little or no exertions to establish Catholic schools where we could have our children properly educated; who, when they condescend to instruct them, do so in bombastic language, in scholastic terms which the poor children cannot understand, taking no pains to give their instructions in plain words, and in a manner attractive for children.

“As the pastor is, so is the flock. We enjoy full religious liberty in our country. All we need is good, courageous pastors,—standard-bearers in the cause of God and the people. We would be only too happy to follow them, and to support and encourage them by every means in our power. What an immense amount of good could thus be achieved in a short time! Our religion never loses any thing of its efficacy upon the minds and hearts of men; it can only lose in as far as it is not brought to bear upon them. What is most wanted is not argument, but instruction and explanation.

“I can hardly account for this want of zeal for true Catholic education in so many of our clergy, who are otherwise models of every virtue, than by supposing the fact that their ecclesiastical training must have been deficient in many respects, or that they must have spent their youth in our godless public schools, where they were never thoroughly imbued with the true spirit of the Catholic Church,—the spirit of God.

“I have quietly, for some time, studied, as far as I was able, the prevailing spirit of our people; noted the remarks and efforts of a few ecclesiastics, laics, and Catholic periodicals (and, alas! how very few), made in behalf of the sacred obligation of education, and endeavored to compare the results with the efforts, and the observation *made* is sadly disheartening.

“Examine the Catholic almanacs, the census of the various States, or those of the United States, and ascertain, first, the number of Catholics in the country; second, the number of those between the ages of six and twenty-one years; then divide this last number by the number of Catholic schools, including colleges, academies, convents, parochial and private schools, and the *quotient* will be what? *Indifference to Catholic education!* In other words, this simple operation in vulgar arithmetic demonstrates that in no country claiming to be enlightened can be found *thirteen millions* of Catholics with such an inadequate number of schools as we have, or are likely to have, if a policy widely different from that which prevails at present be not *early* inaugurated and steadily pursued. It is, indeed, true—and I willingly, cheerfully admit the fact—that most of our priests, and nearly all our bishops, are exerting themselves zealously, strenuously, and with marked success, in the cause of education. But *not all* the priests; *not all* the bishops are enlisted in the cause; nor are all in *positive* sympathy with it. All may be, perhaps are, agreed in believing that Catholic education is necessary; but *all are not* agreed as to the necessity of Catholic schools, in which it may be secured. Unanimity exists as to the *end*, but not as to the *means* to that end.

And this lack or absence of unanimity, especially among those whose peculiar province it is to shape and direct Catholic sentiment, has produced, and continues to produce, the most injurious consequences.

“Many of the clergy are *not* opposed to the public schools, nor do they feel reluctant to publicly make known the ‘faith which is in them,’ when an opportunity presents itself. Many are opposed to these schools, but theirs is a *negative* opposition; that is, they are not in favor of them. They believe that Catholic schools are better and safer, but they do not consider it a duty incumbent on themselves to undertake the labor and trouble inseparable from the establishment and direction of parochial schools. These reverend gentlemen are simply neutrals; that is, *if men may, or can be neutral on such a subject.*”

“Thought is free, and it may, perhaps, be impossible to have entire unanimity in matters of opinion only; but if one of the ends sought to be attained by the Church be the securing to each child a Catholic education, it is very evident that the establishment of schools should not be left to the discretion or whim of the several pastors. Upon subjects far less important than that of schools, the statutes in many dioceses are clear, explicit, binding. Is there any reason for their silence on the subject of education? Our bishops have not only the power, but the will, to enforce such matters of discipline as they deem necessary. This granted,—because too clear to be denied,—does it not follow that the establishment of schools may be made obligatory upon pastors? Let discipline be made uniform, and we will not witness such an anomalous condition of things as exists at present. Duties are never in collision;

obligations never clash. There is but one right thing to be done, but one right course to pursue, all things considered ; and whatever is in conflict with this cannot be a duty, whatever may seem to be its claim. In some parts of this country, the Sacraments are refused to those who decline to have their children attend Catholic schools where such are convenient ; but there is not, so far as I am informed, in those parts, any *rule* making it obligatory upon pastors to establish such schools. In other sections, to withhold the Sacraments for such a cause is unthought of. The consequence is that many Catholics are at a loss to understand why it is that an act which subjects them to such severe punishment in one diocese should in another not even call forth a mild reproof—pass unnoticed. In actions indifferent in themselves, it may be wise ‘when in Rome, to do as the Romans do;’ but where *principle* is involved such an easy adaptability cannot be encouraged.

“In this laxity of discipline, in this want of uniformity, in this wide difference of opinion among those who give direction to Catholic sentiment, and who speak, as it were *ex cathedra*, may be found some of the causes for the indifference existing among our people on the question of Catholic education.

“But it is so convenient to allow things to go on in the old way, and so hard to establish any thing new. Yet a thing which, in the great struggle between the Church and Antichrist, is one of the most powerful means of victory, is really worth the highest sacrifice. Indeed, the establishment of thorough Catholic schools is the most important step that can be taken by our clergy to solve certain social questions, and which can be solved only on Catholic

principles. The greatest social danger of the age is the dechristianization and demoralization of the rising generation. This dechristianization and demoralization are, to a great extent, the cause of the wretchedness of society, and make that wretchedness almost incurable. What enormous dimensions has this evil assumed under the present godless system of education in the public schools! But even the evils resulting from this system might to a great extent be healed, if the clergy labor, with the zeal and fire of apostolic times, to have good schools, and imbue our children therein with thorough Christian knowledge, with fervent piety and earnest devotion. Oh! if the children of light were only as wise as the children of the world, we would witness wonders. It is true that evil makes its way in this world better than goodness does; but it is also true that goodness does not prosper, because those who represent it take the matter too lightly, or do not go about it as they should. More is often done for the worst cause than men are willing to do or to sacrifice for the best. A great deal has of late years been done for the establishment and maintenance of Catholic schools. Let us sincerely hope that a great deal more will be done, and more universally: and need requires us not only to pray, but to work with all our strength, with inexhaustible patience and devotion, for the establishment of Catholic schools, and make, for this noblest of objects, sacrifices not less generous than those made by infidels in behalf of godless education."

"Therefore, ye shepherds, hear the Word of the Lord: Thus saith the Lord God: Behold, I myself come upon the

shepherds, I will require my flock at their hand." (Ezek. xxxiv., 9, 10.)

"If our Lord will require his flock at the hands of their pastors, he will undoubtedly require from them a stricter account of that part of his flock for which he has always shown a particular predilection: that is, for children.

"There are some of the clergy who say, 'It is so much trouble to get up schools, and to support them; where to get the teachers and the money to pay them.' True, it is troublesome to establish schools; but we have to live on troubles. Our very troubles become our ladder to heaven, if borne for the sake of Jesus Christ. If we do not wish to undergo troubles and trials of every kind for the sake of Jesus, and for the salvation of those for whom he shed his heart's blood, what claim can we have to heaven! Our right and claim to heaven can be established only by following our Lord, and by carrying our cross after him.

"As to the fear of not getting money for building and supporting schools, let us look at those magnificent school buildings in every city and town of the country. Where did those priests who built them get the money? It was no angel from heaven that brought it. The parents of the children that are educated in these schools gave it. Let us rest assured that money will not be wanting to a priest, if his zeal is great enough to show to parents the absolute necessity of Catholic schools, in order to save their children from becoming scourges for society in this life, and from becoming victims of hell in the next. Let a priest unite great charity and affection for children, and he will at once lay hold on the hearts and money of their parents. Those parents who have no money to offer, will

most willingly offer their labor for so noble a work. Parents are but too happy to have a priest who takes a lively interest in the temporal and eternal happiness of their children. For the promotion of this happiness, parents will give to the priest the last cent they have got—nay, their own heart's blood, if necessary. This we have witnessed many times.

“We know of priests who established schools in country places, where the people made very little money; yet the people were but too happy to give them money for the building and support of schools. There are hundreds of priests who can bear witness to this fact.

“And should there be refractory characters who do not care about a good Catholic education, let priests refuse them absolution, as penitents who are not disposed for the worthy reception of the Sacraments. They cannot scruple to do this.

“The voice of common-sense, the voice of sad experience, the voice of Catholic bishops, and especially the voice of the Holy Father, are raised against, and condemn the public school system as a huge humbug, injuring, not promoting, personal virtue and good citizenship, and as being most pernicious to Catholic faith, and life, and all good morals. A pastor, therefore, cannot maintain the contrary opinion without incurring great guilt before God and the Church. He cannot allow parents to send their children to such schools of infidelity and immorality. He cannot give them absolution, and say, ‘*Innocens sum!*’ For he must know and understand that parents are bound before the Almighty to raise their children good Catholics, to plant in their hearts the seed of godliness and parental

obedience: this was their promise at the baptismal font. They are bound in conscience to redeem this promise; but they cannot do this, as long as their children go to the public schools; for it must be conceded that children attending these godless public schools are, generally speaking, in *proximate occasion of sin*, and this occasion is *in esse* for them. This being so, parents cannot receive absolution unless they remove from their children this occasion of sin. 'I do not see,' says the Archbishop of Cincinnati—and many other bishops say the same—'I do not see how parents can be absolved, if they are not disposed to support Catholic schools, and send their children thereto.'

"'Duty compels us,' said the Bishop of Vincennes, Ind., in his Pastoral Letter of 1872,—'duty compels us to instruct the pastors of our churches to refuse absolution to parents who, having the facilities and means of educating their children in a Christian manner, do, from worldly motives, expose them to the danger of losing their faith. This measure, however, being very rigorous, we intend that it shall be recurred to in extreme cases only, and when all means of persuasion have been exhausted.

"As for teachers, there is now but very little difficulty to obtain sisters. Besides, there are everywhere many young women who have received a splendid education, and who would feel but too happy to become teachers for our children, and bring them up in such a manner as to fit them for business in this life, and for heaven hereafter.

"But why so many objections? It was in the following manner that two bishops silenced all such objections, and made Catholic schools spring up all over their dioceses in a short time: they told their priests that, were they not

to have schools within a certain limited time, they would dismiss them from their dioceses; and that, should their parishioners not be willing to provide the means for establishing and supporting Catholic schools, they would withdraw from them their priests. This looks like believing in the Catholic Church. From the moment that the priests saw this determination of their bishop, the people were overjoyed at it: *Catholic schools*, and, with them, *Catholic life*, sprang up, and diffused itself at once all over the two dioceses.

“Let our clergy take courage, and the Lord will dispose the hearts of the rich and the poor in their favor: the hearts of the rich to provide them with means, the hearts of the poor to aid them, by their prayers, in the promotion of so noble a work as the establishment of good Catholic schools.”

It was thus that the good old gentleman spoke to me. He uttered great truths. He was a true Catholic. His language is that of all good Catholics in the country. I have often heard it. It is no exaggeration to assert that the salvation of parents and of those of our clergy who have charge of congregations, depends, in a great measure, on the solicitude with which they promote the thorough Catholic education of the children who are confided to their care.

What a shame for parents and pastors of souls to know that the devil, in alliance with the wicked, is at work, day and night, for the ruin and destruction of youth, and to be so little concerned about their eternal loss; just as if it was not true what the holy Fathers say, that the salvation of one soul is worth more than the whole visible world!

Since when is it, then, that the price of the souls of little children has been lessened? Ah, as long as the price of the Blood of Jesus Christ remains of an infinite value, so long the price of souls will remain the same also! Heaven and earth will pass away, but this truth will not.

To be destitute of ardent zeal for the spiritual welfare of children, is to see, with indifferent eyes, the Blood of Jesus Christ trodden under foot; it is to see the image and likeness of God lie in the mire, and not care for it; it is to despise the Blessed Trinity; the Father, who created them; the Son, who redeemed them; the Holy Ghost, who sanctified them.

We hear a little child weeping, and we at once try to console it. We hear a little dog whining at the door, and we open it. A poor beggar asks for a piece of bread, and we give it; and we hear the mother of our Catholic children—the Catholic Church—cry in lamentable accents: “Let my little ones have the bread of life,—a good • Christian education;”—and we do not heed her voice. We hear Jesus Christ cry, “Suffer the little ones to come unto me,” by means of a Catholic education; we hear him say: “Woe to him who scandalizes a little child,”—who makes it lose its innocence, its faith, its soul, by sending it to godless schools; we see him weep over Jerusalem, over the loss of so many Catholic children, and we hear him say: “Weep not over me, but for *your children* ;” and neither his voice nor his tears make any impression. We say with the man in the Gospel, “Trouble me not, the door (of our heart) is now shut, I cannot rise and give thee.” (Luke xi.) If an ass, says our Lord, fall into a pit, you will pull him out even on

the Sabbath day; and an innocent soul, nay, thousands of innocent children, fall away from me and pass over to the army of the apostate angels, and become my and your adversaries, and you do not care. Oh, what a great cruelty, what hardness of heart, nay, what great impiety! If we were blind, we should not have sin; but as Jesus Christ has spoken to us on the subject of education through his Vicar on earth, through so many zealous bishops, through sad experience, nay, even through many of those who are outside the Church, we have no excuse for our sin of suffering devilish wolves to devour our youth in our country. "My watchmen," says the Lord, are all *dumb dogs*, not able to bark, seeing vain things *sleeping*, and loving dreams." (Isa. lvi., 10.) Truly the curses and maledictions of all those who led a bad life, and were damned for want of a good Christian education, which we neglected to give them, will come down upon us! What shall we answer? "And he was silent." (Matt. xxii.) Would to God, that all pastors of souls could say in truth what Bishop O'Farrell in his farewell address to his parishioners in St. Peter's church in New York said on the subject of education, viz.:

"I came here a stranger, after fourteen years of labor in another mission, and I can say from the bottom of my heart that, after laboring in this for thirteen years, I feel I can never discharge the obligations I owe the congregation. It is now that I realize my shortcomings in the ministry. But there is one thing I may say that perhaps will go far to cover my defects, and that is the love that I bore for the children of the parish, and the means I was instrumental in providing for their education. My

greatest, deepest regret in leaving is that I have to part from the schools. When I assumed the pastoral charge of St. Peter's parish eight years ago, I turned my attention at once to the establishment of schools where the religious education of your children would be attended to. Since that time sums of money were raised for their support sufficient to erect a large church. In addition to this the debt of the church, which was \$130,000 when I took charge, has been reduced to \$40,000, and the property connected with the schools is valuable enough to pay all the interest on the debt.

“Now, my dear brethren, let me say that my thoughts ever on leaving you will be for the little children. Oh, take care, above all things, of your children!” There is not a place in the world where there are so many pitfalls in their path as in this city, even with the best religious training they can receive. I conjure you by the blood of Jesus which was shed for them—”

The remainder of the sentence was lost in a loud outburst of weeping on the part of the congregation. There was not a person in the edifice who was not affected at this point.

“If I have any hope,” Bishop O'Farrell resumed, “of enjoying the beatific vision hereafter, it will be when I offer to the Eternal Judge my labors for the children—to him who said, ‘Suffer little children to come unto me,’ and who further assures us that ‘Those who instruct others unto salvation shall shine like the stars for all eternity.’”

CHAPTER XXIX.

EDUCATION BY GOOD MANNERS.

Politeness, or, as it is also termed, courteousness, or good breeding, is justly ranked amongst the Christian virtues: it is the daughter of charity, and the sister of benignity which St. Paul declares to be one of the fruits of the Holy Ghost. (Gal. v., 22.) In his epistle to the Romans, this great apostle says: "Give every one his due: give reverence to whom reverence is due, and honor to whom honor is due." (Rom. xiii., 7.) Now, as the study of perfection embraces all Christian virtues, the practice of politeness should be familiar to every Christian. For a Christian who is gentle and courteous, who gives to every one the honor due to him, easily gains the confidence and good-will of all. On the contrary, one who is rude, coarse and vulgar, who neglects the practice of the common rules of politeness, displeases every-body; he displeases not only the well-educated, but even those of the lower class of society.

Politeness, however, to be a Christian virtue, must proceed from true charity and a good intention; it should, therefore, be the outward expression of interior benignity, and not an empty ceremony and display of affectation. Now, as gentle manners are the best recommendation for young people, parents should teach their children how to behave properly in society.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves to

him. Out of the whole number, he, in a short time, selected one, and dismissed the rest.

“I should like to know,” said a friend, “on what ground you select that boy, who had not a single recommendation?”

“You are mistaken, he had a great many. He wiped his feet when he came in, and closed the door after him, showing that he was careful. He gave up his seat instantly to that lame old man, showing he was kind and thoughtful. He took off his cap when he came in, and answered my questions promptly and respectfully, showing he was polite and gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it on the table, while all the rest stepped over it, or shoved it aside; and he waited quietly for his turn, instead of pushing and crowding, showing that he was honest and orderly. When I talked with him, I noticed that his clothes were carefully brushed, his hair in nice order, and his teeth as white as milk; and when he wrote his name, I noticed that his finger-nails were clean, instead of being tipped with jet, like that handsome little fellow’s in the blue jacket. Don’t you call those things letters of recommendation? I do; and I would give more for what I can tell about a boy by using my eyes ten minutes, than for all the fine letters he can bring me.”

Most persons are influenced in their estimate of strangers by the impressions received at their first meeting. As these impressions are difficult to remove, it is desirable that they be not unfavorable. They are derived chiefly from the circumstances of neatness, cleanliness, dress, countenance, voice, and manner, together with the time,

place, and company in which these peculiarities are exhibited.

We shall endeavor in the following pages to give such rules of action as will enable the young to enter good society, with pleasure to themselves and satisfaction to their friends; and yet we do not claim to have exhausted the subject. Sufficient will be presented for the consideration of young people, to enable them, by a proper use of their faculties, to appear to advantage among persons of refinement and culture.

INTRODUCTIONS.

Never introduce persons to each other without a knowledge that it will be agreeable to both parties; the inferior should always be introduced to the superior—ladies take precedence of gentlemen; you will present the gentleman to the lady, not the lady to the gentleman.

When introducing one to another, mention the name of each distinctly. A failure to do this is often the cause of much embarrassment. If you have been introduced, and have not caught the name, it is better to say at once, "I beg pardon: I did not hear the name." This will save much unpleasant feeling.

Upon a first introduction to a lady or gentleman, make a slight but gracious inclination of the head and body. The old style of courtesying has giving place to the more easy and graceful custom of bowing. Bow with slow and measured dignity; never hastily.

If you wish to make Mr. Jones acquainted with Miss Brown, you may address her: "Miss Brown, permit me to introduce my friend, Mr. Jones." The lady and gentle-

man will bow to each other, each repeating the other's name. When gentlemen are introduced to each other, it is polite to shake hands, but it is not expected that a young gentleman and lady should do so. An old lady or gentleman may offer the hand to one who is younger.

Persons who shake hands should always remove their gloves, or make an apology for neglecting the courtesy. It is an evidence of great thoughtlessness and rudeness to squeeze the hand of another with a grip like a vice. Such conduct is sometimes painful, as well as mortifying.

When a letter of introduction is given, the envelope should not be sealed, as the person introduced may not wish to carry it unless he knows what it contains. That the receiver may know the character of the letter, and the name of the person delivering it before it is opened, there should be written on the corner, "Introducing Mr.——."

If the person introduced has any peculiarity of form or feature, it is exceedingly impolite to appear to notice it. It is bad enough to be unfortunate in having a defective eye, a crippled hand, or a club foot, without the additional pain of being an object of vulgar curiosity. It may be agreeable for Tom Thumb and the Irish Giant to be gazed at, especially as they are paid for it, but it is extremely indelicate to refer to the size, form, or personal appearance of those whom we meet. People generally are extremely sensitive in regard to their personal peculiarities, and we have no right to offend them.

If, in travelling, any one introduces himself to you in a proper and respectful manner, conduct yourself towards him with reserve and dignity, yet with ease and politeness; and thank him for any attention he may render you. If

he is a gentleman he will appreciate your behavior ; if he is not, he will be deterred from annoying you.

THE DINNER-TABLE.

It is usual to begin with soup, which you should never refuse ; if you do not eat it, you can toy with it until it is followed by fish ; of either of which never take more than once.

When all are seated, send a plate of soup to every one. Do not ask any one if they will be helped, as every one takes it of course.

Always feed yourself with the fork ; a knife is only used as a divider. Use a dessert spoon in eating tarts, puddings, curries, etc.

In helping sauce or vegetables, place them upon the side of the viands on the plate.

In helping, whenever a spoon can be conveniently used, it is preferable to the use of a knife and fork.

If there be any thing unpleasant in the food, or unsuitable, put it quietly aside without attracting the attention of others.

Whether helped by your host or by a servant, always speak distinctly and politely. Good manners at meal-time are always appreciated by a servant. If you wish to be helped, you can ask, " Will you please help me, —— ?" or if you do not desire what is offered you, you can say, " No, I thank you."

In passing the plate to be replenished, place the knife and fork so that they will not fall off and possibly do damage. They should not be laid upon the clean tablecloth.

If no butter-knife is provided, each guest should be careful to clean his knife carefully upon a slice of bread, that no stain be left upon the butter. Never return any part of the food that has been on your plate to the dish.

When obliged to cough or sneeze, the napkin should be applied to the face, and the head turned from the table. To make a noise unnecessarily with the lips in eating may be disagreeable to those sitting near. It is unbecoming to scratch the head or face, or, indeed, to put the hand to the head, nor is it graceful to sit leaning with the elbows upon the table.

Never pick the teeth at table, and much less use the fork for that purpose. That it may be known that the course or the meal is finished, the knife and fork should be placed parallel on the plate,—the handles to the right of the plate, that the servant may remove them readily.

Finger-glasses come on with the dessert; wet a corner of your napkin and wipe your mouth; then immerse your fingers in the water and dry them with the napkin.

CONVERSATION—TATTLING.

Conversation is a difficult art, but do not despair of acquiring it. It consists not so much in saying something different from the rest, but in extending the remarks to others; in being willing to please and be pleased; and in being attentive to what is said and to what is passing around you. Talking is not conversation: it is the manner of saying things which gives them their value.

One of the greatest requisites, also, is the art of listening discreetly. To listen is a delicate piece of flattery,

and a compliment so gratifying as surely to recommend you.

It is better to say too little than too much in company : let your conversation be consistent with your sex and age.

Cautiously avoid relating in one house any follies or faults you may hear or see in another.

Never converse with strangers or mere acquaintances upon family circumstances or differences.

Do not look for faults in the characters or habits of your friends. A critic generally likes to communicate his or her opinions or discoveries : hence arises a habit of detraction.

Never encourage tattling or detraction ; if there were no listeners this petty vice could not exist ; besides, the habit of listening to this sort of gossip will soon induce you to participate, by similar communications.

Abjure punning, and exercising even the most refined raillery.

Do not appear abstracted while another person is speaking ; and never interrupt another by intruding a remark of your own.

Avoid pedantry and dogmatism. Be not obtrusively positive in the assertion of your opinion : modesty of speech, as well as manner, is highly ornamental in everybody.

Double meaning words are detestable in everybody, especially in a Christian woman, and more so when uttered in the presence of men. No man of taste can respect a person who is guilty of such an impropriety. Though it may create a laugh, yet it will inevitably excite also disgust in

the minds of all whose good opinions are worth acquiring. Therefore not only avoid all indelicate expressions, but appear not to understand any that may be uttered in your presence.

Rather be silent than talk nonsense, unless you have that agreeable art, possessed by some, of investing little nothings with an air of grace and interest; this most enviable art is indeed very desirable, as it often fills up disagreeable pauses, and serves as a prelude for the introduction of more intellectual matter.

It is not contrary to good-breeding to laugh in company, and even to laugh heartily when there is any thing amusing going on: this is nothing more than being sociable. To remain prim and precise on such occasions, is sheer affectation. Avoid, however, what is called the *horse-laugh*.

Never laugh at your own remarks: it may be a very agreeable excitation, but it invariably spoils what you are saying.

If you are a wit, do not let your witty remarks engross the whole conversation, as it becomes exceedingly fatiguing and wounds the self-love of your hearers, who also wish to be heard. Never say an ill-natured thing, nor be witty at the expense of any one present, nor gratify the inclination, which is sometimes very strong in young people, to laugh at and ridicule the weaknesses or infirmities of others, by way of diverting the company. Those who are fond of exercising their wit at the expense of others, as a general rule, are extremely sensitive to ridicule themselves, and are very quick to take offence. Such persons should constantly be on their guard that they may neither wound others, nor suppose, unnecessarily,

that others intend to wound them. Wit is a very dangerous instrument. Unless handled with extreme prudence, it is injurious alike to the one who uses it and to the one who is made to feel its sting. Witty persons rarely have very warm friends, as a man may forgive a blow, but rarely can forget that he has been made the subject of ridicule.

If you are in possession of any knowledge that you do not wish generally known, do not impart it to any person. It is only safe, absolutely safe, as long as you keep it. Be exceedingly careful in the selection of those whom you would make your confidants, if you must have somebody to help you to preserve your secrets. As a rule, the truest, safest, and best confidants are the mother, father and teacher, for the reason that they, above all others, are best qualified to impart true sympathy and wise counsel. Exercise great prudence in permitting others to make you their confidential friend. It may appear very complimentary to be chosen to help keep other people's secrets, but it may become a very disagreeable honor. It is generally safe to decline to be the repository of any thing which you are not at liberty to use or repeat at your discretion. If your friends cannot trust you that far, they should not endeavor to impose a burden which they find is too heavy to bear alone.

Be careful not to make yourself the topic of conversation. Your joys and sorrows, griefs and fears, exploits and experiences, may be very interesting to you, but possibly not to your acquaintances. If there be any thing interesting in your personal history that others desire to know, it may be imparted with such a degree of modesty

as good taste requires. Above all things, never attempt to exhibit your learning for the sake of showing yourself. You may be vastly more learned than the company, but any anxiety on your part to make it manifest would be justly esteemed an offence. If the company is desirous of knowing your opinions upon any subject, or of securing your advice, it is proper that you should accede to their request.

If a discussion appears distasteful to the company, seize the first opportunity to change the subject for one that will give more satisfaction. There are some persons who seem to be so constituted that they can never receive a simple statement without manifesting a disposition to doubt and discuss. They want every thing proved. Such persons render themselves very disagreeable, since they do not seem willing to give their assent to any thing. Such a habit of disputing is rude. Always argue for truth rather than for a victory.

GENERAL OBSERVATIONS.

Good breeding does not consist so much in the observance of particular forms, as in bringing the dictates of refined sense and taste to bear upon the ordinary occurrences of life.

The most obvious mark of good breeding and good taste is a sensitive regard for the feelings of others.

When visitors enter, rise immediately, advance toward them, request them to be seated.

In making friendly calls almost all ceremony should be dispensed with. They are made at all hours, without much preparation or dressing.

After we have been informed of the health of the persons we are visiting, it is proper to inquire of them in relation to that of their families ; and in case of absence of near relations, if they have heard from them lately, and if the news is favorable. They on their part usually ask the same of us.

It is proper to vary the phraseology of questions concerning another's health as much as possible, and to abstain from them entirely toward a superior or a person with whom we are but little acquainted, as such inquiries presuppose some degree of intimacy.

Ceremonious visits should be short ; if the conversation ceases without being again continued by the person you have come to see, and if he or she rises from his or her seat under any pretext whatever, custom requires you to make your salutation and withdraw. If other visitors are announced you should leave soon after without saying much.

The subjects for conversation should harmonize with the character of your visits.

Be careful to express your thanks for every act of civility you receive, even from a servant or a child. Such appreciation of kindness will win future favors and friendship.

When asked a question by a gentleman, always answer promptly, distinctly, and politely, " Yes, sir," or " No, sir." When addressed by a lady, say, " Yes, ma'am," or " No, ma'am." Such respectful replies indicate good training.

Before entering the door of a private house or room, be

careful to knock or ring, that you may not intrude upon the privacy of the occupant.

On entering a private house, a public parlor, or church, always remove the hat, as a mark of respect to the people or the place. This should become a habit.

In giving any tool or instrument, or vessel, to another, be careful to present it so that he may seize it by the handle.

Always be ready to lend a helping hand to those who need your assistance. A little act of kindness, bestowed at the right time, is often of inestimable value.

Do not ask questions out of mere curiosity.

It may not be agreeable for persons to make you their confidants in matters that do not concern your interests.

In sitting, we should never assume a lounging position. The body should be erect, and yet not stiff and ungainly. The feet should not be extended nor spread apart; nor should they be rested on the rungs of the chair, since the position is not graceful, and the polished surface may be injured by contact with the shoes. Do not sit astride of a chair, nor tilt it back against the wall or the furniture. Young persons should always give a seat to their superiors in age and station. If possible, we should not sit with our backs to the company.

The habits of drumming with the fingers on the furniture, beating time with the feet, humming, and whistling, indicate a want of good breeding, and are very offensive to refined people. A boy may, with great propriety, entertain himself by whistling when he is alone, but to do it in the house, or in company, without a special invitation, is unpardonable.

If the hair is not satisfactorily arranged, we should retire to a suitable place to attend to it. To comb the hair, or scratch the head, or pick the face or nose or ears, or clean the nails, indicates a want of proper respect for the company. Such actions are not in good taste. Nor should we blow the nose without using the handkerchief.

Gentlemen do not spit in company, particularly upon the carpets, or on the stove, much less on the floor of the church. Some persons put spittoons in their parlors rather than have their floors defiled; but it is a sorry confession that some of their visitors are selfish, ill-bred people.

We should not yawn in company, nor consult the watch, as if we were tired. If it be necessary to leave before the proper time arrives for the company to go home, it is better to do so without attracting attention. It is not discreet to "wear out one's welcome" by staying to an unreasonable hour; it would be better to have our friends regret our going than to wish we were gone. When leaving the house of our entertainers, we should always see them and bid them good-by.

No girl should permit a boy to be so familiar as to toy with her hands, or play with her rings; to handle her curls, or encircle her waist with his arm. So impudent an intimacy should never be tolerated for a moment. No gentleman will attempt it; no lady will permit it.

That was a witty reproof administered to a thoughtless young man by a young lady. As they were sitting together on the sofa, he carelessly extended his arm upon the back of the seat behind her. "Does your arm pain you?" said she. "Why, no," he replied; "but why did

you ask?" "I thought it must pain you, for I observe it is badly out of place."

There are certain rude, rough and romping girls who are not restrained by the rules of polite society to be courteous and civil, but are continually planning and performing unmaidenly actions. A kind of independence which asserts itself in always doing right, is not the kind that charms the hoiden. She delights to indulge in violations of propriety, which sometimes shock and always annoy her more discreet companions. Such a character is not the one that wins commendation, much less admiration and respect, from good society. Young men may appear to enjoy her company, but she can never be regarded with that high esteem which arises from confidence in her modesty and reliance upon her good sense.

The laws of health and good taste require cleanliness of body and dress. Hence the teeth especially should be kept in good order, and social law demands that they be preserved clean. Unsightly and decaying teeth are very offensive.

Morality and good taste require that "*women adorn themselves in modest apparel, with shame-facedness and sobriety,*" which means that no manner of dress shall be used which suggests ideas of indelicacy. The modest woman seeks rather to escape than to attract observation, and would assume no form of apparel with the design of notoriety.

The principle which should actuate American youth is to dress neatly and appropriately; always having reference to health, comfort, and modesty; to age, form and complexion; to time, place, and circumstances. Our boys

and girls should glory in that health, strength, and activity which will fit them for a life of comfortable usefulness. Nothing ought to tempt them to impair their efficiency as men and women, for the mere gratification of a perverted taste. All honor to the boy and girl who have the independence and moral courage to follow the dictates of wisdom, rather than of folly, in conforming to unreasonable and oftentimes injurious fashions.

There is a class of men and women who dress on purpose to attract attention, who walk the streets to be seen ; but these are not members of that good society whose claims we advocate. The moral law places an estimate upon the value of such when it declares, "As a jewel of gold in a swine's snout, so is a fair woman without discretion."

Some persons take special care to appear well dressed everywhere but at home. This is a great mistake. The home should be a pleasant place, and its attractions should not be marred by a want of politeness in manners or by slovenliness in dress. Our garments should be always suited to our work, but when our employments do not require it, we should lay aside the homely or rough clothing, and assume that which carries with it more pleasing impressions. Respect for our own influence, among the members of our own family, requires neatness and tidiness at home as well as abroad. To be polite only in presence of visitors is a poor compliment to those whom we should respect and gratify at home. A gentleman never puts on a pompous manner, and a lady never struts. The style of walking should be easy and graceful. A slouching, irregular, unsteady gait is very ungraceful, while the

mincing, wriggling, affected style adopted by some women is as uncomfortable to themselves as it appears ridiculous and unnatural to those who see it.

If the superior in rank and station meets the inferior, he should first salute the inferior.

If a lady meets a gentleman in the street with whom she is acquainted, it is her province to recognize him before he presumes to salute her.

When persons pass each other on the pavement, they should observe the same rule that drivers do on the street, in order to avoid the inconvenience and danger of a collision. Each should keep to the right. When a gentleman and lady walk in company, he should walk at the lady's left, in order to prevent those passing from running against her. There is no necessity for the gentleman to change his position at every corner, in order that he may be on the side next the street. She will be protected better if always at the gentleman's right. Persons walking in company should always keep step together.

When a gentleman and lady cross the street in company, and the crossing is narrow and muddy, requiring them to go singly, delicacy requires that he should precede her, for the same reason that he should be the first to go up stairs and the last to come down.

Washington's politeness.—“ Captain Stephen Trowbridge, the oldest male inhabitant of Milford, N. H., tells the following incident of Washington's visit to that village in 1790: While the latter was walking about the town, attended by a number of his officers, a colored soldier, who had fought under him and lost a limb in his service, made his way up to the general and saluted him. Wash-

ington turned to this colored soldier, shook hands with him, and gave him a present of a silver dollar. One of the attendants objected to the civilities thus shown by the President of the United States to so humble a person; but Washington rebuked him sharply, asking if he should permit this colored man to excel him in politeness."

Any independence that disregards the laws of good manners is very vulgar and hateful. In one of the crowded eastern-bound trains, the patience of the passengers was very sorely tried by the loud and protracted cries of an infant, which appeared to be solely in charge of a man. After bearing with the disturbance some time, a nervous passenger protested against it, and demanded that the baby should be properly cared for or removed from the car. The protest drew from the gentleman who had it in charge the following explanation: "Ladies and gentlemen, I am very sorry that you have been so seriously incommoded by the cries of this child; but I beg of you to be patient, and I shall explain. It is an orphan; its mother has recently died, and I am taking it East to be cared for by its friends. The little thing is frightened, as the cars, its food, and the care it receives are strange to it. I shall do all in my power to make it comfortable and prevent further annoyance."

The sympathies of the passengers were roused, and they not only showed a willingness to endure its cries, but raised a handsome sum, by contribution, for its support. Forbearance and kindness are divine attributes, and it is our duty to cultivate them under all circumstances. A good-humored acquiescence, and the disposition to make the best out of things that are unpleasant, is the true philosophy.

CHAPTER XXX.

DUTY OF PARENTS TO ASSIST THEIR CHILDREN IN
CHOOSING A STATE OF LIFE.

When the time has arrived for children to choose a state of life, whether the married, the single, the ecclesiastical or religious state, parents should, if necessary, give them proper advice. In giving advice on so important a subject, they should not be guided by merely human motives and self-interest, but by the vocation of God, which they must strive to know. "But," says a father or mother, "how can I know the state of life to which God calls my child?"

"When God calls a person to a certain state of life," says St. Bernardine of Sienna, "he gives him at the same time all that is necessary to accomplish the end for which he calls him;" that is, God furnishes him with the *physical, intellectual, and moral* qualities necessary for the state of life to which he calls him. In other words, God gives him not only the *inclination*, but he also endows him with the *ability* for the performance of the duties of that state of life to which he calls him. By *inclination* is meant, a *firm and constant will* to serve God in the *manner* and in the *place* where God calls a person. By *ability* is meant, a good heart, a good, strong mind, and sufficiently good health. He who has all these requisites may be morally sure that God calls him to that state of life for which he feels inclined. (See a full explanation of these

qualities in my book : "The Religious State," chap. vi., p. 174.)

Hence parents should be sharp observers of the inclination and aptitude of the child ; they should, moreover, pray to God most earnestly, and take counsel of enlightened and disinterested persons to know the vocation of their children. It is thus that they will provide for the future of their children in a truly Christian manner, without encroaching upon the rights of God and those of their children.

Parents, therefore, should remember :

First, that their children are the gift of God ; that he is their supreme master ; that as he has a right to call them out of this life at any moment he pleases, so he can also call them to whatever state of life he pleases. No father or mother can dispute this right of God without being an execrable blasphemer.

Secondly, let parents remember, that the power they have over their children is delegated to them by God for the purpose of using it especially for the spiritual welfare of their children.

Let parents, therefore, never abuse their authority by unjustly opposing a child who is called by God to a state of higher perfection, nor by forbidding a child to marry, to become a religious, or a priest, or to lead a single life.

Many parents object to their sons, and more especially to their daughters, leaving them, because, as they say, they cannot spare them from home. It is perfectly true that, where a child is absolutely necessary to the life or livelihood of a parent, filial piety bars the vocation, at least for the time being. But a mere sentimental, imaginary necessity, strong and passionate feelings, and even the

great convenience and value of the child's services at home, are not sufficient motives to warrant a parent in refusing consent, when it seems otherwise clear that God is calling the soul to serve him in another state of life. As God has provided abundant graces for every one in the path to which he calls him, it would be the height of cruelty on the part of parents, if, for their own personal gratification or for some imaginary benefit, they were to deprive their children of these graces and of their fruits both in this life and in the next. The parent may experience a brief joy in retaining his child or in constraining his course ; but it will be short-lived pleasure, and must end in sorrow and regrets. Catholic doctrine upon this subject is very clear. St. Alphonsus, in his "Moral Theology," (lib. iv., n. 77,) teaches that "it must be held, with the common opinion of theologians, that parents are guilty of mortal sin who, by threatening, or frightening, or deceiving their children, or by imploring them and holding out promises to them, seek to induce them to give up their vocation." He says that they are guilty of two sins: the one against charity, for a reason which is obvious; and the other against parental piety; for they are bound, under pain of mortal sin, to educate their children and to attend to their spiritual welfare. They may be excused from grievous sin, at least for a time, on account of inadvertence, which may often exist where strong natural affections are called into play, or on account of their ignorance of their duty.

CHAPTER XXXI.

GENERAL ADVICE FOR ANY ONE WHO IS ABOUT TO CHOOSE
A STATE OF LIFE.

It is an obligation not to enter blindly upon any state of life. How unwise would be the man who should assume the responsibility of a pilot on one of our rivers, without any previous study of either the river or the business! What folly would he exhibit who should attempt the duties of an engineer on a railroad or steamboat, in total ignorance of the nicely adjusted and powerful machinery placed under his control! And yet not more inconsistent would be the conduct of those who enter without reflection upon the duties of either the religious, the single, the ecclesiastical, or married life. For all the professions, trades, and callings in life, men and women prepare themselves by previous attention to their principles and duties. They study them, devote their time, money and labor to them. Every imaginable case of difficulty or trial is considered, according to the general principles of the trade or profession. Hence no one should enter upon any state of life in hot haste or blind stupidity, but only after mature reflection upon the nature of his vocation, and after consulting a prudent priest in order to be morally sure that it is the will of God.

CHAPTER XXXII.

SPECIAL ADVICE FOR THOSE WHO INTEND TO EMBRACE
THE MARRIAGE STATE.

Those who propose to enter the marriage state should (1) *Ask God to guide them in the choice of their state of life.* (2) *They should consult their confessor and their parents.* (3) *They should, in their choice, care more for religion and virtue than for temporal advantages.* (4) *They should not make a hasty promise of marriage.* (5) *They should consider well whether they will be able to fulfil the weighty duties of the married state.* (6) *They should not contract a mixed marriage.*

Marriage is a subject in which most persons are interested. To both sexes it is an attractive topic. It engages their thoughts even before they arrive at an age for entering on married life. Marriage, however, is one of the most serious actions in life. The young maiden must leave father and mother; must bind herself for life; must confide to a stranger,—to one whose inmost soul she cannot know; must surrender her future happiness, her freedom, her life, and often, her eternal welfare. Husband and wife usually go together either to heaven or to hell.

“Those, then,” says St. John Chrysostom, “who have set their hearts on marriage, ought not to venture on a matter so grave without mature deliberation. If you buy a house, you carefully examine its condition, and whether it will suit you. Before you engage your servants, you use every means to know about their health, their good

sense, their mental qualities and moral dispositions. If the house proves defective, you can sell it again. If your servants are useless or unmanageable, you can free yourself of them. But you cannot dispose of your wife. She is joined to you for life, and is always with you in the house."

What, then, should those bear in mind who intend to enter the married state ?

1. *They should ask God to guide them in the choice of their state of life.*

If a young girl speaks of going to a convent, her parents, her friends, all warn her. Every one asks : "Are you sure it is your vocation ? Even if you intend to lead a single life, are you sure that you are called to the convent ? If not called to that state of life, you will be unhappy. What, then, will become of you ?" And the young girl prays for light. She offers up penances and novenas and fervent communions. She reads good books. She abstains, as far as possible, from gay company and worldly amusements. She will even go a great distance to consult a good, prudent priest. She leaves nothing undone, to be certain of her vocation. And in all this, she does well. It is certainly of the utmost importance to know one's vocation.

But how does that young girl act who intends to get married ? How do her parents and friends act ? Do they warn her ? Do they tell her : "Oh, perhaps the married life is not your vocation, and if not, how will you be happy ?" Do they advise her to pray, to wait, to consult a prudent priest ? And does the young girl offer up penances and novenas and fervent communions, to find whether

marriage be her vocation or not? Have you ever met with one girl who prepared for marriage in this way?

We often hear married people complain of the great misery and unhappy condition of their life. No doubt, one of the chief reasons why the married life of so many persons is unhappy is, because they embraced this state of life without being called thereto by God.

There is an important truth which many at the present day are apt to forget: it is extremely difficult, ay, morally speaking, impossible, for us to be saved, unless we choose that state of life to which God has called us. For, in order to be saved, we must fulfil the obligations of our state of life, and avoid all the dangers which are naturally attached to such a state. The duties of a priest, for instance, are different from those of a layman; the duties of a religious are different from those of a secular; the duties of the married life are different from those of the single life, and so on.

Now, each of these states has its duties, its difficulties, and its dangers. Upon the fulfilment of these duties depends our whole eternity. Now, to fulfil the duties of our state, we need not only the ordinary graces which God gives to all men, but we need, beside, the particular graces belonging to that state; and without these particular graces, it is morally impossible for us to fulfil our obligations.

Now, to whom does God give these particular graces? Only to those who have chosen that state of life for which God created them. As for those who enter a state of life to which they are not called, they cannot expect to receive those particular graces; consequently, they will not be

able to fulfil the duties of that state. There is, therefore, every reason to fear that they will be unhappy in this life, and forever miserable in the next.

Pray, then, often, for light to know whether you are called by God to the married state. Say with David: "Lord, show me the way in which thou wouldst have me to walk;" or with St. Paul: "Lord, what wilt thou have me to do?" Say a prayer like this every day, especially during that part of Mass which follows the consecration. For this intention often receive holy communion, and add other good works. Have recourse to your guardian angel and to the Blessed Virgin Mary, to inspire you to serve God in the state of life to which he has called you.

2. They should consult their confessor and their parents.

To prayer, should be added consultation with a prudent confessor. It is his business to correct mistakes into which persons easily fall about themselves, and to ascertain the impulse and guidance of the Holy Spirit. This is the ordinary way of God's providence. He sent Saul to Ananias, in order that he might learn with certainty the nature of his vocation. Parents should also be consulted. Undoubtedly, parents ought to have the greatest possible interest in the vocation of their children. Their care and responsibility as parents extend certainly to this most important and critical period of the life of their children, and the children, as a general rule, ought to confer with their parents upon so serious a matter.

"My son," says Holy Scripture, "do nothing without counsel, and thou shalt not repent when thou hast done." (Ecclus. xxxii., 24.) The respect and obedience which children owe to their parents by the law of nature and by

the law of God, require of them that, in matters which involve the future happiness both of themselves and parents, nothing should be done without consulting them. Hence St. Alphonsus says: "When children wish to marry, they should endeavor to procure the consent of their parents; for, from marriages contracted against the consent of parents, arise a thousand evils,—disputes, hatred, and quarrels. On this account it seldom happens that children can be excused from mortal sin if they contract marriage against the will of their father and mother, particularly if they marry without their knowledge." Among the people of God in the Old Law, the parents had the marriage of their children almost exclusively in their own hands; and when Almighty God speaks to his people on the subject, he addresses himself to the parents only: "Thou shalt not give thy daughter to his son, nor take his daughter for thy son." (Deut. vii., 3.) And on this account we find that the patriarchs and servants of God, as Isaac and Jacob and Samson, married not without being advised by their parents, and having their full consent and approval.

If however, parents unreasonably refuse their consent, the child has a right, and often an imperative duty, to follow the vocation of God without the consolation of the parental approval; for, "we must obey God rather than man."

3. *They should, in their choice, care more for religion and virtue than for temporal advantages.*

In our modern marriages the grand object of attention is usually—*money*! Owing to the progress of the Gospel in civilized society, the cruel traffic in negro slaves has been at last abolished. But unfortunately, if this detestable

traffic in human bodies and human souls has been abolished in savage Africa, it is still kept up among our highly refined mothers and daughters. Has not the grand and holy sacrament of marriage been degraded to a vile traffic, to a mere matter of dollars? Are there not mothers who sell their daughters, are there not daughters who sell themselves to gain a rich husband? No matter how unworthy he may be, even though he has a heart as black as hell with sin—no matter! He is rich, and, nowadays, a cloak of gold covers a multitude of sins. And what the demon of avarice has joined, the demon of hate will soon put asunder.

There is a young man. He wishes to start in business; but money is wanting. He says to himself: "I must find a wife with a good round sum." He sets to work, he looks around him. Woe to the young girl on whom he fixes his choice! A thousand flattering words, a thousand professions of unswerving devotion, of undying love! The young girl so readily believes all! The parents, too, are gained, and the bargain is settled! Can God bless such marriages? Every one understands that some provision for marriage must be made. But, after all, money is only secondary. The chief thing is virtue, a suitable temperament, and especially the grace of God.

One day Themistocles was asked whether he would choose to marry his daughter to a poor man of merit, or to a worthless man of an estate. "I would," said Themistocles, "prefer a man without an estate to an estate without a man."

4. *They should not make a hasty promise of marriage.*

Most assuredly, marriage is an obscure and difficult affair.

See that young couple who are keeping company, who intend to be married! They hide from each other so carefully the true state of their temporal affairs! They pretend to wealth that they do not possess. The young man is, perhaps, some "count" in disguise, and the young lady a "wealthy heiress." After marriage, the young count turns out to be of no account, and the young heiress is rich only in debts and mortgages. The young couple hide from each other so carefully their faults, whims, and ill-humor! The young lady is, of course, an angel, a goddess, descended from the clouds to bless the earth by her presence; and the young man is one of nature's noblemen. But, alas, how soon after marriage comes the rude awakening from the sweet dream!

Mit dem Gürtel, mit dem Schleier,
Bricht der Schöne Wahn entzwei!

That young girl who appeared so gentle, so loving, before marriage, soon throws off the mask, and shows her true character: vain, giddy, slothful, whimsical, quarrelsome, and selfish. That young man, apparently so sober, industrious, and full of virtue and honor, shows his true character after marriage: he becomes a drunkard, a tyrant, a miser, and perhaps, what is even worse than all,—an adulterer! Is not marriage, then, an obscure and difficult affair,—an affair for which one needs special light and grace from God?

It would then be great folly to make a hasty promise of marriage. "Marry in haste and repent at leisure." This is an adage as old as the hills. No doubt, many unfortunates have married in haste and repented at leisure. The first step to a hasty marriage is a hasty promise of mar-

riage. Such a promise should not be made in haste, for a promise of marriage is binding in conscience. When a man and a woman, therefore, engage themselves under a mutual promise of marriage, it would be unlawful, and a great sin, for either to marry another; because it would be a manifest injury to the one to whom the promise had been made. The obligation of such a promise lasts as long as no grave reason exists for breaking it. A young man, then, as well as a young woman, should be rather slow in making a promise of marriage; and be still more slow in the choice of the person to whom the promise of marriage is to be made.

Let a young man remember that it was a woman that brought sin and death into the world,—Eve; and it was a woman also that brought us life and hope and God himself,—the Blessed Virgin Mary. Therefore, woman always was, and still is, powerful for good or evil. Hence it is that God in Holy Writ praises so highly a good woman, and blames so severely the woman that is wicked. A good, virtuous wife is a great treasure; her worth is beyond compare. But, “better dwell in a desert than with a woman who is ill-tempered and quarrelsome.” (Prov. xxi., 19.) “A prudent woman builds up her house; a foolish or wicked woman tears down that which is built.” (Ibid. xiv., 1.) In short, the weal or woe of the entire human race depends in a great measure upon the conduct of women.

But what man of sense, what man who longs for a faithful companion and dutiful wife, would think of marrying a woman of fashion, whose mornings are passed in bed over a sensational novel, whose afternoons are

spent at the perfumer's where she purchases her complexion; at the goldsmith's and the milliner's where she gets her figure; whose evenings are danced away in the ball-room? A woman who would feel quite ashamed should she be ignorant of the name of the last new opera and its composer, but would feel quite indignant if she were asked whether she knew how to make soup, or broil a beefsteak, or mend stockings? A woman, in whom he can notice a madness beyond description for dress, theatres, watering-places, and all kinds of worldly amusements? There is, indeed, in the fashionable woman of the day, nothing noble, nothing that a man could love, nothing to make a man happy. She is not fit to be a good wife, mother, and housekeeper. As wife, she forgets what she owes to her husband, is capricious and vain, often light and frivolous, extravagant and foolish, bent on having her own way, though ruinous to the family, and generally contriving, by coaxings, blandishments or pouting, to get it. She holds obedience in horror, and seeks only to govern her husband and all around her.

As mother, she not only neglects, but disdains the retired and simple domestic virtues, and scorns to be tied down to the modest but essential duties—the drudgery, she calls it—of mothers; she manages to be relieved of household cares, especially of child-bearing, and of the duty of bringing up children. She represses her maternal instincts; wherefore the horrible crime of infanticide before birth has now become so fearfully prevalent, that the American nation is actually threatened with extinction. If she condescends to have a blessing in one or two children, she sets them an ill example; for, if children see

that their mother, as a wife, forgets to honor and obey her husband, and always wants to have her own way with him, they soon lose all respect for her, and insist on having their own way with her, and usually succeed.

As housekeeper, she devotes her time to pleasure or amusement, wasting her life in luxurious ease, in reading sentimental or sensational novels, or in following the caprices of fashion. Thus she lets the household go to ruin; and the honest earnings of the husband become speedily insufficient for the family expenses, and he is sorely tempted to provide for them by rash speculation or by fraud, which, though it may be carried on for a while without detection, is sure to end in disgrace and ruin at last.

Hence many young men refuse to marry. They say they cannot afford to support a wife. It is too expensive, and the gain amounts to nothing. Now, any young man who can support himself can support a wife; that is, if he is wise enough to select the right sort of a person.

Moreover the young woman, to be the right sort of a person, must have a natural affection for him who wishes to marry her. True love ought to inspire and sanction marriage. We know that in the gay world sincerity in love is as much out of fashion as sweet snuff,—nobody takes it now. Therefore, marry not, where natural love does not exist. The grace of the sacrament purifies, ennobles, and preserves the natural love which the husband and wife bear to each other on the day of their marriage. But, if such a natural love has never existed, the marriage is but a chain of iron that every day becomes heavier and more unbearable. Oh, how many crimes and how much

misery spring from such loveless and unhappy marriages ! How terrible is the crime of those unnatural parents who sell their children, body and soul, to those whom they can never love ! Should your parents, then, try to force you to marry one who has no affection for you, you are not obliged to obey them. You must rather obey God, who tells you plainly that that person cannot be the one destined for you, since she has no affection whatever for you. This affection, however, must not be based on wealth or beauty alone, as these gifts soon fade and pass away. True affection is based on virtue, on the gifts of the soul. Mere animal affection soon dies away. Impure love often turns to deadly hatred. The love that comes from God is alone immortal.

Finally, there must be, as far as possible, a similarity of age in those that marry. Experience teaches that, when a young man marries an old woman, or when a young woman marries an old man, such marriages are seldom happy. They are too often a cloak for sin : the source of innumerable crimes. It is usually the demons of avarice and impurity that lead such ill-matched couples to the altar ; and when spring is wedded to winter, the days are usually disagreeable and stormy.

As a young man should not be rash in making a promise of marriage, so a young woman should not be hasty in binding herself by such a promise. There is before her a young man who seeks her in marriage. He is honest and industrious. He is never seen walking about in the streets at a late hour of the night. He goes regularly to Mass and to the sacraments. He is always respectful to his parents, and affectionate to his brothers and sisters. He

is free from bad habits, and especially from the disgraceful vice of drunkenness. He is master of a trade. A trade is a kind of a capital that defies the storm of financial reverse, and that clings to a man when all else has been swept away. It consoles him in the hour of adversity with the assurance that, let whatever may befall him, he need have no fear for the support of himself and his family. It is a "friend in need;" it is independence and wealth,—a legacy which is more valuable than gold. The qualities of that young man are such as will make a wife and children happy as long as he lives.

But what young woman of sense would think of marrying a young man who is not satisfied to live comfortably, but must live luxuriously? He must smoke the best cigars, drink the choicest wines, wear the most fashionable clothes; he must belong to a club, play billiards, go to the opera; he must drive to the Park, when he can ride in the city cars; he must spend his holiday at Saratoga or Long Branch; in short, he must live as extravagantly as the idle sons of rich men with whom he associates. To do this, he must necessarily live beyond his means.

Such a young man does not care about his duties to God, to his neighbor, and to himself. He is very apt to make a long marriage-engagement. But let a young woman beware of the man who seeks to bind her to a long engagement. He is generally too poor to marry,—that is commonly the excuse; and he makes a great parade of his magnanimity in loving the young girl too well to be willing to bind her down to lifelong toil and drudgery,—and all that sort of thing which sounds so fine, when, in fact, he is too lazy to be willing to work for her, and would rather

spend his income in drink, and so on, than in providing for a family. No matter what his pretext may be, his motive is almost always a selfish one. He is either too lazy to work for a family, and too fond of his bachelor indulgences to be willing to renounce them for the purer and calmer joys of married life; or he is a base scoundrel, seeking only to win her affections and her confidence by the fraud of a promise which he never intends to make good. Therefore shun, as a leper, the man who believes in company-keeping that lasts for years.

5. *They should consider well whether they will be able to fulfil the weighty duties of the married state.*

No doubt, the married life is a very hard life; requires much bodily strength to stand it. Hence good and conscientious physicians counsel all mothers to dissuade their daughters from marriage if those daughters are in very delicate health, or are threatened with consumption. During the time of pregnancy, child-birth and nursing, there is a great strain on the natural powers and strength. If these are above or equal with the average proportion, the young mother passes through her trials with her health ultimately unimpaired, and even, if possible, improved; not so with those of delicate and consumptive habit, for in them the trial weakens their system, the tendency to consumption is developed, and after one or two child-bearings, life is often cast off prematurely.

But it is almost useless to give advice on this point, for it is not easily listened to. The words of the poet apply here:

“But with some folk 'tis labor lost to strive;
A reasoning mule will neither lead nor drive.”

But this is not all. The consequences of marriage are more serious for time and for eternity. Marriage has grave and numerous obligations. The husband must love his wife, but that love must be chaste and holy. The wife must obey her husband, but not in things contrary to the law of God. The husband must bear patiently with the whims and failings of his wife; he must assist her in the way to heaven. A good wife, on the other hand, must be the guardian angel of her husband, "doubling his pleasures, and his cares dividing." Husband and wife have to bear patiently all the trials and hardships of the married life, and "their name is legion." They must bring up all their children in the holy fear and love of God; and that is not a very easy task,—not as easy, certainly, as some foolish persons imagine.

Now, to fulfil all these grave duties, you need graces, very special graces; and to whom will God give these special graces? To those who prepare themselves well for the reception of the sacrament of matrimony.

How should they prepare themselves for this sacrament?

(1) *They should lead pure lives, and draw upon themselves God's blessing by prayer and good works.* (2) *They should enter the married state with a pure and holy intention.* (3) *Before they marry, they should make a good confession, and receive holy communion, and* (4) *They should get married according to the spirit of the Church.*

1. If we wish to reform the world, we must begin by reforming the manner of preparing for marriage. A holy marriage will bring God's blessing; it will produce good families, and good families will reform the world. If every family were virtuous, the whole world would be virtuous.

But now we see nothing but misery and unhappiness in the greater part of married people.

But why are so many marriages unhappy ? It is because so many receive the *sacrament* of matrimony *unworthily*. Marriage is a great sacrament : it is great on account of its author, God ; it is great on account of what it represents, the union of our Lord and the Church ; and it is great on account of its effects, of the blessings and graces which it bestows on all who receive it worthily. To receive it worthily, it must be approached in proper dispositions.

The most essential of these is to be in the state of grace. For, as matrimony is one of the sacraments of the living, it cannot be received by a person who is not in the state of grace, without becoming guilty of mortal sin. If persons were to be married in a state of sin, though the marriage would be valid, yet they would not receive the graces of the sacrament ; nor is it certain that they will ever recover them, even by a good confession.

There is a married woman. She looks upon her husband as a tyrant ; and, in fact, he treats her as if she were his most bitter enemy. There is another. She is vain, ill-humored, and whimsical. She treats her husband more like a servant than a partner for life. There is another. Herself and husband seem tied together, not by the bonds of love, but by the chains of hatred. One helps to drag the other down, hellward. What is the cause of all this ? It is, in general, because they did not properly prepare themselves for the worthy reception of this holy sacrament.

As marriage, then, is a sacrament of the living, it must be received in the state of grace with a pure heart, with those dispositions with which holy communion is received.

Hence, those who intend to marry must prepare for marriage, even far more carefully than a young girl prepares for the convent.

There is a girl who intends to enter the convent. Instead of spending her time in prayer, good reading, almsgiving, visiting the sick, and other works of charity, she goes to the dance, theatre, reads sentimental or immodest books, keeps company alone at night, at late hours, allows improper liberties. What do we think of her? Will she be apt to make a good nun? Is that the way to prepare for the convent? Now going to the convent is no sacrament, but marriage is. St. Paul calls it a great sacrament and mystery. The holy sacrament of marriage is so sacred, its consequences so serious: and yet of all the sacraments it is the least respected! For confirmation, for confession, for holy communion, in fact, for every other sacrament, people prepare themselves with great care; but for the great sacrament of marriage, how do people usually prepare themselves?

Look at that young girl, once so modest and devout! As soon as there is question of marriage, good-by to her devotions! She has thrown off the mask of piety and modesty. You will now find her foremost in the giddy dance. Her church is henceforth the ball-room, her prayer-book the love-sick novel; her eyes are fixed no longer on the crucifix, but on the adorable face of her gallant.

Unhappily it is only too often the case that, after months and even years of sin,—sin at least in thought and desire,—the young couple appear before the priest of God, if they do not even go before the magistrate or preacher. They either make no confession at all, or, what is even worse,

a sacrilegious confession ; with brows crowned with roses, with laughing faces, they join hands to perpetrate an awful sacrilege !

Ah, how often are not the parents to blame for the unhappy marriages of their children ! The mother speaks to the young girl only of the happiness (?) that awaits her. "My child," she says, "I shall miss you very much, but I do not wish to stand in the way of your happiness. You have been, indeed, very fortunate to find such a husband." And the young girl believes it all so readily. It is so natural, so sweet, for us all to dream of perfect happiness in this world ! But soon, ah, too soon, comes the terrible awakening !

It is true, a mother must not discourage her daughter altogether, but she must tell her the truth ; she must tell her that the life of a wife and mother must be, above all, one of self-denial and self-sacrifice. She must tell her that she will have to weep and to suffer ; but she must tell her, also, that if she is pure and virtuous, if she prepares properly for marriage, God will assist her by his grace. She must tell her that the marriage chain is heavy and galling, —so heavy that she will not be able to bear it alone, but that she must invoke the aid of God.

Poor girl ! Why deceive her ? Why rock her to sleep with the syren song of bright hopes that shall never be realized ?

You Catholic mothers, you yourselves had once your bright dreams of happiness ; but how have they been realized ? And do you imagine that your daughters' married life will be happier than yours has been ? Teach your children, then, to prepare well for marriage. Teach them

to lead pure lives before marriage. Teach them to approach the altar with a pure heart, and to obtain God's blessing by fervent prayers, by works of penance and charity. Place them under the special protection of God. Soon, perhaps, they will have no one else to protect them.

2. Their motives of marriage should be pure: that is, they should marry neither for lust nor for money, but for the purpose for which marriage was instituted by Almighty God. "It is not good," said Almighty God, when he instituted marriage, "for man to be alone; let us make him a help like to himself," to assist him in the government of his family, in the management of his temporal affairs, in the good education of his children, in all the labors and toils of his life. Such, too, should be the motives of persons in getting married: mutual help, mutual sympathy in going through the troubles and difficulties of this life, and in bearing its cares, pains, and sufferings; and mutual support in securing eternal happiness hereafter. The second motive which persons should have in view in getting married is to obtain a blessing in children; to bring them up for God, and increase the number of the elect.

When, therefore, a person is about to engage in the married state, he should lay aside all motives suggested by lust, and aim chiefly at God's honor and the salvation of his soul. The virtuous end which a Christian ought to propose to himself in so holy a state, was declared by the angel Raphael to young Tobias: "Thou shalt take the virgin," said the angel, "with the fear of the Lord, moved rather with the love of children than for lust." And with this intention Tobias married, for he said: "You know, O Lord, that I marry, not for self-gratification, or any such

lustful views, but only for the sake of posterity, in which thy name be blessed for ever and ever." (Tob. viii., 9.) But "the devil has power," said the angel, "over those and prevails upon them, who in such a manner are married as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding."

The seven husbands of Sara were killed for entering the marriage state from unholy motives. They intended to defile the sanctity of marriage. If the devil does not always strangle immediately all those who defile the holy state of marriage, he afflicts them, by God's permission, with many other serious evils. How can they expect the blessing of God who enter the marriage state from motives of avarice or lust?

To enter the married state as a remedy against incontinency, is also another intention that is laudable, for St. Paul says: "For fear of fornication, let every man have his own wife, and let every woman have her own husband." Though he declares to the unmarried and to widows: "It is good for them if they continue even as I;" yet he immediately adds: "But if they do not contain themselves, let them marry; for it is better to marry than to be burned." (1 Cor. vii., 8.) By these words the apostle shows that marriage is also intended as a remedy for those who are free to choose, and have not the gift of continency; and that, by means of it, scandal, which should be caused by incontinency, would be removed, and the ruin of their souls arrested. The laws of Sparta required a man to marry when he became of age. If he did not, he was liable to persecution. The salutary effect of this law was seen in

the superior morality of the Spartans over the other people of Greece. The morality of the people of Ireland is one of the brightest gems in the crown of the "loved island of sorrow." The practice of early marriage among the Irish contributes, in a great measure, to this angelic virtue of chastity. The pernicious practice of marrying late in life is one of the chief causes of the licentiousness of gay and gallant nations.

Marriage is the only natural, proper, and safe state for the majority of persons living in the world. If one-third of the angelic host fell at the very first temptation, how can man, prone as he is to sin, hope to escape? If the saints of all ages subjected their bodies to the spirit by terrible penances, to overcome the allurements of the flesh, how can the pampered and luxurious Christians of these days, living in an atmosphere of seduction, mingling in a gay and wicked world, and thrown in constant contact with men who break all the commandments with perfect indifference,—how can these Christians hope to avoid the dangers that surround them, if they refuse to seek the safety that is presented to them in marriage, unless they make use of the supernatural means and preventives which few are willing to adopt?

If, therefore, one who is not under any obligation of leading a single life, finds that he has not received the gift of continency—which is a particular gift of God—and knowing his weakness, is afraid of himself, he may lawfully and laudably have recourse to marriage, to preserve himself from the danger of ruining his soul, to which that frailty might otherwise expose him.

It may, perhaps, be asked if it be unlawful to marry in

consideration of riches, beauty, noble birth, or some other conveniences relating to the present life? But the answer is, that none of these things ought to be the only, nor the chief intention in marriage; the chief end of marriage being the desire to be blessed with children, if it be the will of God. But these motives are not to be condemned when they are only secondary reasons for preferring one person who is possessed of them, to another who has them not. We do not find that Holy Scripture condemns the patriarch Jacob for having chosen Rachel for her beauty in preference to Lia. (Gen. xxiv.)

3. Persons who are about to be married should prepare themselves by a good confession. Confession is absolutely necessary for those who feel their conscience burdened with mortal sin; for, as we have already seen, by receiving the sacrament without being in the state of grace, we become guilty of a very great sacrilege. It may be said that perfect contrition is sufficient to justify the sinner, and obtain for him the grace of God. But how can we know whether or not we have that perfect contrition necessary to justify us? Besides, perfect contrition, in order to reconcile us with God, by obtaining his grace, should be accompanied with a wish or desire of going to confession as soon as we can. But how can he be supposed to have the desire of going to confession, who has, at that very time, every opportunity of confessing his sins? A good confession is, therefore, necessary for those who are in the state of mortal sin, in order "to receive worthily the sacrament of marriage," for it is the ordinary means established by Jesus Christ to obtain pardon of our sins. Besides, we know, from sad experience, that he who refuses to confess

his sins before marriage, on the plea that he has perfect contrition, will not go to confession even within that month or the following one, nor very probably will he go at the following Easter-time.

The parties about to be married should, in going to confession, be very careful to make *a good confession*; for, we regret to say, a marriage-confession is but too often made in a negligent manner, so much so, that there is no confession in one's whole life that is made with less spiritual profit. The sacrament of penance, on the occasion of marriage, is too often approached without preparation, and with a mind full of distractions, which has very little thought of God and salvation, but is intent upon the vanity and pomps of the world. How many are there who confess in haste, without examen of conscience, without contrition, without any serious thought of amending their lives, and on that account commit two sacrileges: one by a bad confession, and another by receiving the sacrament of matrimony unworthily? How many are there who, being restored to the state of grace, relapse into sin before matrimony, by immodest desires, and, perhaps, immodest actions? You need not, I am sure, be told that such profanations bring down a secret curse upon such marriages; they bring down the vengeance of God, who is indignant at the commission of such sacrileges at a time when his graces are most necessary. To avert these dire calamities, persons about entering the married state should take some time to reflect on the step they are to take,—retiring, for that purpose, for an hour or two each day during the week before the sacrament is to be received; examining their conscience, and praying to God that he may grant

them true sorrow for their sins, and every grace to make a good confession.

Together with making a good confession, the parties about to be married should go to holy communion on the morning before, or the morning on which they receive the sacrament of matrimony. It is true, there is no obligation of receiving communion as there is in making a good confession before marriage; but the Church strongly recommends that holy practice, for there is no better means to draw down the blessings of heaven on those who are preparing themselves for matrimony, than receiving holy communion.

4. They should get married according to the spirit of the Church.

Marriage, even among the heathens, is a natural and lawful union, sacred in the eyes of God. Catholic marriage, however, is, as we have seen, something different from the marriage of heathens, of Jews, of heretics. Among Catholics, marriage is something far higher, far nobler: it is a sacrament, a means of grace, and a holy state. It is as far above mere natural marriage as the religion of Christ is above mere natural religion. Among Catholics, marriage may be said to be next to the priesthood. The sacrament of priesthood consecrates those who receive it, and separates them from the rest of the world by solemn and perpetual vows. At the same time, it confers on those that receive it worthily, distinct and especial graces. The priest is espoused to the Church, and bound by solemn vows to fulfil the duties of his state, to accept all its cares and sacrifices, even unto death.

In like manner, the married couple are espoused to

each other by the most solemn vows; they promise solemnly to fulfil all the duties, and accept all the cares and sacrifices of their holy state, till death shall part them. The priest is consecrated; so are married people also consecrated to their state of life. There is drawn around them a mysterious circle, which it would be a sacrilege to cross.

Now, the holy Church has appointed the proper *manner* of receiving this great sacrament. It is the wish of the Church that, previously to the reception of the sacrament of matrimony, the banns of an intended marriage should be published, during Mass, on three successive Sundays. Hence no marriage can take place until the banns have been published, unless a dispensation from the same has been granted by the bishop for a just reason. The object of the publication of the banns is to discover if there be any lawful impediment to the marriage; to know if any of the parties be otherwise engaged by promise or from any other cause, and to afford parents, and all others interested in justly opposing a marriage, an opportunity of interposing and making objections if they have any.

There are certain parents, who are often too anxious to have their daughter "married off their hands;" and the foolish girl herself is only too eager to "catch a husband." What is the consequence? Soon after marriage, they find out that this nice young man is an unprincipled villain, who has a wife and children elsewhere; and that girl, who perhaps has sold herself, finds that she is a mother without having the honor of being a wife. It is true that she is free to marry again; but where to find a young man for that purpose? To avoid all this shame

and scandal, the holy Church has laid down a positive law, which binds us in conscience (and not merely binding on the purse, as some ignorant and wicked persons imagine), and which strictly requires that the banns of marriage shall be proclaimed in every case.

Only the most urgent reasons can excuse one from this law. Some say that they are ashamed if they are called. They should, however, be rather ashamed if they are not. To object to the publication of the banns is generally looked upon as a sign that there is something wrong, and that the parties are afraid of being found out. When persons are married without the publication of the banns, to say the least, it looks very suspicious. Others object to the publication of the banns on account of being talked of. But there is really a great deal more reason for people to talk if they are not called than if they are. The banns are appointed by the Church that people may know of your marriage, and that, if there is any real objection, it may come out before it can make any trouble. If you try to avoid their publication, it looks as if there were some such objection. There is no disgrace in being married, and it is very silly to act as if there were.

Moreover, it is the wish of the Church that the sacrament of matrimony should be received in the house of God. The house of God alone is the proper place in which to receive so great a sacrament, and to perform so high and solemn a religious function. Marriage, as we have said, is next to the priesthood. Now, where should the priest be ordained? In his own house, in his own parlor, at the convenience of friends and relations? Common-sense revolts at the bare thought of such a sacrilege. Even the

heretics have more reverence for their preachers than to ordain them in a parlor. And is there nothing unbecoming in the celebration of a marriage in some hotel or parlor? Marriage is a sacrament. Therefore it should, if possible, be received on consecrated ground, in God's church, before God's altar: "We are children of the saints, and we must not be joined together like heathens who know not God." (Tob. viii., 4.)

When the affianced persons have come to the foot of the altar, with the witnesses whom they have chosen, and the relatives who accompany them, the priest, wearing a surplice and a white stole, comes to them and requires from each one the formal expression of consent, in these words:

"N., wilt thou take N. here present for thy lawful wife, according to the rite of our holy mother the Church?" R. "I will." "N., wilt thou take N. here present for thy lawful husband, according to the rite of our holy mother the Church?" R. "I will."

The priest then bids them join their right hands, and blesses them, saying: "I join you together in marriage, in the name of the Father, and of the Son, and of the Holy Ghost;" thus acknowledging and ratifying the contract just made.

A ring, worn on the finger, will always serve as a remembrance of this holy alliance, contracted in the presence of God. The priest blesses it by the prayer of the Church: "Bless, O Lord, this ring which we bless in thy name, that she who shall wear it, keeping true faith to her spouse, may abide in thy peace and will, and ever live in mutual charity. Through Christ our Lord."

The wedding-ring is the significant pledge of the inves-

ture of authority, as in ancient times its bestowal was regarded as the delegation of all the husband's authority, and rendered the person so invested supreme over every thing he possessed. That it is totally free from ornament intimates the perfect simplicity and plainness of married life. It is placed on the left hand, because it is nearest the heart; and on the fourth finger, on account of some supposed connection between that finger with the seat of life.

To call down a more abundant blessing on the newly married pair, the divine sacrifice of holy Mass is celebrated for them. The sacred blood of the Lamb without spot cements their union. After the consecration and the Lord's Prayer, the married pair come up again to the altar, and the priest turns toward them and prays over them: "O God, who, by the might of thy power, didst create all things out of nothing; who, when the beginnings of the universe were set in order, and man was made to the image of God, didst ordain the inseparable assistance of woman, in such wise that thou gavest beginning to her body out of the flesh of man, teaching thereby that, what it had pleased thee should be formed of one, it should never be lawful to put asunder! O God, who hast consecrated the bond of matrimony by such an excellent mystery, that in the covenant of marriage, thou wouldst signify the sacrament of Christ and his Church! O God, by whom woman is joined to man, and society, as ordained from the beginning, is furnished with a blessing, which alone was not removed, either in punishment of original sin, or by the sentence of the deluge! look mercifully upon this thy handmaid, who, being now to be joined in wedlock, earnestly desires to be

fortified with thy protection. May it be to her a yoke of love and peace; may she marry in Christ, faithful and chaste, and be an imitator of holy women. May she be amiable to her husband, like Rachel; wise, like Rebecca; long-lived and faithful, like Sara. May the author of sin have no share in any of her actions. May she remain constant to the faith and commandments; united to one spouse, may she fly all unlawful approaches; may she protect her weakness by the strength of discipline. May she be grave in bashfulness, venerable in modesty, learned in heavenly doctrine. May she be fruitful in offspring, approved and innocent; and may she arrive at the repose of the blessed in the heavenly kingdom; and may they both see their children's children, even to the third and fourth generation, and arrive at their desired old age. Through the same Jesus Christ our Lord."

Soon after this prayer the married persons receive holy communion. They become one heart with the pure, the loving, the faithful heart of Jesus. And this delightful and sanctifying union of our souls with the Son of God is the model to which the union, just contracted, should endeavor to become every day more conformable, while, at the same time, it is the inexhaustible source of the graces which make that resemblance perfect. Let Christian husbands and wives never forget this.

The divine mysteries conclude with the following benediction: "May the God of Abraham, the God of Isaac, and the God of Jacob be with you, and may he fulfil his blessing upon you: that you may see your children's children unto the third and fourth generation, and may afterward have everlasting life, without end, by the help

of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen."

All these blessings are received by those only who are married according to the rites of the Church, that is, during the Nuptial Mass.

At a general meeting of the Holy Roman and Universal Inquisition, the Cardinals of the S. Cong. of the Holy Office, after taking into consideration the *votum* of the Rev. Consultors, passed the following decree: The nuptial blessing, which is found in the Roman Missal, in the *Missa pro sponso et sponsa*, should always be given at the marriage of Catholics; it should, however, be given during the Nuptial Mass, in accordance with the rubrics. Moreover it is to be granted (except during the times when the solemnization of marriage is forbidden) to such as did not receive it at the time of marriage, from whatever cause this may have arisen; even if they petition for it after living for a long time in the married state, provided that the woman, if a widow, had not received it at a previous marriage.

Moreover, Catholics who did not receive this blessing on their marriage, should be exhorted to ask for it as soon as possible.

Such Catholics, however, especially if they are converts, and validly contracted marriage while in heresy, should be informed that this blessing is not necessary for the validity of the sacrament, but belongs to its rite and solemnity.

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Com. Gen. of the H. R. and U. Inquisition.

JUVENAL PELAMI,

Notary of the H. R. and U. Inquisition.

13th August, 1881.

From this Decree it will be seen that the Sacred Congregation directs :

1. That the nuptial blessing, as contained in the Roman Missal, should be given (except during the times when the solemnization of marriage is forbidden) whenever two Catholics marry, provided that the woman, if a widow, has not already received it.

It is evident from this that widows re-marrying may, *cæteris servandis*, have this Mass and blessing at their marriage, if they never received it before.

2. That converts should be instructed that the blessing is a ceremony and not an essential condition of a valid marriage.

3. That the nuptial blessing is to be supplied, even though a long time may have elapsed since the marriage took place; that, consequently, the custom of marrying in the afternoon or at night is altogether opposed to the spirit of the Church, very blameworthy, and not to be tolerated.

Now, the nuptial blessing can be given not only in High Mass, which is celebrated for the married couple, but also in a Low Mass, which the priest is not obliged to apply to them unless he received the honorary for it. From this privilege of the Church it is clear how much she desires that Catholics should not be married without the nuptial blessing.

Married people should avail themselves of all the blessings and graces that God is ready to bestow upon them through his Church. Now, these blessings are not received by those who are married in the afternoon or at night. At such marriages the Church uses only the simple ceremonies prescribed for Advent and Lent; so that the married

couple lose many blessings which they need to bear the trials and sorrows of the future. What would you think if the priest would omit all the solemn prayers and anointings prescribed by the Church, and baptize your children simply with common water? Far from being satisfied, you would be scandalized at the priest's want of obedience to the Church and of respect for the holy sacrament of baptism. What, then, are we to think of those Catholics who deliberately neglect the solemn blessings which the Church imparts to those who are married in the proper manner, according to her desire and spirit? Does not such neglect show evident contempt for the blessings of God and his Church?

But it is something far worse for a Catholic to marry before a heretical preacher. What a wicked and detestable thing it is for Catholics to so far forget all the dictates of faith and piety as to be united in the bonds of matrimony before a heretical preacher, in contempt of the Church of God and of the sanctity of this great sacrament. Such an act is a public apostasy from the Catholic faith; it separates the guilty parties from the body of Christ; it cuts them off from the communion of saints; it draws upon them the curse of God. "Bear not," says St. Paul, "the yoke together with unbelievers; for, what participation hath justice with injustice, or what fellowship hath light with darkness? And what agreement hath Christ with Belial?" that is, the devil. Woe, therefore, to those who make themselves guilty of such an impious sacrilege!

CHAPTER XXXIII.

MIXED MARRIAGES.

They should not contract a mixed marriage.

One day a mother went with her daughter to see a physician. "Doctor," said she, "my daughter seems to be going blind, and she's just going to be married—a mixed marriage, too! Oh, dear me, what is to be done?" "Let her go right on with the wedding, madam, by all means," said the Doctor. "If any thing can open her eyes, mixed marriage will."

Indeed, all those who are about to contract a mixed marriage, must be blind. The blindness of such Catholics is generally owing to the blindness of their parents, who so easily permit such marriages; and this blindness of parents is often owing to a want of sufficient knowledge of the evil results of such marriages, and of the strict laws of God and the Church, concerning such marriages. To cure this blindness of parents, and thereby to prevent it in their children, a plain instruction on this all-important subject is both most useful and necessary.

A mixed marriage is the union of a Catholic with a non-Catholic. It is called mixed on account of the difference of religion in the contracting parties.

There is a married couple. The husband is not a Catholic. He either believes not in God and in Jesus Christ, or he believes in such a God and Christ as he fancies. His wife says: "I believe that Jesus Christ is our Lord and God; I believe in all that he teaches us

through the Catholic Church." She says with Jesus Christ: "Hear the Church." "No," says her husband, "do not hear the Church: protest against her, with all your might."

With Jesus Christ she says: "If any one will not hear the Church let him be to thee as the heathen and the publican." "No," says her husband, "if any one does not hear the Church, look upon him as a good and free man." With Christ she says: "The gates of hell shall not prevail against the Church." "No," says her husband, "'tis false; the gates of hell prevailed against the Church more than a thousand years ago." She says: "The Pope is the Vicar of Christ." "No," says her husband, "the Pope is Antichrist." She believes in the necessity of good works; her husband denies it. She believes in the Real Presence of Jesus Christ in the Blessed Sacrament; her husband denies it. She believes in the indissolubility of marriage; her husband does not. She prays to the Blessed Virgin and the other saints of heaven; her husband declares such a prayer to be an act of idolatry. Nothing can be more detestable and shocking than such a union of a Catholic with a non-Catholic.

In a synodal address published by the hierarchy of Australia, the Right Rev. prelates speak on the subject of such unions as follows: "The frequency of mixed marriages is a terrible blot upon the character of our Catholic community. It is sad to think with what facility Catholic parents consent to such irreligious connections, and with how little caution they expose their young people to social intercourse, where passionate fancy and the thoughtlessness of youth are certain to entail the danger of

mischievous alliances. It is in the main the fault of the parents more than of the children, who hear so little warning against mixed marriages, so little denunciation and deprecation of their dangers and miseries. If young people did hear from the clergy and from parents, as often and as explicitly as they ought, the sense and doctrine of the Church concerning such marriages, these unholy unions would be a far rarer calamity than they are. The generosity of the young would revolt from such unions, if they saw them in their true light, as a danger and as a disgrace."

Indeed, experience shows that those pastors who are zealous in teaching the faithful the dangers of these marriages, and firm in warning all persons to be prudent in the control of their passions, have but seldom to apply for a dispensation, and, when they apply for one, it is based upon the strongest reasons.

This deficiency of instruction arises, in part, from a certain fear of wounding those who have already contracted mixed marriages. No doubt, it is a subject that demands the use of prudent, grave, and measured language. However, where the salvation of souls is at stake, the Church knows neither silence nor false delicacy.

There is a license for the poet, a license for the stage, a license for the bar, a license for the writer of fiction, a license for the press; and why should there not be a license for a Christian writer and speaker, for a true minister of Christ? It is high time for true modesty and delicacy to take the place of false modesty and delicacy, to which the alarming increase of mixed marriages is greatly to be attributed.

Our youth must be taught, in catechism, the law of the Church forbidding mixed marriages. If they are taught properly, they will be prepared to hear it enlarged upon from the pulpit. If the prohibition of mixed marriages, and the reasons of such a prohibition, are made known to them before their passionate fancy is developed, they will have the Catholic sense and instinct within them to guard and withhold them before they allow themselves to be entangled in engagements. If parents are taught to reflect on the dangers inherent to these marriages, on the real religious disadvantages which attend even the best of them; if they are taught the great horror in which the Church holds these marriages, they will be more careful in keeping their children from the immediate occasion of them, and will be less disposed to encourage them.

1. Now, *mixed marriages are unlawful and pernicious on account of the disgraceful communion in divine things.*

A mixed marriage is, indeed, a disgrace: not, perhaps, always in the eyes of the world, but always in the sight of the Church. How is it to be interpreted? On one side, there is the Church teaching that a mixed marriage is a communion between one who has the faith, and one who has not the faith. They cannot communicate in faith, in worship, or in the sacraments. And for one without faith to communicate in a sacrament is a sacrilege, because it is the violation of a most sacred thing. Yet marriage in the Catholic Church involves the sacramental communion.

Moreover, the parties to the marriage are the dispensers of this great mystery, and, in a mixed marriage, one of the parties ministers in that solemn act of religion, having no Catholic faith in the sacrament.

Hence the communication in divine worship with a heretic is, in this case, the administration of a sacrament to a heretic, and the reception of a sacrament, at least partially, from a heretic.

Finally, the Catholic marriage is a communion in the grace of Christ, and in the benediction of the Church; and, therefore, the parties prepare themselves by purifying their hearts in the sacrament of penance, and partake together of the body of Christ. But in a mixed marriage, although the baptism of the heretical person secures the validity of the marriage, and the Church, to prevent worse evils, may very reluctantly grant a dispensation to prevent the unlawfulness of the marriage, she withholds her blessing and forbids the holy sacrifice, and mourns over a union which is neither a communion in faith nor in grace.

We have seen how a Catholic marriage represents and signifies the nuptial union between Christ and his Church, the profound meaning of which sacramentally affects the spiritual relations of the married pair in Christ, and gives them great responsibilities in common as members of the Church. But how can the union between a member of the Church and one who is not one of her members express the union between Christ and the Church? And how can they fulfil united duties toward the Church? For so grave reasons as these, has the Church not hesitated to call mixed marriages *sacrilegious, unlawful, and pernicious*.

One of the touching reasons which God gave to the Israelites not to be married to idolaters was: "Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee to be his peculiar people of all peoples that are upon the earth. Not because you surpass

all nations in number, is the Lord joined to you, and hath chosen you, for you are the fewest of any people; but because the Lord hath loved you, and hath kept the oath which he swore to your fathers, and hath brought you out with a strong hand, and redeemed you from the house of bondage." Can a Catholic have realized what it is to have the high and noble privilege of being one of God's chosen people, of being a child of Christ's Church, a member of the household of faith,—and yet prefer to become one flesh, and to live in one spirit, with an alien from God's Church, rather than with one of God's chosen people?

When St. Frances de Chantal was urged by her parents to marry a Protestant, she most emphatically refused their request, and said: "I would rather live forever in a prison than in the house of a Protestant; and I would die a thousand times rather than marry an enemy of the Church." (Her life, by Bougand.)

2. *Mixed marriages are also unlawful and pernicious, because the Catholic party is exposed to great danger of either losing the faith, or of becoming indifferent to it.*

There was a time when to marry a heretic furnished legal suspicion of either an inclination to heresy, or of fostering heresy. The civil law defined marriage to be a perpetual life in common between the contracting parties, and a mutual communication of divine and human rights; and it was argued that, for "a Catholic to enter of free choice into a life-long union of so intimate a nature with a heretic, furnished a grave presumption of sympathy with heresy." (Pitra, in Cons. Apost., vol. iv.; Constit. Joannis xxii., nn. 4, 5.) If, in the beginning of marriage, the Catholic party does not as yet sympathize with heresy, he or she will soon

be in danger of not only sympathizing with it, but of even falling entirely away from the faith.

In the sixth chapter of Genesis, it is shown how large a share mixed marriages had in bringing about that universal corruption which made God say that he "repented of having made man." For the sons of God, that is, the sons of Seth, the true believers on earth, married the daughters of unbelief from sensual motives, "because they were fair." Holy Scripture points to these unions as to the original cause of that universal corruption, in remedy of which God sent the purging deluge.

When the generations after the deluge had sunk anew into corruption, the idolatry had stifled faith and the true worship of God, the Lord chose the patriarchs to worship him in faith; and that their faith might be preserved in their descendants, he inspired them to shun the daughters of the unbelieving races around them, and to seek their wives even from a distance,—from the more religious race of which they were descended.

When Almighty God led the Israelites into the promised land, he strictly forbade them to give their sons and daughters in marriage to the idolatrous people of the land; for, said he, "she" (the idolatrous woman) "will turn away thy son from following us, that he may rather serve strange gods, and the wrath of the Lord will be enkindled and will quickly destroy thee."

Indeed, the whole drift and provision of God's law were directed toward preserving the faithful from alliance with the population that were devoid of faith; and the whole history of that people from the time of Solomon, and after his sad example, goes to show that mixed marriages, in

defiance of God's law, and despite the warnings of the prophets, were amongst the chief causes of the infidelities, impieties, and sacrileges that forfeited for God's people the divine protection, introduced heathen worship into the very palaces of their kings and to the gates of their temple, and brought unutterable calamities on the people. It is impossible to read the Old Testament with attention, without seeing that the divine prohibition of marriage between believers and unbelievers was a most benign and merciful dispensation, and that the neglect of this prohibition was ever attended with evils of the gravest kind.

Hence, the councils, the fathers and pontiffs of all times, proclaim the experience that these marriages are injurious to faith, and often cause the loss of it, both to the Catholic parent and the children. The above-quoted Council of Posen says: "We have learned from experience that men who, through the devil's instigation, are separated from the Catholic faith, draw their wives, however Catholic, to the error of unbelief, instead of their wives drawing them." "By such marriages," says the Council of Bordeaux, quoted above, "very many have made shipwreck of the faith." St. Augustine reproves the marriages of Catholics with schismatics, in these words: "Those miserable people, believing in Christ, have their food at home in common, but the table of Christ they cannot have in common. Must we not weep when we so often see how the husband and wife vow to each other in Christ to have their bodies faithfully united in one, whilst they rend the body of Christ by being attached to different communions? Great is the scandal, great the devil's triumph, great the ruin of souls!" (Epist. 23 to Maximinus, Donatist Bp.)

There is, as a general rule, greater danger in the marriage of a Catholic with a heretic, than in the marriage of a Catholic with a heathen. A Catholic must naturally hold marriage with a heathen in greater abhorrence than marriage with a baptized person. And if, in an evil hour, such a marriage were contracted, the dread of heathen influence would be far greater, and the desire and solicitude for that heathen's conversion far more earnest. But a daily familiarity with heresy removes half the dread of it; and weak Catholics, who are ill instructed, are apt to lose sight of the immeasurable distance between faith and heretical opinion, between the security of the Church and absence of all safety outside the Church. And where the non-Catholic party to the marriage possesses kindly and attractive qualities, either by nature or from culture; or where the character of the non-Catholic party is the stronger of the two, and where the Catholic is drawn away from Catholic influences and associations, and brought under the anti-Catholic influences of those with whom the non-Catholic consort habitually associates, it must, of necessity, require an extraordinary and special gift of grace for that Catholic to hold to the faith and its duties. Experience shows that many who are placed in such circumstances fall away from the faith, and too often carry distressed and tortured consciences to the end of their lives.

To a true Catholic, indeed, religion is the first of all things,—the very law of life. The house of a Catholic should be a Catholic house. It should be pervaded with a certain religious tone, and more especially so in the private apartments of the family. As the house contains a family of God's children, it should be under the bene-

diction of God, There should be nothing in it to offend the Christian sense, to awake temptation or to cause disedification. The crucifix should be found in the place where the family prayer is performed, and devout pictures should speak of God and heaven from the walls.

In a mixed marriage the house is not Catholic; the family is not Catholic; the atmosphere is not Catholic; the symbols of faith are not visible. The souls of husband and wife are locked up from each other; they have no communion of thought or feeling in the chief concern of life. Think what it is never to be able to speak or act together in what concerns God, the soul, the Church, or the life to come! Think what it is to have no joint counsel or communion of feeling in what concerns the spiritual welfare of a family! Think what it is to have one's faith shut up in the breast, there to pine and faint for want of full and open exercise in the household and in the family duties!

How often are the visible tokens of religion removed, to avoid offence, whilst the faith is kept hidden from sight, like some dangerous secret! Where are the family prayers? Where is the communion in the sacraments? Happy is the Catholic wife when she is not thwarted in her way to the church. How often must she stay at home, when she would gladly seek some consolation there, until her devotion grows feeble for want of exercise! Happy is she when her faith and her church are left unassailed, and when she is not teased with sectarian importunities by her husband, or by his relatives and friends. Perhaps (for this often happens) she is much isolated from her Catholic friends, and from those who, in the hour of need, could give her support. Happy is she, then, if at last she does

not sacrifice her inward conscience to human respect and to a shallow exterior tranquillity. She has chosen the peril, and blessed is she if she is saved by a miracle of grace. Yet she has no right to expect such a miracle.

Happy is the Catholic husband whose sectarian wife neither oppresses his weaker religious will by her zeal, nor undermines his faith by the more subtle influences which she can bring to bear upon him. Even if faith is held to, peace will go. Holy Scripture says: "Where one buildeth up and another pulleth down, what profit have they but the labor? Where one prayeth and another curseth, which voice will God hear?"

Undoubtedly, there are exceptional cases, where the marriage proceeds happily; and that, not merely in the complete fulfilment of all the pledges given, but even in the conversion of the non-Catholic party. Still the overwhelming majority of examples stands on the opposite side; and who shall venture to foretell that this or that marriage will turn out happily for the faith, and not for its destruction? Even in those exceptional cases where the marriage proves happy in the final result, we must guard against letting them blind us to the fact that, in far the greatest number of cases, such marriages end unhappily.

3. *Mixed marriages have always been reprobated by the Church, because the Catholic education of the children is generally neglected, and often made impossible.*

It is the sublime office of the married pair to present their children to Christ, and with united solicitude to guide them on the path of faith and charity. But how are their united strength, authority, and devout influence to accomplish this important duty as God wishes, when one parent

contends for the faith and the other contends against it? How can they fulfil this duty when, as it often happens, all promises and pledges are broken, and the children are refused either a Catholic baptism or a Catholic education? How can either a Catholic man or a Catholic woman contract a marriage with a safe conscience, where, granting the influence to be equal on both sides, the parent without faith must neutralize the influence over the children of the Catholic parent?

The contest not unfrequently begins when there is question of baptizing the first child. The non-Catholic father will have the boys baptized and brought up in his way. The non-Catholic mother will have the girls to follow her way. And to the eyes of the world, there is a semblance of equity in this arrangement; but the world cannot take into consideration the conscience of the Catholic, secured before the marriage, the obligation contracted by the sacrament of matrimony, and the free pledges that have been made on the other side as essential conditions to the contract.

Sometimes, again, the non-Catholic father is for leaving the children free, without being taught any specific creed, until, as he says, they are able to judge for themselves; and on this ground the Catholic mother is restrained from teaching them their religion. It also happens very frequently that the non-Catholic father declares that no child of his shall ever enter a Catholic church, or be taught the Catholic catechism or prayers. Sometimes, wearied with the contest, the weak mother will at last exclaim, like the woman before Solomon's judgment-seat who was not the true mother: "Let it be neither mine nor thine, but let it be divided." And as there is no Solomon to settle the point

of justice, a compromise is effected, which is followed by coldness toward religion, a neglect of its duties, a weakening of faith, and other such fatal effects, which are most hurtful to the soul.

Again, there is the benumbing influence of human respect, so potent over weak souls, and the fear of offending those who may benefit the children in a temporal point of view. Then there are those terrible trials to the child's heart, who, loving both parents equally, finds them opposed to each other in all that concerns God, the soul, and the religious life. To one dear parent, the question of religion as between parent and child is a forbidden topic; and happy is the child when it has not to witness the contest about the guidance of its soul,—a contest that cannot fail to wound parental influence, as well as filial reverence. Ah! what is to be expected from children who hear one thing from one parent, and the contrary from the other; who see that what one approves, the other condemns; that what the one reverences, the other ridicules? What is to be expected in such circumstances but that the poor children should become cold and indifferent about all religion; or at best,—like those unhappy Israelites who halted between the Lord and Baal,—halt all their days between the Church of Christ and heresy or infidelity, and at last fall under the condemnation of those of whom our Saviour says: "He that is not with me, is against me"? (Luke xi., 23.)

There is a congregation in one of the Middle States which numbers about two hundred families. There are not less than fifty-seven mixed marriages in it. The number of converts is but six, and the number of those who

gave up the Catholic religion is twenty-two. As to the children, there are at present found fifty-four who are being instructed in the rudiments of our religion, and it is hoped that they will adhere to the practice of her doctrines. But there are one hundred and thirty-seven who are receiving their religious training in some religious sect, or are left to grow up in utter ignorance. There are thirty-one more, whose ultimate end is as yet doubtful. The number of perverted Catholics is nearly four to one in this congregation. There is no reason to believe that mixed marriages are less productive of evil in other congregations.

A certain Catholic said one day to one of my brother priests: "Four of my brothers married Protestants. Their children to-day would scorn the thought that their grandparents were Irish Catholics."

4. *The non-Catholic party does not believe in the indissolubility of the bonds of marriage.*

There is one reflection, were there no other unpleasant consequences to be anticipated, which should make the Catholic party, before contracting a mixed marriage, pause and consider: "The young man whom I intend to marry to-day, does not believe that the bonds of marriage cannot be dissolved. He may therefore forsake me to-morrow, or at any time he chooses. And while I cannot contract another marriage during his lifetime, I may be forced to endure every privation; perhaps I may even find it necessary to beg a morsel of bread. The consolation of having my children—should God in time bless me with any—by my side may not be granted. I may be forced to confide them to unfriendly hands." On this account M. de Stolberg wrote to a young person whom he was endeavoring to dissuade

from contracting a mixed marriage: "Do you know, my child, to what a temptation to apostasy you are about to expose yourself? Are you able to resolve the doubts which will be proposed to you by learned men—perhaps by Protestants still attached to the false doctrines of Luther and Calvin, of whom the number is daily diminishing, or more probably by Protestants who turn all religion into ridicule, and retain no more of their own than they like: unbelievers, of whom the majority regard Jesus Christ merely as a wise man? Will you never feel any false shame when they see you go to confession,—they who regard confession of sins as an ignominious and insupportable yoke? Will you never be disturbed or shaken by the ideas which your husband entertains regarding the sacred mystery in which the God-man is veiled, and gives himself under the most humble outward appearance to us Catholics? Is it a feeling of satisfaction and tranquillity that you will experience when you reflect that he cannot, by participating in the same sacrament, share with you the blessing whereof our Saviour spoke to St. Thomas: 'Blessed are they that have not seen and have believed'? That you cannot, kneeling together before the holy sacrament, both share in that promise: 'I am with you always to the end of the world;' or rejoice mutually in the proper meaning of the assurance that he will ever remain with the successors of the apostles to preserve his Church from all error? Will it conduce to your tranquillity when your husband is attacked by serious illness, and you see death approaching, without his being able to receive the sacraments instituted by Jesus Christ,—penance, the holy eucharist, extreme unction?

"You probably dwell with pleasure on the thought of

nursing your little ones, and of seeing a numerous family spring up around you. But, before God intrusts you with these children, your husband will probably tell you that none of his children shall ever be allowed to become a Catholic. Will you be firm enough to oppose him in this point ?

“And he who tells you this does not pledge himself to be your husband forever ! His religion authorizes him to forsake you in order to contract ties which Jesus Christ has declared to be adulterous. And this husband, who merely lends himself to you, while you give yourself without reserve to him, is either without religion,—and then he leaves you without security for his fidelity ; or he is attached to his false worship, and in that case he will soon repent of having married you. But, whether he is indifferent or zealous, he will always try to make you adopt his principles.

“In a word, you will either continue thoughtless, as you are at present—and then what dangers threaten you !—or your eyes will be opened to your real position, and you will be every day more distressed at seeing yourself separated, in what is of the highest importance, from your own children, whom you will have excluded from the Church, the mother of all the faithful, whom you will have sacrificed to what you know to be error, and perhaps to everlasting perdition.”

A young woman had a practice of going to the dancing-houses. One evening, in the dancing-house, she made acquaintance with a Protestant young man : they danced and talked with each other. The time passed on, and it was getting late. The Protestant young man asked her if she

would marry him. She was silent for a few moments. She remembered very well she had often heard the priest say it is a very bad thing for Catholics to marry Protestants, or those of any other religion,—that God does not bless these marriages. No matter; she answered: “Yes;”—she promised to marry him. What else could you expect in a dancing house? The evil spirit of the dancing-house moved her to give that answer. That angel guardian whom God had given her to take charge over her in all her ways (Ps. xc.), was not with her. How could he go into a bad dancing-house? So, even if she had thought of saying a short prayer to her good angel before giving that important answer, on which her future happiness or misery depended, he was not there to listen to it. They do not think about these things in dancing-houses. Before the marriage, the young man made many fine promises how she should go to Mass every Sunday, and he would go with her, and the children should be christened by the priest, and brought up Catholics. Very likely, he said, he would become a Catholic himself. This marriage took place,—a dancing-house marriage! She was married to the Protestant young man.

It was a bright, sunshiny morning, the morning of the marriage. There were dark clouds not very far off. The Protestant young man behaved pretty well to his wife for a few months. It is true he quarrelled with her sometimes. He forgot his promises, and beat her because she wanted to go to the Catholic church on Sundays. He sometimes threw her prayer-book into the fire, and spoke against the doctrines of the Catholic Church. She was silent and patient. She knew that it was a just punishment from God for marrying a Protestant: “For by what things a man sin-

neth, by the same also is he punished." (Wisd. xi.) That marriage had been made, and it was too late to unmake it. At last the dark cloud came! The Protestant young man came home one day to his dinner. He sat down to the table and began to eat. The meat was not to his liking. There was sulky anger on his face. He was silent for a few moments. At last he stood up on his feet, holding the knife clenched in his hand, fury and rage flashing from his eyes. He cursed his wife, and said: "You Popish beast, I will stick you with this knife, and take every drop of Popish blood out of you!" The wife turned deadly pale. She fell off the chair. Her senses were gone with the fright. She got back her senses again, but it was only to live for a day or two. She died of the shock which the fright had given her! And now she lies buried near the wall of a Catholic burial-ground in Lancashire. So ended the dancing-house marriage. So ended the marriage of a Catholic with a Protestant. Those who care about their own happiness will never marry those who are not Catholics; "*Know ye for a certainty that, if you make marriages with them, . . . they shall be a pit and a snare in your way, and a stumbling-block at your side, and stakes in your eyes.*" (Jos. xxiii.—Furniss' Tracts.)

It is only a few years ago that a priest was called to see a dying woman, who had not been to her duties for twenty years. Some of her children were baptized by Protestant ministers, others were not baptized at all. Her husband was a Protestant, who would never allow her to attend to her religious duties, nor to bring up her children in the Catholic religion. He took care that no priest should speak to his wife before her death. Knowing that a Cath-

olic friend of his wife had sent for the priest, he gave her, in the meantime, some medicine, which made her unconscious until she died.

Ah! how happy would it be for many a Catholic, if, instead of going to his nuptials he had gone to his grave! Then he would have to render an account for only one; now, hundreds may rise up in judgment against him, because he was instrumental in bringing up a generation of heretics or unbelievers. How often do we not hear the phrase: "I am a friend of the Catholics, for my father was once a member of that Church;" or, "My mother ought to be a Catholic!" Expressions like these bear a terrible testimony against the person fallen away from the faith, and tell of a wretched soul bartered to satisfy the cravings of an unholy love.

CHAPTER XXIV.

MIXED MARRIAGES OPPOSED TO THE LAW OF GOD AND OF HIS CHURCH.

In an instruction addressed by the Holy See, in the year 1858, to all the archbishops and bishops of the Church, it is explicitly taught that "the Church has always reprobated mixed marriages, and has held them to be unlawful and pernicious, as well on account of the disgraceful communion in divine things, as on account of the danger of perversion that hangs over the Catholic party to the marriage, and of the disastrous influences affecting the education of children."

Hard and stern as the law of the Church forbidding mixed marriages may seem to the lax and indifferent, or even to the better-disposed Catholics who have never earnestly thought the subject through, it has, in fact, been in force in all ages.

1. Mixed marriages are forbidden by the Natural Law, on account of the dangers to the faith and morals of the Catholic party, and of his or her offspring, which, as we have seen, generally exist in marriages of this kind.

When God, through Moses, gave his divine law to his chosen people, stern and uncompromising was the prohibition against their mingling in marriage with the children of unbelief: "Thou shalt not," said he, "make marriages with them. Thou shalt not give thy daughter to his son, nor take his daughter for thy son."

If we turn to the law of Christ and his Church, we shall find that St. Paul lays down a rule for married converts from paganism, which clearly shows it was never intended that Christians should marry unbelievers. The apostle tells the Corinthians: "If any faithful woman hath an unbelieving husband, and he assent to dwell with her, let her not put him away." "He is not speaking of those who are not yet married," as St. John Chrysostom explains, "but of those who are already married. He does not say: If any one wishes to take an unbeliever, but If any one has an unbeliever; that is: "If any one has received faith, and the consort remains in unbelief, and consents to live with the other party, let no separation be made." "But," says the apostle, "if the unbeliever depart, let him depart; for a brother or sister is not under bondage in such cases, but God hath called us in peace. For how knowest thou, O

woman, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?" The apostle intimates that, if the unbeliever refuses to live in peace with the converted believer, or wantonly deserts her, the marriage bond is dissolved. Hence, the law of the Church leaves the Christian free in such a case to contract a Christian marriage. But this is limited to the case of an unbeliever who is unbaptized. St. John Chrysostom says, in explanation of St. Paul's words: "If he orders you to sacrifice to his idols, or to join him in impious acts in your marriage, or to depart from him, it is better the marriage be dissolved than that piety should suffer." But the whole instruction of the apostle implies, if it does not expressly state, that a marriage between a Christian who is free, and an unbaptized pagan or an unbeliever, cannot be thought of. Hence, such marriages have always been forbidden and treated as invalid by the Church, from the earliest to the latest of her laws.

2. The Divine Law, too, forbids marriages of Catholics with heretics, as being a communication in divine worship with them.

The apostles prohibited all social intercourse with heretics. In his Second Epistle, St. John says: "If any man come to you, and bring not his doctrine, receive him not into your house, nor say to him, God speed you. For he that sayeth to him, God speed you, communicateth with his wicked work." Now, if the apostle forbids the faithful to receive heretics into their houses or to greet them on the way, how can they be allowed to marry them? St. Paul gives the same rule to Titus: "A man that is a heretic, after the first and second admonition, avoid." And to the

Corinthians, he says of one whose husband is dead: "She is at liberty: let her marry whom she will, only in the Lord." But to marry in the Lord is to marry in the Church, and to be united to a member of Christ; and so the fathers interpret the passage. Tertullian says that, when the apostle says, "Let her marry only in the Lord," he is no longer advising, but strictly commanding; so that, in an affair of this greatest importance, unless we obey, we perish." (Ad Uxor., l. ii., c. 1.)

3. The Church also has always condemned and interdicted mixed marriages.

In the year 313, the Council of Eliberis, in its sixteenth canon, decrees: "If heretics will not enter the Catholic Church, the daughters of Catholics must not be given to them in marriage. They are not to be given to Jews or to heretics, because there can be no society of believers and unbelievers. If parents act against this decree, let them abstain from communion for five years." (Harduin's *Concilia*, vol. i., col. 252.)

In 372, the Council of Laodicea decreed, in its tenth chapter, that "those who belong to the Church ought by no means to ally their children indifferently with heretics in matrimony." (Ibid., col. 783.)

In the year 451, the General Council of Chalcedon, in its fifteenth action, fourteenth canon, decreed: "Neither ought one, who is marriageable, to contract marriage with a heretic, a Jew, or a pagan, unless such a one promise to join the orthodox faith; so that an orthodox person may be united with one who is orthodox. If any one shall transgress this definition of the holy synod, he shall be subject to the canonical correction."

The law forbidding mixed marriages continued to be reënacted in the middle-ages; and in the year 1309, the Council of Posen, presided over by a papal legate, and confirmed by Pope Clement VI., in 1346, decrees as follows: "That the Catholic faith, which spurns the rending spirit of any error whatsoever, may not be stained with the leaven of any schism or heretical depravity, with the counsel and consent of this present council, we, by a perpetual edict, prohibit that any one subject to our legislation, who desires to be held and accounted a Catholic, shall presume to give his daughter, niece, or other relative, in marriage to a heretic, to a Patarene, to a Garane, to a schismatic, or to any other person who is opposed to the Christian faith, so long as they remain in errors." (Harduin's *Concilia*, vol. vii., col. 1300.)

In the year 1583, the Council of Bordeaux, approved by Pope Gregory XIII., in its fifteenth title on matrimony, decrees as follows: "Let the faithful Catholics be frequently admonished by their parish priests that they give not their sons and daughters in marriage to heretics, or to men who are aliens from the Catholic faith and religion." (Ibid., vol. x., col. 1351.)

Let us now turn to the doctrine and disciplinary decisions of the Holy See, which has ever held one uniform language on this subject. Especially have the popes peremptorily declared against mixed marriages since the rise and spread of Protestantism. And although, in his treatise on Diocesan Synods, the illustrious Benedict XIV. has vindicated the right and authority of the Holy See to grant dispensations for very grave reasons, and to prevent worse evils, yet, in his Constitution addressed to the bishops of Poland, the

great Pontiff affirms "the antiquity of that discipline with which the Holy See has ever reprobated the marriage of Catholics with heretics." He quotes a letter of Clement XI., in which, replying to a petition for dispensation for a mixed marriage, the pope says: "We hold it of greater importance not to overstep the rules of God's Church, of the Apostolic See, of our predecessors, and of the canons, unless the good of the whole Christian republic requires it." And in another letter Pope Clement says: "The Church, in truth, abhors these marriages, which exhibit much deformity in them, and but little spirituality."

To see still more clearly the utter aversion of the Church to mixed marriages, we have but to consider the great difficulty she makes in granting a dispensation in case of such a marriage, and the conditions on which she grants it, and the manner in which such a marriage takes place.

We have seen that for a Catholic to form a union so intimate as that of marriage with one who is not a Catholic, has been, at all times and in all places, forbidden by the law of God and of the Church. Now, in order to remove these prohibitions, the first thing to be done is to remove the danger of perversion. In no case can a mixed marriage become lawful while this danger remains proximate or even probable; even the papal dispensation cannot make it a lawful marriage, as the Natural and Gospel Laws forbid it. Hence, the first condition always required is, that the non-Catholic party be strictly bound to allow all the children to be brought up in the Catholic faith, and to permit the free exercise of the Catholic religion to the Catholic party.

When the danger is thus removed, the prohibition of

the Natural Law ceases to apply. The communication in divine worship with a heretic, forbidden by the Law of the Gospel, is then, not manifestly evil in this case, otherwise it could *never* be lawful to administer a sacrament to an unworthy recipient. Hence it becomes lawful whenever there is a justifying cause of gravity proportioned to the circumstances of the case.

Lastly, the ecclesiastical prohibition is removed only by a dispensation granted by competent authority. In this universal law common to the whole Church, no local bishop has authority to dispense. The Vicar of Christ, as visible head of the Church, and he alone, moved by sufficient reasons, can dispense with this ecclesiastical law. Benedict XIV. says that it was extremely rare for his predecessors to dispense in mixed marriages, except on condition that heresy was renounced; and even then, only in the case of the marriage of sovereign princes, and to prevent great evils to the commonwealth.

“If any thing of the severity of the canons,” says Pius IX., in his instruction in dispensing in mixed marriages, “is relaxed in dispensing by authority of the Holy See in mixed marriages, that can only be done for grave reasons, and with very great reluctance.”

According to an instruction of the Sacred Congregation of the Propaganda, in 1868, the precautionary promises exacted of the contracting parties are by no means a warrant of themselves for obtaining a dispensation. Reasons for the dispensations must be assigned that actually arise out of the individual case, and that are “altogether just and grave.” For, “the precautionary conditions are exacted by the natural and the Divine Law, and that for

avoiding the intrinsic dangers inherent in mixed marriages ; but there must be some grave difficulty impending over the faithful that cannot otherwise be removed, before they can be allowed to expose their faith and morals to grave risks.”

These last words sum up the judicial responsibility resting on the person who grants the dispensation. There must be grave risks impending over the faithful that cannot otherwise be removed, to justify the grant of the dispensation. Will it justify any Catholic to make these risks or bring them about, with the view of pleading them as a ground for dispensation ? This would be in fraud of the law ; and no one has a right to profit by this fraud, or to claim an indulgence or a privilege, whose plea is set up in a fraud. Can there be a greater fraud than for a Catholic to go and engage himself to marry one who is not a Catholic, and then to come and plead the engagement as a ground for dispensation ? This is but a cunning way of trying to wrest from the Church both her law and her judgment : it can be followed by no blessing. Where a marriage is canonically unlawful in itself, there can be no espousals, and no engagement binding before the Church, until the legal impediment is removed. No Catholic is justified in contracting such an engagement until a dispensation has been previously obtained. The farthest extent to which the Catholic can go is to have it clearly understood that every thing must depend on the condition that a proper dispensation is obtained ; and he or she should make no irrevocable engagement until it is obtained.

Now, it is solely in virtue of a special delegation from the Sovereign Pontiff, which is granted for a limited time,

or a limited number of cases, and on the conditions he prescribes, that a bishop can dispense in regard to mixed marriages. But the very fact that, in granting these dispensations, a bishop must act, not as an ordinary but as a delegated judge, and in face of the universal law, must necessarily deepen the sense of responsibility. Hence, the Sacred Congregation of the Propaganda, in 1868, wrote to the bishops of the Catholic Church: "Wherefore we earnestly request of your charity that you strive and put forth your efforts, as far as in the Lord you can, to keep the faithful confided to you from these mixed marriages, so that they may cautiously avoid the dangers which are found in them. But you will gain this object the more easily, if you have care that the faithful be seasonably instructed on the special obligation that binds them to hear the voice of the Church on this subject, and to obey their bishops, who will have to give a most strict account to the Eternal Prince of pastors, not only for sometimes allowing these mixed marriages for most grave reasons, but for too easily tolerating the contracting of marriages between the faithful and non-Catholics, at the will of those who ask it."

These are very solemn words. They point to exceedingly grave responsibilities in bishops who grant dispensations in mixed marriages. The Pontiffs, having the evils of mixed marriages in view,—even when, for the purpose of preventing greater evils, they grant their dispensations,—declare, not only that they grant them "with extreme reluctance," but that they grant them, "as it were, dissembling certain things." Of this, both Benedict XIV. and Pius VI. made a solemn declaration at the foot of the crucifix. To any faithful Catholic contemplating such a marriage,

this is awful to reflect upon. It is awful for the bishop who has to exercise his delegated power in granting such dispensations. It is awful for the priest who has to deal with the case.

Now, if the Holy See, for a very grave reason, grants a dispensation in the law prohibiting mixed marriages, it is only upon certain conditions.

It must always be remembered that the first duty of the bishop, parish priest and confessor, in regard to a mixed marriage, is to use their best exertions to prevent it. Benedict XIV., in a decree issued on the 4th of November, 1741, in regard to Holland and Belgium, declares his "extreme grief that Catholics can be found, who, disgracefully deluded by an unhealthy affection, neither abhor these hateful marriages nor abstain from them, even although the Catholic Church has always condemned and forbidden them;" and he "greatly commends those prelates who strive, even with severe penalties, to restrain Catholics from joining themselves in this sacrilegious bond with heretics." He seriously exhorts and warns all bishops, vicars-apostolic, parish priests and missionaries in Holland and Belgium, "to do their utmost to deter and hinder Catholics from entering into this kind of marriage."

"Sanctitas sua . . . episcopos omnes, vicarios Apostolicos, parochos, missionarios, et alios quoscunque Dei et Ecclesiae fideles ministros in iis partibus degentes *serio graviterque*, hortatur et monet ut Catholicos utriusque sexus ab hujusmodi nuptiis in propriarum animarum perniciem ineundis quantum possint absterreant," etc., etc. And where a mixed marriage has already been contracted, "the Catholic party, whether husband or wife, is to be sedulously

brought to repentance for the grievous sin committed, and to ask pardon of God, and to make all possible endeavors to bring the party erring from the faith into the bosom of the Church: which endeavors will contribute greatly toward obtaining pardon for the sin committed."

Pius VI., in his Rescript to Cardinal de Frankenberg, permits the parish priest to give his *material* assistance on the usual conditions only *when he cannot, by any means in his power, prevent the marriage*: *Si matrimonium nulla ratione impedire valeat.*

In 1858, Pope Pius IX. issued the instruction on dispensing in mixed marriages, and addressed it to all archbishops and bishops, in which he exhorts them "to keep the holy teaching of the Catholic Church respecting these marriages *most religiously and in all its inviolable integrity.*" With "the ardent zeal of their pastoral office must they turn away the Catholics intrusted to them from these mixed marriages, and exactly teach them the doctrine of the Catholic Church and her laws as affecting these marriages."

Hence, as the Irish Ecclesiastical Record of 1880, vol. i., p. 693, says, "Both parish priest and confessor are bound *sub gravi* to do what they can to dissuade from their purpose a Catholic parishioner, or penitent, who seems inclined to contract marriage with a non-Catholic."

But, if the marriage cannot be prevented, then a dispensation may be applied for, and if good cause is shown, will probably be granted, but only on the following conditions, laid down in the Rescript to Cardinal de Frankenberg:

1. The marriage must be celebrated before the priest and two witnesses; but the priest is not allowed to assist

thereat (*a*) in a sacred place, (*b*) nor clothed in a sacred vestment, (*c*) nor is he allowed to read any prayers of the Church, (*d*) nor in any way to bless the contracting parties.

2. The non-Catholic party must give a promise in writing, on oath, before witnesses, to allow the Catholic party the free exercise of her or his religion, and to bring up in that faith all their offspring.

3. The Catholic party must promise to endeavor, by prayer, good example and other prudent means, to effect the conversion of the non-Catholic party. *

The bishop is, under certain circumstances, allowed to relax one or more of the very stringent clauses here laid down, as is evident from the instruction of Pius IX., dated November 15, 1858, and addressed to all archbishops, bishops, and ordinaries of places. In this instruction the

* Pontifex declarat Parochum Catholicum, si matrimonium nulla ratione impedire valeat, eidem materialem suam exhibere posse presentiam modo sequentes observet cautelas.

1. Ut tali matrimonio non assistat in loco sacro nec aliqua sacra veste indutus; ut nullas ecclesiæ preces recitet, neque ullo modo conjugibus benedicat.

2. Ut pars heretica scripto et juramento coram testibus promittat se permissuram ut pars Catholica religionem suam libere exerceat prolesque omnes in ea instituat.

3. Ut similiter pars Catholica eodem modo promittat se hoc præstituram ut compartis conversionem efficaciter procuret.

“An casu matrimonii mixti coram sacerdote Catholico, sacerdos debet etiam omittere verba: Ego conjungo vos? Resp. Parochus assistens matrimonio mixtæ religionis se absteineat.” (Decision of the Tribunal of the Holy Office, dated November 25, 1835.)

“Meminerint sacerdotes pluribus SS. Pontificum decretis vetari, ne ullus sacer ritus fiat, vel vestis sacra adhibeatur dum fœdera nuptiarum hujusmodi ineuntur quæ neque intra ecclesiam sunt ineunda.” (Decree of the Provincial Council of Baltimore, held in the year 1840, and approved of by the Holy See.)

Pope leaves the bishops to judge where the conditions cannot be fulfilled without giving rise to graver losses and evils. So that, in these circumstances, the bishop may allow the marriage to be celebrated in the Church, and even according to the usual form prescribed in the Diocesan Ritual, provided always the Mass is not said, and the other essential conditions are duly complied with. In England, for instance, the law requires that the marriage do take place in a church, where the priest is the celebrant; but the Pope requires that a mixed marriage do not take place in the church or sacristy. In this conflict of authority the bishop (not the parish priest) is empowered by the Pope to judge what is best to be done.

No Catholic then can in conscience enter upon a mixed marriage without having the fullest guarantees that the children will be brought up in the Catholic faith and worship. But what guarantees can be held secure when experience shows that the most solemn pledges are constantly broken? In many cases they are treated with absolute contempt and scorn. Severe as these words are, they are the severity of truth; for, alas! not few are the persons who hold to no point of honor where the Catholic religion is concerned.

The *Osservatore Romano* republishes, by official command, the statement made in that journal, number of October 6, 1881, to the effect that in the marriage between Duke Frederic Paul of Mecklenburg-Schwerin and Princess Mary of Windischgratz, a dispensation was granted by the Holy See only after long and reiterated entreaties, and under strict condition of compliance with all the requirements of the Church in the case of mixed marriages. Hence, not without grave and painful surprise, does she

learn that the new-born son of the couple above named has received baptism with all the rites and in the formula of the Lutheran Confession: a fact duly reported and commented by various heterodox journals.

The explanation of the above may be found in a correspondence addressed from Germany, under date of May 25, 1882, to the *Corriere di Torino* :

“Under express stipulation that all children, of either sex, which might be born of their union, should be baptized and reared in the Catholic religion, the Holy Father gave dispensation to the Princess Maria of Windischgratz to espouse Duke Paul Frederic, second son of the Grand Duke Frederic II. of Mecklenburg-Schwerin. The 12th of May, 1882, a son was born of this marriage in the Castle of Schwerin. The Grand Duke took possession of the new-born infant, whom he forthwith caused to be baptized by the Protestant Court-preacher, Johns, without the presence or the knowledge of any member of the Windischgratz family.”

It would be as unjust as ungenerous not to admit that there are non-Catholics who faithfully keep the promises which they made in marriage with Catholics, and truly respect the Catholic faith and religious exercises, and fulfil their pledges concerning the Catholic education of their children.

But prudence looks to what generally happens, and not to the exceptional cases. And wisdom never runs any serious risks in matters of the soul. The individuals, and even the families that have fallen away from the faith through mixed marriages, amount to numbers incredible to those who have not examined the question thoroughly ;

and the number of Catholics bound at this moment in mixed marriages, who live in a hard and bitter conflict for the exercise of their religion for themselves and for their children, and in certain cases for the soundness of their moral life, would, could all the facts be known, deter any thoughtful Catholic from contracting a mixed marriage.

Hence, although the Church reluctantly grants a dispensation in the bare hope of saving the Catholic party from worse evils, yet she looks at such an unnatural and unholy union with a face, as it were, half turned away; and to show her utter displeasure and sorrow at such an unholy alliance, she does not allow the banns to be published, nor permit the parties to enter the contract in the church before the holy altar—no, not even in the sacristy; the holy sacrifice is not offered up, nor is the priest allowed to impart to the parties the holy rite of nuptial benediction. If the priest is permitted to be present, it is only as a witness, divested of every sacred vestment. He is not allowed to perform any sacred ceremony whatever whilst the parties are repeating the words of the marriage contract. With what consistency could the Church bless that which she declares to be sacrilegious?

Clement Augustus, Archbishop of Cologne, endured much suffering for his unceasing opposition to mixed marriages. The king of Prussia peremptorily commanded him to bless the marriages of Catholics and Protestants; but he firmly declined to do that which his conscience taught him to look upon with horror. One night his enemy, the king, had the archbishop's palace surrounded by troops, and in the dead of the night the aged and suffering prelate was torn from his bed, and hurried off to the fortress of Minden,

where, for a long time, he was kept in the most rigorous captivity. He was approaching his sixty-fifth year when all this occurred. Eight years more of trial and glory were destined to complete his triumph. During that period the king of Prussia passed to his great account, and Clement Augustus soon followed him. The one has gone down to his grave with all the infamy which so justly attaches to a religious persecutor, whilst the unmerited sufferings and unshaken fortitude of the archbishop have excited the sympathy and admiration of Europe. His history is now blended with that of the Church of the nineteenth century. He will take his place amongst the most illustrious defenders of her liberties against the unjust aggressions of the civil power; and posterity will one day rank him with a Pius VII., and a St. Thomas of Canterbury. (*The Catholic Offering.*)

CHAPTER XXXV.

PARENTS MUST NOT PREVENT THEIR CHILDREN FROM EMBRACING A MORE PERFECT LIFE.

What greater source of consolation can parents have than to see a son or a daughter consecrated to God, and leading the life of a saint?

Wenceslaus, the son of Leo, a celebrated general of the emperor Ferdinand III., told his parents, even when yet quite young, that he intended to become a religious. His parents were overjoyed at his intention; they thanked God for calling their son to so holy a life; they encouraged him in his resolution and facilitated his entrance into

religion, and when on the point of leaving the convent, his mother told him that, should he not persevere, she would never look upon him again as her son.

St. Louis of Gonzaga was the oldest child in the family. However, when his mother, the marchioness of Castiglione, saw that her son was called to the Society of Jesus, she endeavored to facilitate his entrance into religion.

Great indeed are the blessings which God showers down upon such pious parents. He does not allow himself to be surpassed in generosity. He rewards them with the hundred-fold of spiritual and temporal blessings for the sacrifice which they thus make of one or more of their children.

Unfortunately, many parents are not so generous towards God. When one of their children resolves to embrace the religious life, they become his worst adversaries. Instead of blessing the child and congratulating him on the choice of so holy a state of life, they turn in anger against him; either from worldly interest or misplaced affection, they become the enemies of their child's spiritual welfare. The words of our Lord come true in their regard: "The enemies of a man are those of his own household." (Matt. x., 36.) What is most strange, is, that even such parents, who generally pass for pious people, scruple not in the least, under any pretexts whatever, to employ all their powers to prevent their children from following the call of God. We read in the life of F. Paul Segneri, the younger, that his mother, although a lady of great piety, left no means in her power untried to obstruct the vocation of her son, whom God called to religion. Also in the Life of the Right Rev. Dr. Cavalieri, Bishop of Troyes, we are told that his father, though a very pious

man, tried every means to prevent his son from entering into the Congregation of the Pious Laborers (as he afterwards did), and even went so far as to enter a process against him in the ecclesiastical court. And how many other parents do we behold, who, from being devout persons of prayer, seem to be quite changed, and behave in such cases as if they were governed and possessed by the devil; for hell never seems to arm itself so strongly as when it is employed in hindering from the accomplishment of his vocation one whom God has called to the religious state.

God gives to each man his vocation, and chooses for him a state in which he designs that he should serve him. This is according to the order of predestination described by St. Paul the Apostle, when he writes: "Whom he predestinated, them he also called; and whom he called, them he also justified and glorified." (Rom. viii., 30.) He then who desires to insure his salvation, must carefully follow the divine inspiration in the choice of that state of life to which God calls him; for it is in that state that God has prepared for him the aids which are requisite, in order to attain salvation; it is in that state only that he has well-grounded hopes to be saved. Now it is the duty of parents to assist and induce their children to become saints, by letting them follow that road by which God calls them. To prevent their children from following the voice of God, would be a very grievous sin for parents. As it is an act of great injustice in a man unlawfully to prevent another from taking hold of a great good to which he has a just title, so the act of injustice is still far greater in parents, when they unreasonably prevent their children from ac-

quiring one of the greatest of all goods,—the religious life. For beyond all doubt to impugn the counsel of God, to destroy that which he builds, to scatter abroad that which he gathers, to cut off the soldiers whom he musters under his standard, is nothing else than to join in league with the devil, and wage war against God. This is an enormous offence, in which St. John Chrysostom finds nine degrees of malice. St. Bernard exclaims: “Oh, hard-hearted father! Oh, cruel mother! Oh, barbarous and impious parents! Yea, not parents, but murderers, whose sorrows are the safety of their children; whose comfort their destruction; who had rather that I should perish with them than reign with them. O strange abuse! The house is on fire, the flame singes my back, and when I am flying, I am forbidden to go out; when I am trying to escape, they persuade me to return. O fury! fie upon it. If you disregard your own death, why do you desire mine? If, I say, you care not for your own salvation, what does it avail you to oppose and prevent mine? What comfort is it to you to have me as associate of your damnation?”

The Council of Trent (18 Sess., 25 ch.) has pronounced anathema upon those who prevent young ladies from consecrating themselves to the service of God in the religious state. From this decree it is evident that the sin which parents or any one else commits against justice, by unlawfully preventing one from becoming a religious, is so great that the punishment of excommunication may be inflicted upon them.

Many parents try to quiet their conscience by specious pretexts, saying for instance that their son is too young and too inexperienced, that his pious sentiments are not

the marks of a true vocation, that they must put him on trial, etc. The answer to these and similar pretexts is simply this, that God has not appointed parents for judges and interpreters of his holy will, concerning the state of life which their children are to embrace. Unless parents are quite poor, let them not oppose their children in following the voice of God; let him not resemble Pharaoh, the king of Egypt, who tried to prevent the people of God from offering sacrifice to the Almighty in the desert. Let them remember how the Lord punished this wicked king by drowning him and his whole army in the Red Sea.

Let them also remember what happened to Heli, the high-priest, and to his sons, Ophni and Phinees. Holy Scripture tells us that "the sin of Heli's sons was exceedingly great before the Lord, because they withdrew the people from the sacrifice of the Lord." (1 Kings ii., 17.) In punishment for their sin they were slain in battle, and their father Heli, who did not duly correct them, "fell from his chair backwards by the door, broke his neck, and died." (Chap. iv., 18.)

Holy Scripture also tells us, how Moses one day sent twelve spies to reconnoitre the land of promise. Ten of these men, at their return, spoke ill of the land, in order to prevent the people of God from trying to take possession of it. In punishment for their sin, God struck them suddenly dead. Now if God acted so severely towards those who deterred his people from his sacrifice, or from occupying an earthly country which he had promised them, how much more severely will he not act towards all those who oppose his chosen vessels of election in the passage to the religious state,—that true earthly paradise and the

vestibule of heaven,—that there they may sacrifice their lives to the Lord and be his forever! Indeed, God is not slow in punishing those parents who prevent their children from sacrificing to him their lives in the religious state. He either calls such parents or their children out of this life by a premature death, or he inflicts on them different kinds of the most frightful temporal calamities, permitting, in many instances, the children of such parents to become their most cruel scourge, even in this life.

One day our Lord spoke to Mary Lataste, a holy sister of the Sacred Heart, in the following manner: “I am not come to bring peace on the earth, but division. The son will rise up against the father on account of me, and the father against the son, and the mother against the daughter. You understand me, my daughter, you will find no contradiction between these words and other teaching that I have given you at other times. I am come on earth to direct towards heaven the minds of men who are crawling on the earth. My grace works in their hearts in the same sense. And very often, there are souls so filled and penetrated with my grace, that nothing attaches them to earthly things, and they would abandon all, forget all, to be with me alone. There are others, who leave the common ways of Christians to follow others more elevated, and which bring them nearer me. Between these inclinations of grace and nature is found the division that I am come to bring in the world. I divide the movements of nature, and the movements of grace; I divide those who follow the movements of grace, and those who, on the other hand, are directed only by the movements of nature.

“There is a division among them, as between the heav-

ens and earth, the world and me. There is a division between the child that I call to the sacerdotal state, and the father who destines him for the heritage of his ancestors. There is a division between the daughter, who has chosen me for spouse, and the mother who wishes a marriage of flesh and blood, and not an alliance spiritual and divine between me and her child. There is a division!! If you knew the effects of that division! If you could see the struggles between these senseless parents, and the hearts of their children; between these blind parents and the will of their children; between these carnal parents and their children sustained by my grace! Happy the children who do not allow themselves to be governed by the voice of father or mother in such circumstances, but rather listen to my voice! Their resistance rouses the anger of their family; but because they obey my call, they will become for their family a source of benediction. Woe, on the contrary, three times woe, forever woe, to the parents who turn their children from the way to which I call them, to plunge them into the world, into sin, and into hell! My daughter, there is no abomination that is not committed sometimes in this regard! You would tremble like a leaf in the tempest if I should reveal to you the multiplied infanticides that I know! Oh! fathers and mothers, unworthy of this name, who rob their children of an eternal for a temporal heritage; who rob their children of the joys of grace, to give them the remorse of crime; who rob them of the peace of a good conscience, to give them the tortures of a soul steeped in iniquity; who rob them of the liberty of the children of God, to load them with the heavy chains of the sons of Belial. Oh! why have

you engendered them, depraved fathers! Why have not your wombs remained sterile, mothers without heart? Fathers, why have you not sooner plunged a poniard in the hearts of your children? Mothers, why have you not stifled in the cradle the fruit of your womb? If, at least, you had exposed them in a public place, where the passers-by would have received them! If you had thrown them into the waters of a river, where the bathers would have preserved them in their arms! But no! you have plunged them into iniquity; you have given them up to the world, to their passions, and to Satan! Woe, woe to you! I have said, when I was on earth, it would be better for such a one, were a mill-stone around his neck, and he should be thrown into the sea, than to scandalize one of my little ones! What shall I say of fathers and mothers, who are not scandalized by their children, but who become their most cruel enemies, and bury them, so to speak, alive, night and day, in vice, instead of allowing them their right to practise virtue and give themselves to me! Ah! such as these perform not the office of fathers and mothers, but the office of Satan! How much I pity these children, and how much I feel for their interest! Ah! if they had been always faithful in casting their eyes on me! If they knew how to call me to their succor! If they would hope in me, nothing would repulse them, nothing stop them. They would forget their father and mother, to think only of their Father in heaven. They would not fear the father who could kill the body, but the Father who can throw them forever in the flames of hell.

“How I deplore the blindness of these parents! It is God who demands their children, and they say to God,

Thou shalt not have our children. It is God who has bestowed them, and God must not have the right to demand them, to take them in his service, and pour on them special benedictions! Is not God the first father of these children? Has he not rights superior to those of earthly parents? Is it just for them to dispute them? Is it just towards God, towards the children, not only to induce them not to give themselves to God, but, in reality, to prevent them from doing so? Ah! if they knew how to comprehend their interests! If an earthly king should demand their daughter in marriage, would they not esteem it a pleasure and honor to grant this request? Would they not consider such an alliance as a great honor to their family? But what is an earthly king compared with the King of heaven! This, however, is the idea of good with these parents! They prefer a sovereign of the earth to the great Sovereign of heaven and earth! What an outrage towards their God! What injustice towards him! It is an outrage and an injustice towards their children: they are enlightened by a divine light, they see the truth, and wish to make themselves happy by embracing it, but are prevented from doing so, by those who have given them birth. O blindness! O crime! frightful and obstinate murder committed by the parents of the child.

“Woe, three times woe, woe forever to those parents, who make division with their children, when they hear my voice! Happiness and benediction for ever to those parents and their children who hear and receive it.”

In his exposition of the 4th and 25th Psalms, Father Alexander Faia, of the Society of Jesus, relates that at Tudela, in Old Castile, a very rich man had an only son,

whom he had destined to perpetuate the family. But the son, being called to the Society of Jesus, sought admission with so much earnestness that the Superiors at length received him. After the novitiate, the father came and made so many complaints that, to please him, the son returned to the world. But he felt himself again called to forsake the world. Being unwilling to return to the Society, he entered into the Order of St. Francis. But the father induced him the second time to renounce the religious state. Listen to what happened. The father wished the son to marry a certain person; the son preferred another for his wife. They began to contend and quarrel with each other; and one day in a dispute the son killed the father. He was convicted of the crime and executed on a gibbet.

“Oh, how many families,” exclaims St. Alphonsus; “have been ruined on account of parents making children give up their vocation! How many parents shall we see condemned in the valley of Josaphat, for having thus caused their children to lose their vocation!”

Says a father or mother: “But is there not more than one road to heaven? Can my child not find God and serve him in every place? Can she not observe the commandments of God and do his holy will in every state of life just as well as in the religious state?”

You say that your child can serve God everywhere; why then should you not let her select the best of all places, the house of the Lord itself? Would you not prefer to serve a king in his palace as a great lord rather than on his farm as a common servant? According to your opinion, one who is a slave of the Turks, might serve God just

as well and be satisfied ; and yet all who have the misfortune to fall into their slavery, try to obtain means for their delivery, in order to serve God and keep His commandments in a far better country.

“ But all cannot leave the world for the convent ; if all should become religious, the world would perish.”

What do you think would become of the world if there were no mechanics and no farmers, but if all were kings, presidents, or princes ? And yet you would prefer to be a nobleman rather than a simple peasant. Religious constitute the nobility of heaven, and are the princes of the people of God. Every one, therefore, should, were he called, embrace the religious state, and thank God for the grace of calling him to be a nobleman and prince in his kingdom.

You say : If all should become religious, the world would perish. Would to God that all would become religious ; heaven, the city of God, would much sooner be filled, and the end of the world hastened. Were it not better that the *Kingdom of God were come*, which we daily beg, and that God were *all in all*. And if it should so happen that all should be chaste and lead a single life, it would be an evident sign of the will of God, that the world should soon end ; and truly it could not come to a better end !

But fear not lest all should be virgins. Virginity is a hard thing, and because it is hard it is rare. There are many to whom God, out of his secret judgments, does not vouchsafe so great a benefit ; others he calls to be partakers of it, and they give no ear to his calling, but charmed with the pleasures of this life, cannot free their feet from the nets in which they are entangled. And not only does

the infirmity of man hinder this benefit from becoming ordinary, but it belongs also to the provident wisdom of the Almighty to have a care, that there be always some to attend to posterity, so long as it is his will that this world should last. He manifests his providence in watching over the very beasts and worms of the earth, preserving every thing in kind as it was created. So no man can fear that God will forsake mankind.

“In your estimation the religious life is all, and the life in the world is nothing; in the latter men have to suffer far more tribulations than religious. Married people especially may, in truth, be called martyrs, for I assure you, the greater part of them suffer as much, and perhaps more, than many a martyr of the Church did. I pass in silence the merit which parents acquire by the good education of their children.”

What great blindness! Were that so it would be necessary for the Church to constitute a new class of martyrs, which, of course, she will not do; not only married people, but also soldiers who sacrifice their lives in war would be martyrs. “People who marry,” says St. Paul, “shall have tribulation of the flesh.” (1 Cor. vii., 28.) The greater part of them suffer so much because they wish to enjoy the pleasures of the flesh, and you think that they should be ranked among the martyrs. The case is quite different with religious. The holy Church says of St. Paula, who, as a widow, embraced the religious life, that she was *at last* crowned with the crown of a long martyrdom. And the same may be said of every fervent religious who dies in his Order.

“And what do you say of the merit which parents

acquire in the good education of their children? Am I not right in this point?"

By no means; for the merit of a good education is far greater in religious than in parents, because religious educate a larger number of children than parents do, and also because religious give children a better education than many parents do.

It may be refreshing for you to read what J. Fr. Maguire says about religious in his book, "The Irish in America," p. 500, etc.

"Without a community of Sisters, no parish, no Catholic community is properly provided for; with Sisters the work of reformation is really begun. Themselves examples of everything good and holy, gentle and refined, they soon exercise a salutary influence over adults as well as children. And what can equal the patience of the Sister in the daily drudgery of the crowded school? It is something wonderful, and can only be accounted for by the light in which she regards her work,—as a duty acceptable to God. Whatever she does, her heart is in it; the motive, object, feeling—all exalt and render it sacred in her eyes. It is the consciousness of the sacredness of the nun's vocation that enables her to go through her laborious duties with such unfailing regularity and such matchless cheerfulness and patience. Entering any of the free schools of America, one may see young Sisters, with the bloom of youth's freshness on their cheek, as calm and unmoved amidst the clatter and clamor of a school of some hundred girls or little boys, as if that cheek had grown pale and worn with age. I remember coming into a crowded school in a remote and not over rich district; the teaching staff was

miserably small, and each of the two Sisters had to instruct and manage a disproportionately large number of young people. As I raised the latch of the door of the boys' school—in which there must have been seventy or eighty little fellows of all ages, from four or five to twelve—the clatter was prodigious. But as the door opened, the spell of silence—unwonted silence—fell upon the youthful students. The Sister was a young Irish woman; and notwithstanding the calm serenity of her countenance, and the cheerfulness of her manner, there was something of weariness about her eyes,—what one may occasionally remark in the face of a fond mother of a family on whom she doats, but who are nevertheless 'too much for her.' 'I am afraid, Sister,' I remarked, 'these young gentlemen are a little difficult to manage at times?' 'Well, certainly, they are a little troublesome—occasionally,' she replied; 'but,' she added, as her glance roamed round the school, and it rested on the familiar features of so many loved ones, and her voice softened into the sweetest tones, 'poor little fellows, they are very good on the whole,—indeed, very good.' I did not remain long; and as the door closed after me, I knew, by the splendid clatter which was almost instantaneously renewed, that the trials of the Sister had again begun.

"If the patience of the Sister in the school-room is admirable, what can be said of her devotion to the orphan in the asylum? It is the compensation which religion makes to the bereaved one for the loss of a mother's love. The waifs and strays of society are cared for, watched over with a solicitude which the natural love of a parent can alone excel. I have seen many such asylums in

America,—in the British Provinces as in the States. Among those helpless little beings there is always one who is sure to be, not better cared for or more beloved, but the ‘pet’—a tiny toddler, who will cling in the Sister’s robe, or cry itself to sleep in her arms; or the ‘prodigy’ of the riper age of three or four,—a young gentleman who, after conquering his bashfulness, will dance an Irish jig, or a negro breakdown, or recite a pretty pious verse, or sing something comic enough to set all the children in a roar of innocent delight, in which the Sister is sure to join. In one of these asylums I remember to have seen, in the centre of a large apartment, occupied as a day room by the youngest children, a couch, on which lay a helpless and hopeless infant cripple; and how the poor little thing, whose feeble tide of life was slowly ebbing, followed with a look of pleasure and a faint sickly smile, the performance of the infant prodigy. And no mother could have spoken to that stricken child with a gentler voice, or watched over it with a fonder solicitude, than the Sister, whom the inspiration of Faith had given to it as a second parent.

“While passing through various institutions under the management of religious communities, the thought has often struck me, that if those who entertain strange notions as to the real character of those communities, had the same opportunities as I have had, in Europe as in America, of witnessing the daily drudgery of the Sisters engaged in the laborious and wearisome task of education,—the services of the Sisters in the orphan asylum, the prison, the penitentiary, the hospital,—in visiting the sick, protecting the unprotected female, teaching habits of industry and neatness, bringing back the erring and the

fallen to safety and penitence,—in their daily life, in which they exemplify the beauty and holiness of their mission,—how prejudice would vanish! And how the good and the enlightened would understand that if society loses the advantage of the presence and influence of these holy women in the ordinary paths of life, as sisters, wives, and mothers, it is compensated a thousand-fold by their services in the training of youth, in the care of the orphan, in the reclamation of the sinner, in the relief of the suffering—nay, in the formation of the female mind on the solid basis of piety, and preparing the young girl, whether the daughter of affluence or the child of the people, for the fulfilment of her future duties, as wife and mother, as companion or as guide.

As an illustration of the great work done for society by the Religious Orders in America, the good deeds of the community of a single institution—that of the Sisters of Mercy, New York—may be referred to. They visit the sick in their homes as well as in the hospitals; they instruct the criminal in the prison, and prepare the condemned to meet their fate in penitence and resignation; they minister to the necessities of the poor and the destitute; and, by care and instruction, they protect girls of good character from the dangers which, in large cities, lie in the path of youth and inexperience. They provide servants with situations, and they teach the young. Though but eighteen years in existence to the year 1864, they, up to that date, had visited and relieved 7,083 sick poor, and paid 23,471 visits to the sick; they visited at the city prison and Sing Sing 19,500 prisoners, and prepared 22 for the scaffold,—that is, every Catholic who

suffered the penalty of death during twenty years; they relieved 92,120 cases of distress; they received into their House of Protection 9,504 young girls of good character, and they provided 16,869 with situations, including those sent from the House of Protection; they prepared 38,024 for the sacraments; and they did a number of other good works, including noble service in the military hospitals. Is not this a splendid record of work done for society? And is it possible that it could have been as effectually done by a hundred times the number of ladies having domestic engagements and worldly ties? Then it is well for society that there are those who will sacrifice for the public good, though for their own spiritual advantage, what others prize—in a word, that there are “Sisters” of various orders and denominations.

In these enlightened days, when “converted monks” and “escaped nuns” are trudging around telling Protestants about the abominations of convents and monasteries, it is refreshing to read, in a Protestant journal, the following account of a house of refuge under the care of the sisters. A writer in the London *Daily Telegraph*, having visited the nuns at Nazareth House, Hammersmith, London, gives the following graphic picture of the work of the good sisters. The sketch might with equal propriety apply to numerous similar institutions in this very city of New York:

“It is at the close of one of those lovely autumn afternoons that we have been enjoying lately that I find myself in a great garden-space at Hammersmith. As yet the chill of the winter has not arrived, and I am scarcely conscious of the first faint dead-leaf odor that autumn

gives. The scene is silent and peaceful; but over all hangs a shadow of sadness. There are children playing about in this vast garden-space, and there are cripples wheeled in their chairs under the trees whose leaves are tumbling to the ground; there are old men working among the beds in the fading sunlight, and there are old women who have brought their knitting out into the open air, and are enjoying the soothing stillness that precedes the on-coming night. As if to emphasize the calm that prevails and the peace that is predominant, I noticed, strolling along the garden paths, various good sisters, clothed in the habit of a religious order, and, while my eye wanders from this strange medley of youth and age, activity and infirmity, nature and religion, to the statues of the saints that are placed in niches over the doorways, and to the quiet cemetery or 'God's Acre' that terminates the avenue, my mind grows confused with mingled impressions of English hospitals and foreign convent gardens. As I am suddenly introduced to this strange and noiseless scene, whether it be connected with almshouse, convent, hospital, or public institution, I can scarcely believe that a few seconds ago I was in the whirl and worry of the London streets—outside there so restless; inside here so calm. I forget already that behind the great building and the little chapel that confront me are cabs and omnibuses, and buying and selling, and dirt and drunkenness, and despair. I am conscious of the roar of London, but see no signs of contamination. I see the cloud wreaths of the distant city, but a veil is between it and me. When I entered at the gate and was admitted to the garden, the world was left behind me; there are no signs or trace of

it here. For what do I find? Cheerfulness and contentment; a rule of order and of love. Young girls turned into nurses ere they are mothers; good creatures nursing the dying and the sick; a small army of aged men, full of the petulancy and irritability and spleen that old age gives, led into contentment and discipline by some gentle Sister; another army of ailing, age-stricken old women, some paralyzed and others wearied with the long agonies of bronchitis and rheumatism, coaxed into submission by a loving Sister of Charity; and over all the community a gentle woman, who makes music with her voice as she passes amidst her family and calls down the blessing of young and old who are touched with the skirts of her holy habit. Where am I, then,—in England or abroad, in a Protestant or in a Catholic country? In the days before the Reformation, or in the noisily-liberal nineteenth century; in London or the suburbs; in the gardens of a private establishment or of a public institution?

“I am in the grounds of Nazareth House, where these countless years past has been carried on one of the most noble forms of charity that exist even in our charitable London. For over a quarter of a century a religious order in London has set about the beautiful duty of trying to give happiness to the very young and the very old, irrespective of religion or creed. Starting with a small cottage at Brook Green, these good women went cheerfully about their silent work. By begging and by prayer, by the example of simplicity, devotion, and blameless life, they gathered into one select family the children too young to assist themselves, the old people too infirm to be independent of help. Children of drunken parents, children of

thieves and prisoners, children who were ignorant of their own parentage and shamefully neglected by those who had been paid for their support, cripples, paralyzed people of both sexes, old men who had known better days, old women left alone in the world, gradually drifted towards the harbor of refuge at Hammersmith. As the need for such an institution became more pressing the responsibility became more great. The good sisters knew—none better—the need of their harbor for storm-tossed creatures ; they received more applications than could be answered, charity of a fitful kind became exhausted, and it grew necessary to feed the starving family or to scatter it to the misery from which it had been so recently rescued. So the sisters, armed with the sense of the justice of their position, commenced a series of house-to-house visitations, begging for broken scraps and discarded victuals—the refuse from dinner-plates, the untidyness of the kitchen, the stuff that many less provident people would declare to be only ‘fit for the pigs’—and with this broken meat they proposed to feed the creatures committed by Providence to their care.

“ At first—but for a very short period—there were some who were inclined to laugh at the good nuns, who, in the habit of their order, drove a cart from door to door, and begged the public of their charity to remember the young and the old who looked for sustenance in perfect faith. The thing was so new and strange to England that the visit of the sisters was occasionally resented as an intrusion. This was all in the early days of Nazareth House, before Brook Green was deserted, and the great place in the main road of Hammersmith was built. Gradually, however, prejudice changed to certain sympathy, and now, thanks

to the brave work that is done by them, there is scarcely a club, an hotel, or restaurant where the good sisters are not welcome at the area gates. All is fish that comes to their net. The outside crusts of the tinned bread, discarded after sandwich-making by large firms such as Messrs. Spiers & Pond—ever liberal in their charity to Nazareth House—are eagerly devoured by hundreds of the young children; and there is not an old ham-bone or leg of mutton shank or plate-scrapings, which careless servants would throw into the dusthole, that is not sorted and apportioned for the sustenance of the four hundred human beings who literally live from hand to mouth at Nazareth House. The English people laugh no longer when the sisters drive their carts around the allotted districts and knock at the rich man's door. Never yet have they returned empty; and, after all, as the good mother observed to me, 'the Protestants are our best friends. We could not exist without them. The trades-people are especially charitable, giving us whole sheep at Christmas time and presents of good stores,—flour for the children's puddings, medicine for the sick; for, though we are Catholics, this is not a question of religion. We only want to make our fellow-creatures happy and to do good as far as we are able.' The determined spirit of humanity is preserved in the whole ordering of Nazareth House. It shelters Protestants as well as Catholics; there is no proselytism or convert-making. So long as the inmates conform to the rules of the house and are obedient, no questions are asked whatever. Children of all creeds mix together. The old men do not discuss creeds over their pipes, nor do the fading ladies enter into pious controversial matters whilst enjoying a dish of tea.

They are waiting for the end, most of them, very patiently and with much resignation; and as for the kind sisters and the 'dear mother,' as they call the head of this united family, all who are harbored here at least recognize her good deeds and her pure life and the power of ministration in her, and strive to make her days as happy as she makes theirs. 'We have no quarrelling here,' said the good lady, smiling; 'have we, Pat?' and she touches the shoulder of an old Irishman who is proud of his power of cleaning up, and looks upon the voice of the superioress as that of an angel. 'God bless you, my dear mother,' replies the bent old cripple, 'it would be a poor return for all your visits and the sunshine of your face. Quarrels! No, we have done with that. We are all of us going home.'

"Let me follow the reverend mother round the wards of this home of peace. It is the evening hour. All who have been permitted out to see their friends have re-entered at the stone gate; but the daylight still holds, and we find the old women anxiously expecting the comfort of their evening tea. Some are quite bedridden, childlike again, but very patient—women of extraordinary ages, many over eighty, some ninety and verging upon a hundred. Their ages date from historical circumstances. One was born in the 'year of the rebellion,' another in the year of the great storm in Ireland. An old lady, active in mind though crippled in body, recalls the days when she sang in church choirs and joined in a duet with Clara Novello; another speaks despondently of her chances of life, but only regrets the certainty of her leaving such kind friends; a third, speechless from paralysis, gazes mute upon the chattering circle. A baby in arms has somehow strayed

into the old women's ward, and they are making much of the little one; and a poor, light-headed cripple child is allowed to learn the discipline of kindly restraint amongst her elders. In another long room the old ladies are busy with their patchwork quilts, assisted in design and with material by a directing Sister. There is a chorus of welcome as the 'dear mother' enters, and all press forward for a kind word from their true friend. In every available corner there are signs of religious life. An altar, set about with flowers and candles, is placed at the end of every dormitory, and at the head of the staircase a Calvary or grotto has been built up with ferns and rockwork, and has a pretty effect from the end of the long corridors. Here, then, is a picture for an artist.

"The door opens and I am introduced to the Nursery of the convent. A gentle-faced nun, with an infant in her arms, is surrounded by a family of laughing boys of all ages, who swarm about the airy room and play pranks upon the floor. If it were not for this nursery at Nazareth House these poor children—many orphans—would have been cast friendless on the world, neglected, half starved, and ill-treated; but they are every one of them fed upon faith with the milk that some generous person sends every day, and with the crusts that are picked up from clubs and restaurants. The girls—just ripening into womanhood, and almost ready for service—I find singing part-songs round a harmonium, or practising hymns for the chapel service; but among the invalid girls, rescued from neglected homes and hospital wards, I find the saddest sights of all,—and yet those the most eloquent in praise of the cheerful mercy of Nazareth House. One poor girl has had both

arms wrenched off by a tram-car accident. Another has no legs, both having been amputated; a third, almost burnt to death as a child, is so shockingly disfigured that it is a mercy the poor creature has some corner where she can hide her tortured face and twisted limbs, and be safe from the ridicule of thoughtless companions. For here physical defect passes by unnoticed. The blind and the burned, the paralyzed and the deformed, sit round in the same cheerful circle, and one and all are treated with the same tender consideration by the good Sisters, who have little time for rest and reflection, or for that enforced idleness that prejudice holds up as a scornful example of the evil of such communities. Idle, indeed! Whilst I have been wandering about these wards and corridors I have not been unobservant of the steady, systematic work that has been going on around me. In the dispensary a Sister, known amongst the people as the doctor, has been making up the medicines from the doctor's prescriptions, and she presides over a surgery that appears to contain every thing, from liniment to lollipops. Down in the kitchen other cheerful assistants are busy preparing the tea and coffee for this huge establishment, and let it be remembered that it is made from the collected tea-leaves and coffee-grounds that otherwise would have been thrown away as useless. The Sisters' cart has just come in from its rounds. Alas! the contents are but meagre and insufficient to-day, for 'bad times' affect Nazareth House as well as the rest of the world. Rich donors and friends are out of town; kind-hearted trades people, who are such true friends to this charity, find it difficult enough to make both ends meet; the restaurants and clubs are not so open-handed as they

used to be, and I regret to have to confess that for some time past the Sisters have had to buy meat for their family out of the slender income derived from the alms of the charitable,—a necessity that, if persisted in, must eventually end in ruin. When broken meat and scraps fail then Nazareth House must cease to exist, and the family of 400 must go upon the parish rates. One word, then, about these rates, for on this subject I heard the only complaint uttered in Nazareth House. The air of cheerfulness and contentment was alone broken when I was told that a sum of about £120 a year is levied as a poor rate upon the good women who relieve the parish of an incubus of 400. They feed the hungry, they nurse the sick, they rescue the homeless, they house the outcast, they educate the ignorant, and they bury their own dead, and yet they are fined £120 a year for this consideration. This apparent inconsistency has never yet reconciled itself to the minds of the Sisters, and there is just a flutter of annoyance when the rates are alluded to.

“ Another door on the opposite side of the building is opened, and it is quite clear that the Sisters do not object to tobacco where the old men are concerned. Here are the old fellows assembled in a kind of hall or common room. No able-bodied person of any sex is admitted, of course, to Nazareth House. It is not a hospital, but a last home. Children too young to help themselves, old women past work and infirm, and old men who have come to that evening when they can go forth to their work and their labor no more, are alone entitled to claim the privileges of this charity. But it is astonishing what gallantry is elicited from the old gentlemen, who, between the ages of seventy

and eighty, are spurred on with a desire to help the ladies who are devoting themselves to their service. They hate to be absolutely idle, and only take to their beds when the end is near at hand; for there is much to be done at Nazareth House that even old men can do. The cart can be driven, the pigs fed, the potatoes weeded, the passages cleaned up, and some little odd jobs of carpentry can be entrusted to such as are not quite crippled by rheumatism or paralysis. But the old men are never so happy as when the 'dear mother' announces that some visitor or friend has sent them some tobacco or newspapers for their common room.

"The evening shadows are closing in, and the day at Nazareth House is nearly over. By nine o'clock every soul will be in bed, and not a sound will be heard in this great building save of the passing to and fro of the gentle Sisters to the sick-beds of the patients, to the altar in the little chapel, or to the comfort of the dying. The bell has rung and the evening prayer is over. The last notes of the music have died away, the children's voices are hushed, the harmonium has been closed, and in the darkened chapel the sound of prayer and praise for the blessings of such a home, its founders, and its friends are heard no more. There is still light left in the great garden-space behind the house, and I find myself wandering once more down the avenue, attracted somehow by the stillness and the calm. I have seen all that is to be seen here, and observed the system; and in the distance I hear the roar of busy London, with all its fever and its fret, contrasting with this silence and contentment. Without are the waves; here is the harbor of rest. I stand outside a little graveyard at the

end of the London garden, neatly railed round and adorned with many crosses. 'And here,' said the kind superioress, pointing to this pretty cemetery, 'we sleep when all is over. Here they will bury us when we are gone. Good-night.' If the voice of charitable London could have answered then it would have said, I think and hope, 'We will help you and your noble work.'"

In order to convince you still more of the usefulness of religious, and of the great merit they acquire in their state of life, you have but to read the account which J. Fr. Maguire gives of their services during the war. In his book, "The Irish in America," p. 464, etc., he says :

Throughout the country, in almost every State of the Union, are now to be seen Sisters,—calm, gentle, soft-voiced women, of whose sturdy energy and resolute courage in defence of their sick charge, or in resistance of abuses, numerous instances are narrated; never by themselves, but by those who, having witnessed them, cherish them in their memory. No officer, no official, ventured to treat the Sister with disrespect, once her value was known; and it was soon made known. The impediments and embarrassments which were occasionally thrown in her way were borne with as far as they possibly might be; but when the time for action arrived, even the youngest Sister was generally equal to the emergency. As the war progressed, so did the influence of the Sisters, until at length there was scarcely a corner of the country into which a knowledge of their services did not penetrate, and there were but few homes in which their name was not mentioned with respect.

At first, the soldiers did not know what to make of

them, and could not comprehend who they were, or what was their object. And when the patient learned that the Sister with the strange dress belonged to the Catholic Church,—that Church of which so many vile stories had been told him from his childhood,—a look of dread, even horror, might be observed in his eyes, as he instinctively recoiled from her proffered services. This aversion rarely continued long, it melted away like ice before the sun; but, unlike the ice, which the winter again brings round, this feeling never returned to the heart of the brave man whom the fortune of war had placed under the care of the Sister. Once gone, it was gone forever. How the prejudice, deep-seated and ingrained, yielded to the influence of the Sisters, may be best exemplified by a few incidents, taken at random from a vast number of a similar nature, gathered in many parts of the country.

Seven Sisters of Mercy, belonging to the Houston Street Convent in New York, were sent to an hospital attached to a Federal corps. When they first entered the wards, which were crowded with sick and wounded, the soldiers regarded them with amazement. One of the Sisters, a genial Irishwoman, referring to this her first visit to the hospital, told with much humor how the bewildered patients took the Sisters for seven widows, who were looking for the dead bodies of their husbands!

Among the patients, there was one mere lad,—indeed almost a child, scarce fit to leave his mother's guardianship,—and he lay with his face on the pillow, as an hospital attendant, not eminent for humanity, carelessly sponged a fearful wound in the back of the poor youth's neck. The hair had been matted with the clotted blood, and the rude

touch of the heartless assistant was agony to the miserable patient. "Let me do it," said the Sister, taking the instrument of torture from the unsympathizing hand; and then, with tepid water, and soft sponge, and woman's delicacy of touch, the hideous sore was tenderly cleansed. "Oh, who is that?—who are you?—you must be an angel!" cried the relieved youth. The hair was gently separated from the angry flesh, so that the grateful patient could turn his head and glance at the "angel;" but no sooner did he cast one rapid look at the strange garb and the novel head-dress of the Sister, than he shrieked with terror, and buried his face in the pillow. "Do not fear me," said a voice full of sympathy; "I am only anxious to relieve your sufferings." The work of mercy was proceeded with, to the ineffable comfort of the wounded boy, who murmured: "Well, no matter what you are, you're an angel anyhow."

At times there were as many as eighty Sisters in or near Richmond, in active attendance in the hospitals, giving their services alike to the wounded soldiers of both armies. In one of the Richmond hospitals, the following took place:

A sick man, looking steadily from his pillow at the Sister, who was busy in her attentions to him, abruptly asked:

"Who pays you?—what do you get a month?"

"We are not paid; we do not receive salaries," replied the Sister.

"Then why do you work as you do? you never cease working."

"What we do, we do for the love of God; to him we

only look for our reward; we hope he will pay us hereafter."

The wounded man seemed as if he could not entirely comprehend a devotion so repugnant to the spirit of the Mighty Dollar; but he made no further remark at the time. When he became more confidential with the Sister, the following dialogue was held:

Patient. Well, Sister, there is only one class of people in this world that I hate.

Sister. And who may those be?

Patient. The Catholics.

Sister. The Catholics! Why do you hate them?

Patient. Well, they are a detestable people.

Sister. Did you ever meet with a Catholic that you say that of them?

Patient. No, never; I never came near one.

Sister. Then how can you think so hard of persons of whom you don't know any thing?

Patient. All my neighbors tell me they are a vile and wicked people.

Sister. Now, what would you think and say of me, if I were one of those Catholics?

Patient (indignantly). Oh, Sister! you—you who are so good! Impossible!

Sister. Then, indeed, I am a Catholic,—a Roman Catholic.

The poor fellow, whose nerves were not yet well strung, rose in his bed as with a bound, looked the picture of amazement and sorrow, and burst into tears. He had so lately written to his wife in his distant home, telling her of the unceasing kindness of the Sister to him, and attrib-

uting his recovery to her care; and he was now to disclose the awful fact that the Sister was, after all, one of those wicked people of whom he and she had heard such evil things. This was, at first, a great trouble to his mind; but the trouble did not last long, for that man left the hospital a Catholic, of his own free choice, and could then understand, not only that his neighbors had been, like himself, the dupes of monstrous fables, but how the Sister could work and toil for no earthly reward.

A Sister was passing through the streets of Boston with downcast eyes and noiseless step, reciting a prayer or thinking of the poor family she was about to visit. As she was passing on her errand of mercy, she was suddenly addressed, in language that made her pale cheek flush, by a young man of remarkable appearance and free swaggering gait. The Sister, though grievously outraged, uttered no word, but raised her eyes, and looked at the offender with calm, steady gaze, in which volumes of rebuke were expressed. Time passed on; the war intervened; and when next they met it was in a ward of a military hospital in Missouri. The once powerful man was now as feeble as an infant, and had not many days to live. The Sister, seeing his condition, asked him if he belonged to any Church; and on his replying in the negative, she asked if he would be a Catholic. "No—not a Catholic—I always hated Catholics," he replied. "At any rate, you should ask the pardon of God for your sins, and be sorry for whatever evil you have done in your life," urged the Sister.

"I have committed many sins in my life, Sister, and I am sorry for them, and hope to be forgiven; but there is

one thing that weighs heavy on my mind at this moment: I once insulted a Sister in Boston, and her glance haunted me ever after; it made me ashamed of myself. I knew nothing then of what Sisters were, for I had not known you. But now that I know how good and disinterested you are, and how mean I was, I am disgusted with myself. Oh, if that Sister were here, I could go down on my knees to her and ask her pardon!"

"You have asked it, and received it," said the Sister, looking full at him, but with a sweet expression of tenderness and compassion.

"What! Are you the Sister I met in Boston? Oh, yes! you are—I know you now. And how could you have attended on me with greater care than on any of the other patients,—I who insulted you so?"

"I did it for our Lord's sake, because he loved his enemies, and blessed those who persecuted him. I knew you from the first moment you were brought into the hospital, and I have prayed unceasingly for your conversion," said the Sister.

"Send for the priest!" exclaimed the dying soldier; "the religion that teaches such charity must be from God."

And he died in the Sister's faith, holding in his failing grasp the emblem of man's redemption, and murmuring prayers taught him by her whose glance of mild rebuke had long haunted him like a remorse through every scene of revelry or of peril.

"Do you believe that, Sister? If you believe it, I believe it, too." There was scarcely an hospital at either side of the line, North or South, of which the Sisters had the

care, in which these apparently strange but most significant words were not uttered by the sick and the dying. Many of the poor fellows had not the vaguest notion of religious teaching, never having troubled themselves with such matters in the days of their youth and health; and when the experienced eye of the Sister discerned the approach of death, the patient would be asked if he wished to see a clergyman. Frequently the answer would be that he did not belong to any religion. "Then will you become a Catholic?" would follow as a fair question to one who proclaimed himself not to belong to any Church, or to believe in any form of Christianity. From hundreds, nay thousands of sick beds, this reply was made to that question: "I don't know much about religion, but I wish to die in the religion of the Sisters." When asked, for example, if he believed in the Trinity, the dying man would turn to the Sister who stood by his bedside, and enquire,—“Do you, Sister?” and on the Sister answering, “Yes, I do,” he would say, “Then I do—whatever the Sister believes in, I do.” And thus he would make his confession of faith.

A soldier from Georgia, who was tended by the Sisters in an hospital in St. Louis, declared that “he had never heard of Jesus Christ, and knew nothing about him.” He was asked if he would become a Catholic. “I have heard of them,” he said. “I would not be one of them at all—they are wicked people. But I'll be the same as you, Sister; whatever that is, it must be good.”

At the battle of Gettysburg, a number of Sisters joined the camp hospital, bringing with them a considerable quantity of provisions and comforts, procured at their own

cost. They even went on the field, bravely conquering the natural reluctance of delicate women to witness scenes of horror such as every inch of a hard-fought battle field discloses. What services these tender women—some of them young creatures not long professed—rendered to the mangled victims of that furious contest, it were impossible to tell. But so signal was the devotion which they displayed in an emergency of so pressing a nature, that they elicited from a preacher the following strange tribute, published in the newspapers: “Although I hate their religion, and despise their sectarianism, I must do justice to the self-sacrificing devotion of those pale, unmated flowers, that never ripen with fruit.” One, not a preacher, might imagine that the blessings and prayers—the purest offerings of the heart—that sprang up in their path wherever they turned, were fruit the most acceptable to these “pale, unmated flowers;” but the idea would appear fantastical and far-fetched to the material nature of their enlightened panegyrist.

It really matters little, when referring to the services of the Sisters during the war, which army, which State, or which hospital is mentioned as the scene of their labors. Their charity, like their Order, was universal; and whether they ministered to the sick in a Union or Confederate army, or in a Northern or Southern State, it was the same in motive and in object. Next to the sick in the hospital, the prisoner was the dearest object of their solicitude.

The Sisters in Charleston did glorious service during the war—to the sick, the dying, the prisoner, and the needy. At certain times immense numbers of prisoners were camped

outside the city. They were in a miserable state. Charleston, partly consumed by the tremendous fire of 1861, by which an enormous amount of property was destroyed, and further assailed by a bombardment scarcely paralleled in modern history, could not afford much accommodation to the captured of the enemy. Pinned up together, and scantily fed, the condition of the prisoner was far from enviable; it was indeed deplorable. To these poor fellows the Sisters were in reality what they were styled,—“angels of mercy.” Presented with a universal pass by General Beauregard, the Sisters went everywhere unquestioned, as if they were so many staff officers. The General had likewise presented them with an ambulance and a pair of splendid white horses, remarkable for their beauty, and, on account of their color, conspicuous at a considerable distance. Many a time has the sight of these horses brought gladness to the heart of the prisoner, as he beheld them turning the corner of the highway leading to the camp. When the white specks were seen some three-quarters of a mile on the road, the word was given, “The Sisters are coming!” As that announcement was made, the drooping spirit revived, and the fainting heart was stirred with hope; for with the Sisters came food, comforts, presents, perhaps a letter, or at least a message; and always sweet smiles, gentle words, sympathy and consolation. The ambulance, drawn by the gallant white steeds, was usually filled with hundreds of white loaves—in fact, with every thing which active charity could procure, or generosity contribute. The rations given to the prisoners were about as good as the Confederate soldiers had for themselves; but to the depressed, pent-up pris-

oner, these were coarse and scanty indeed. "Sister! Sister of Charity! Sister of Mercy!—put something in this hand!"—"Sister, Sister, don't forget me!"—"Sister, Sister, for the love of God?"—"Oh, Sister, for God's sake!"—such were the cries that too often tortured the tender hearts of the Sisters as they found their stock of provisions fast running out, and knew that hundreds of hungry applicants were still unsatisfied. Many a time did they turn away on their homeward journey with whitened lips and streaming eyes, as they beheld those outstretched hands, and heard those cries of gaunt and famished men ringing in their ears. To the uttermost that they could do, the Sisters did, and this the prisoners knew in their grateful hearts. Their horses shed light in their path; the clatter of their feet was as music to the ear of the anxious listener; and the blessings of gallant suffering men followed that charity of mercy wherever it was borne by its snowy steeds in those terrible days of trial.

Such was the effect produced by the Sisters on the minds of the patients in their charge, that when wounded or sick a second time, they would make every possible effort to go back to the same hospital in which they had been previously cared for, or if that were not possible, to one under the management of these good women. Instances have been told of wounded men who travelled several hundred miles to come again under the charge of the Sisters; and one, in particular, of two men from Kentucky, who had contrived to make their way to the large hospital at White Sulphur Springs, in Virginia, a distance of two hundred miles from where they had been wounded. They had been under the care of the Sisters

on a former occasion, and had then agreed that should they ever be wounded or fall sick again, they would return to the same hospital, and if they were to die, that they should die in the faith of the Sisters who had been so good to them. Both these men were American Protestants, and had never seen a Catholic priest before they beheld the clergyman who received them into the Church in the Virginian hospital. One of the two men was past cure, and was conscious of his approaching death. "Ben," said the dying man to his comrade, "all is right with me—I am happy; but before I die, let me have the satisfaction of seeing you become a Catholic." Ben willingly consented to what he had resolved before on doing, and he was received into the Church in the presence of his dying friend, over whose features there stole a sweet smile, that did not depart even in death.

"Oh, my God! what's that? what's that?" shrieked a poor Southern boy, when he first saw a Sister, as she leaned over his hospital pallet. His terror was equalled only by his genuine horror when he discovered she was a Catholic. Soon, however, his eyes would wander round the ward in search of the nurse with the sweet smile, the gentle voice, and the gentler word. Like many of his class he was utterly ignorant of religion of any description; he disliked "Papists," and he thought that sufficed for every spiritual purpose. At length he wished to be baptized in the Sister's faith, and his instruction was commenced. He was told he should forgive his enemies. "Am I to forgive the Yankees?" he asked, with indignant eagerness. "Certainly," replied the Sister, "you must forgive every body." "Ma'am, no—not the Yankees!—no, ma'am—not the Yan-

kees!—I can't." "But you must forgive your enemies, or you can't be a Christian. God forgave those who put him to death," persisted the Sister. "Well, Sister, as *you* ask me to do it, I will forgive the Yankees; but 'tis hard to do it though, I tell you."

"Before we left Vicksburg to attend the hospitals," says a Sister, "many of the Irish soldiers returned dreadfully wounded from the battle of Shiloh, where our pastor, who had gone to assist their dying moments, said they had fought, 'not like men, but like indomitable lions.' We had many brave Irish patients, but our principal experience in hospital lay amongst Creoles, or soldiers from the country parts of the South, whose horror of Sisters at first (grounded on their ignorance), formed a strange contrast to their subsequent grateful affection."

"They shrank from us with looks of horror and loathing, as if we were something full of evil," remarked a Sister, whose name was famous for skill, and an energy that excited the amazement of those who beheld her in the management of a great hospital. Many a letter, replete with gratitude and veneration, came to that Sister from all parts of the States, North and South, and not a few from those who at first regarded her "with looks of horror and loathing, as if she were full of evil."

The doctors were not one whit behind the humblest soldiers in ignorant dislike of the Sisters.

A Federal doctor was at first inclined to be rude and uncivil to the Sisters in the crowded Southern hospital, then in possession of the forces of the Union, and occasioned them no little anxiety by his manner, it was so full of evident dislike and suspicion. They wisely took no notice

of it, but devoted themselves the more sedulously to their arduous duties. At the end of a few weeks, by which time his manner had become kind and respectful, the doctor candidly confessed to one of the Sisters what his feelings had been, and how completely they were changed. "I had such an aversion to Catholics," said he, "that I would not tolerate one of them in an hospital with me. I had heard of the Sisters, but I was resolved not to have any thing to do with them in any place in which I had control. I confess to you my mind is entirely changed; and so far from not wishing to have Sisters in an hospital where I am, I never want to be in an hospital where they are not."

The officials were, if possible, still more suspicious, still more prejudiced.

"I used to be up at night watching you, when I should have been in my bed. I wanted to see what mischief you were after, for I thought you had some bad motive or object, and I was determined to know what it was. I could find nothing wrong, but it was a long time before I could believe in you, my prejudice against you was so strong. Now I can laugh at my absurd suspicions, and I don't care telling you of my nonsense." This speech was made by the steward of an hospital to Sisters to whom he had given much trouble by his manner, which seemed to imply—"You are humbugs, and I'll find you out, my ladies, clever as you think you are!" He was a good but prejudiced man; and once that he was convinced how groundless were his suspicions, he not only treated the Sisters with marked respect, but became one of their most strenuous and valuable supporters.

A doctor of the Federal service, who was captured at

the battle of Shiloh, said to a Catholic bishop: "Bishop, I was a great bigot, and I hated the Catholics; but my opinions are changed since this war. I have seen no animosity, but fraternal love, in the conduct of the priests of both sides. I have seen the same kind offices rendered without distinction to Catholic soldiers of the North and South,—the very opposite with Protestant chaplains and soldiers."

"What conclusion did you draw from this?—these Catholics are not Freemasons," said the Bishop.

"Well," replied the doctor, "I drew this from it—that there must be some wonderful unity in Catholicity which nothing can destroy, not even the passions of war."

"A very right inference," was the Bishop's rejoinder.

An officer who was brought in wounded to an hospital at Obanninville, near Pensacola, which was under the care of Sisters, asked a friend in the same hospital what he would call "those women"—how address them? "Call them 'Sisters,'" replied his friend. "Sisters! They are no sisters of mine; I should be sorry they were." "I tell you, you will find them as good as sisters in the hour of need." "I don't believe it," muttered the surly patient. Owing, in a great measure, to the care of his good nurses, the officer was soon able to leave the hospital strong in body as well as improved in mind. Before he was well enough to leave, he said to his friend: "Look here! I was always an enemy to the Catholic Church. I was led to believe by the preachers that these Sisters—both nuns and priests—were all bad. But when I get out of this, I be God darned, if I don't knock the first man head over heels

who dares say a word against the Sisters in my presence!" He was rough, but thoroughly honest.

During the war a number of the Sisters were on their way to an hospital, to the care of which they had been urgently called, and, as the train remained stationary at one of the stopping-places on the route, their dress excited the wonder and ridicule of some thoughtless idlers, who entered the car and seated themselves opposite to, but near, the objects of their curiosity, at whom they looked and spoke in a manner far from complimentary. The Sisters bore the annoyance unflinchingly. But there was assistance nearer than they or their cowardly tormentors supposed. A stout man, bronzed and bearded, who had been sitting at one end of the car, quietly advanced, and placing himself in front of the ill-mannered offenders, said: "Look here, my lads! You don't know who these ladies are; I do. And if you had been, like me, lying sick and wounded on an hospital bed, and been tended night and day by those ladies, as I was, you'd then know them and respect them as well as I do. They are holy women. And now, if you don't, every one of you, at once quit this car, I'll call the conductor, and have you turned out; and if you say one word more, I'll whip you all when I have you outside." The young fellows shrank away abashed, as much perhaps at the justice of the rebuke as at the evident power by which, if necessary, it would have been rendered still more impressive.

It was a touching sight to witness the manner in which soldiers who had experienced the devotedness of the Sisters to the sad duties of the hospital, exhibited their veneration for these "holy women." Did the Sisters happen to be in

the same car with the gallant fellows, there was not one of them who did not proffer his place to the Sister, and who did not feel honored by her acceptance of it. Maimed, lopped of limb, scarcely convalescent; still there was not a crippled brave of them who would not eagerly solicit the Sister to occupy the place he so much required for himself. "Sister do take my seat; it is the most comfortable." "Oh, Sister, take mine; do oblige me." "No, Sister! mine." Sweet was the Sister's reward as, in their feeble but earnest tones of entreaty, and the smiles lighting up pale, wan faces, she read the deep gratitude of the men who had bled for what each deemed to be the sacred cause of the country. Wherever the Sister went, she brought with her an atmosphere of holiness. At the first sight of the little glazed cap, or the flapping *cornet*, or the dark robe, or at the whisper that the Sister was coming or present, even the profane and the ribald were hushed into decent silence.

As a company of Confederate prisoners was marched through Washington, a Sister of Mercy who was passing was arrested by the exclamation: "There she is! That's she! I owe my life to her. She attended me in the hospital. Oh, Sister!" The Sister approached, and as the prisoners were passing, the one who used these words rapidly dropped something into her hand. It was less than the widow's mite,—it was a regimental button! But it was accepted in the spirit in which it was offered, as a memorial; and as such, I know, it is cherished.

A Baptist preacher was rather unexpectedly rebuked in the midst of his congregation by one of its members who had experience of the Sisters in the hospital. Addressing his audience, he thought to enliven his discourse with the

customary spice,—vigorous abuse of the Catholic Church, and a lively description of the badness of nuns and priests; in fact, taking the Awful Disclosures of Maria Monk as his text and inspiration. But just as the preacher, warming with his own eloquence, was heightening his picture with colors borrowed from a rather prurient imagination, these strange words were thundered forth by a sturdy Western farmer, who sprang to his legs in an impulse of uncontrollable indignation: “Sir, that’s a damned lie!” The consternation of the audience was great, the excitement intense. The preacher solemnly reminded his erring brother that that was “the house of God.” “Well, sir,” replied the farmer, “as it is the house of God, it is a lie without the damned.” Then looking round boldly at the meeting, which contained many to whom he was well known, he thus continued: “I thought and believed the same as you thought and believed, because I was told so as you were; but I have lived to learn the difference,—to know that what we were told, Sunday after Sunday, is not true. I was in the prison at M’Dowall’s College; I was there for six months; and I saw the Sisters waiting on the prisoners, and nursing the sick,—unpaid and disinterested. I saw them giving up their whole time to doing good, and doing it without fee or reward. I saw the priests, too, constant in their attendance,—yes, shaming other ministers by the manner in which they did their duty. That six months cured me of my folly; and I tell you—you know me to be a man of truth—that the Catholic Church is not the thing it is represented to be, and that Sisters and Priests are not what our minister says they are; and that I’ll stand to.”

The sympathies of the audience went with the earnest-

ness of the speaker, whose manner carried conviction to their minds; and so strongly did the tide of feeling flow against the preacher, that he dexterously turned to what, in Parliamentary phrase, may be described as “the previous question.”

Not very long before I visited a place in Tennessee, a delegation from a district in which there was not a single Catholic waited on an Irish priest of my acquaintance; their object being to consult with him as to the feasibility of building a Catholic church in the place. “A Catholic church!” exclaimed the priest; “what can you want of a Catholic church, and not a Catholic in the place?” The answer was remarkable: “We here are all ex-soldiers, and have been in the war; and when we returned, the preachers—Methodists, Presbyterians, and others—asked us to join their churches, as before. We said nothing at the time, but held a meeting, and sent this reply: ‘Before the war, you told us that Catholics were capable of committing every crime; that priests and nuns were all bad alike. We went to the war; we were in hospitals, and we met members of our own society there; but the only persons who did any thing for us, or cared any thing about us, were these same Catholics, the Priests and Sisters that you so represented to us. We were in the prisons of the North, and it was the same. Now what you told us about Catholics was not true. We can’t have any further confidence in you, and we will have nothing more to do with you. If we be any thing we will be Catholics.’ That was our reply; and we now come to consult a Catholic priest, to see how best we may carry out our intentions, and become Catholics.”

The above I give not because it is the most remarkable of such applications, which are very numerous, and are constantly made in many dioceses throughout the States. The majority of another such "delegation" told the bishop on whom they waited that they had been strong Know-Nothings before the war; and one of them declared that he had assisted to "tar and feather" a priest, and that in so doing he thought he was doing a service to God! "We don't know what the doctrines of your Church are: these we desire to learn; but though we don't know its doctrines, we have seen its conduct during the war, and that conduct we admired."

That the Sisters—those truest exponents of Catholic charity—win the respect of Protestants at other times than during war, and in the ordinary discharge of their duty, we have a proof in the following incident:

The Archbishop of San Francisco and other Catholic bishops were on their way to the Council of Baltimore; and as the bishops and the clergy by whom they were accompanied desired to have the use of an apartment or cabin, in which Mass could be daily offered up, the Archbishop made a request to that effect to the Captain of the vessel, who thus replied: "Archbishop, there are twenty preachers on board who asked me to allow them to preach, and I have refused them, because they would create nothing but confusion. But, Archbishop, though I am an Episcopalian, I am much obliged to you. The yellow fever broke out in my crew, and my ministers deserted me; but you sent the Sisters, and they came and nursed my men all through their sickness. I never can forget it; and whatever I can do for a Catholic bishop or

for the Sisters, I will do most gladly. You shall have the room, Archbishop."

And as these words are written, the same terrible scourge is thinning the ranks of the Sisters in New Orleans, many of whom have fallen martyrs to their zeal and duty.

A Southern General said to me: "The war has worn away many a prejudice against Catholics, such was the exemplary conduct of the priests in the camp and the hospital, and the Christian attitude of the Church during the whole of the struggle. Many kind and generous acts were done by the priests to persecuted ladies, who now tell with gratitude of their services. Wherever an asylum was required, they found it for them. I wish all ministers had been like the priests, and we might never have had this war, or it would not have been so bitter as it was."

I elsewhere mentioned the munificent gift made by two Protestant gentlemen to a Sister in Cincinnati; and as that munificent gift—of a splendid hospital—is but one, though a striking proof of the influence which the work of the Sisters has had on the enlightened Protestant mind of America, something may be said of the object of that donation. There is nothing remarkable in the personal appearance of Sister Anthony; nothing of the stately or the majestic; nothing that harmonizes with the romantic or the poetical. Sister Anthony is sallow in complexion, worn in feature, but with a bright, intelligent look, and an air of genuine goodness. Though thoroughly unaffected in manner, and without the faintest trace of show, every word she utters betrays an animating spirit of piety, an ever-present consciousness of her mission,—which is to do good. One feels better in her presence, lifted up, as it were,

into a purer and brighter atmosphere. In accent and manner she is strongly American; and had I not been assured by herself that she was born in Ireland—somewhere, I believe, between Limerick and Tipperary—I should have taken her for a “full-blooded American,” that is, if Sister Anthony could be taken for a “full-blooded” anything. For a considerable time Sister Anthony held a subordinate position, to which she thoroughly adapted herself; but it was impossible she should continue to conceal her great natural ability and talents for organization and management. Her first important work was the establishment of the Hospital of St. John, which became so famous and so popular under her management, that the most distinguished physicians of Cincinnati sent their patients to her care. In this hospital Sister Anthony made herself perfect in the science of nursing the sick. When the war broke out, she, with twelve Sisters, took charge of the Field Hospital of the armies of the Cumberland and the Tennessee, and nursed the wounded and the sick in the South and Southwest during its continuance. Such was the estimate formed of the services of these and other Sisters of the same institution, as well as of the Catholic Chaplains, that the Generals in command frequently wrote to Archbishop Purcell, asking for more “Priests and more Sisters, they were so full of devotion to their duty.” Nearly all of those Sisters were, like Sister Anthony, Irish. Her influence was immense. Even the surliest official or stiffest martinet could not resist Sister Anthony. There was a contagion in her goodness. Some years before, when in a subordinate capacity in the Orphan Asylum under the care of her Order, Sister Anthony was in the market, bargain-

ing for chickens to make broth for some sick children, when the salesman, perhaps wearied of her importunity, said: "If you were a pretty woman I'd talk to you longer; but you are so darned ugly, you may go your ways, and take the chickens at your own price." Sister Anthony, who never gave a thought to her personal appearance, good-humoredly accepted the compliment which ensured her a profitable bargain for her poor little chicks in the asylum. But the wounded soldier on the hospital pallet was not of the fowl-merchant's opinion; the sick man saw every thing good and beautiful in the countenance of the nurse who smoothed his pillow with hand light as a feather's weight, and, with voice attuned to the tenderest compassion, won him to hope and resignation. At the mere whisper of the name of Sister Anthony, the eye of the invalid brightened, and a pale flush stole over his wasted cheek; and when it was mentioned in the presence of strong men, it was received with a hearty blessing or a vigorous cheer. Protestant and Catholic alike revered Sister Anthony. There was no eulogium too exaggerated for her praise, or for their gratitude. She was styled "the Ministering Angel of the Army of the Tennessee," and Protestants hailed her as an "angel of goodness." And at a grand re-union, in November, 1866, of the generals and officers of the army in whose hospitals Sister Anthony had served, her name was greeted with enthusiastic applause by gallant and grateful men.

The United States Marine Hospital, constructed at a cost of a quarter of a million of dollars, was sold for 70,000 dollars, at which price it was purchased by two Protestant gentlemen, and by them "donated" to Sister

Anthony, and is known by the beautiful and felicitous title, "the Hospital of the Good Samaritan." This fine institution is now at the service of the sick and suffering of Cincinnati. These generous Protestant gentlemen were known to Sister Anthony, and she to them. Some time before, it was her intention to build, and in the course of a few months she obtained 30,000 dollars to aid her in her task. But, changing her mind, from not wishing to undertake so great a work as she at first contemplated, she determined to refund every dollar of the money. When she came to those two gentlemen, she tendered to them their liberal subscription; but they refused to accept it, saying: "No; we gave it to God. We cannot take it back."

Sister Anthony is not insensible to the influence she exercises, as the following brief dialogue will show:

Sister Anthony (to a friend). I guess I want this hospital painted. I guess Mr. —— (mentioning the name of a worthy citizen) will paint it.

Friend. Why, Sister! he is not a painter; he is a grocer.

Sister Anthony. I know that, child; but he is a rich man, and he will have to paint it.

And it was just as Sister Anthony said. He had to paint it, and he felt honored by the distinction conferred upon him.

One day Sister Anthony was transacting some business in the city with the prosperous owner of a large store. When the business was concluded, the owner said: "Sister, where is your conveyance—your horse and buggy—to take you up the hill?" "I have no horse," replied Sister

Anthony. "Then I will get you a horse and buggy," said the store-keeper. "The conveyance I have had for the last fifty years is still very good, but the horses want shoeing," answered Sister Anthony, pointing to her shoes, which were in the very last stage in which that article of dress could possibly exist. A box of the best shoes was at once supplied to Sister Anthony's well-employed "horses."

I present Sister Anthony only as a type, not of her own noble Order, but of all kindred Orders; for, throughout the United States, there are hundreds of Sister Anthonys, who, like her, have been styled "ministering angels," and "angels of goodness;" at the mention of those honored names blessings rise from the hearts to the lips of grateful men, and mothers in distant homes pray at night for those who nursed their wounded sons in the hospital, or ministered to them in the prison.

Whether in the hospital and the prison, or on the field of battle, the Catholic Chaplain won the respect of all classes and ranks of men. I have heard soldiers of world-wide fame speak with enthusiasm of the gallantry and devotion of the Catholic Military Chaplains, who calmly performed their duty amidst the fury of conflict, and while bullets whistled around them, and shells shrieked as they passed over their heads. The idea of danger may cross the mind of the Catholic priest, but it never deters him from the discharge of his duty, which is performed as coolly on the battle field as in the wards of a hospital. Soldier of the Cross, he encounters danger in every form and under every aspect. Without departing in the least from his ordinary course, or making the slightest attempt at display, the Catholic Priest—so long the object of the

foulest calumny and the most disgusting ribaldry—found in the events of the war daily opportunities of exhibiting himself in his true light; and soon was suspicion changed into confidence, and prejudice into respect. Unswerving attention to duty is the grand characteristic of the Catholic priest; and when the non-Catholic officer or private found the priest always at his post, attending on the sick, raising the drooping spirits of the patient, preparing the dying for their last hour, he could not help contrasting the untiring devotion of the Catholic Chaplain with the lax zeal—if zeal it could be called—of too many of those who assumed that office, or that distinctive title, during the war. When men are stretched on a sick bed, and they depend so entirely for assistance or relief on the attention and kindness of those around them, they form rapid and unerring estimates of merit; and if they cannot be deceived by the sham nurse or the worthless physician, neither can they be hoodwinked by pharisaical cant or religious pretension. The genuine metal was tested in the fire of the crucible, and was admitted to be sterling.

Throughout the war the Sisters and the Catholic priests acted in the spirit of their Church. The Church was a peace-maker, not a partisan. So were her ministers. It little mattered to the Sisters and the priests on which side the wounded soldier had fought, or in what cause the prisoner has been made captive; it was sufficient for them to know that the sick and the imprisoned stood in need of their assistance, which they never failed to afford. The Church deplored the outbreak of war, mourned over its horrors, and prayed for its cessation. As with the Church, so with the Sisters and the priests. It is not in

human nature to suppose that the Sisters and the Catholic priests did not feel a sympathy with one side or the other ; but no weakness common to humanity could deaden the feeling of charity, which is the living principle of Catholicity ; and while the Federal Chaplain ministered to the Confederate soldier or prisoner, the Confederate Chaplain ministered with equal care and solicitude to the soldier who fought under the banner of the Union. This Catholic charity—this spiritual bridging over of the yawning gulf of raging passions—produced a deep impression on the minds of thoughtful men. Many instances might be told of the manner in which this feeling operated on the minds of individuals ; one will suffice :

A lawyer of Louisiana was practising in Missouri at the opening of the war ; and being known as a Confederate sympathizer, was arrested, and sent as a prisoner to Fort Warren, in Boston Harbor. He had studied law in Boston, where he imagined he had made several lasting friends of members of his profession. Taking means to communicate with some of those on whom he most relied for sympathy, if not for assistance, he informed them of his position, and besought their aid, in the name of friendship and the memory of the pleasant days of the past ; but he appealed in vain : fear of being compromised by a suspected rebel, or the bitter prejudice born of the hour, was too strong to be overcome by a momentary impulse ; and the prisoner languished in captivity. They—the friends of his youth—came not ; but an Irish priest did. Attracted to the prisoner by feelings of compassion, he comforted and consoled him, and assisted him to the utmost of his means and influence. The lawyer learned

to love the Church of which that priest was a worthy minister; and his own words may throw light on his conversion, which took place soon after: "Looking back upon the war, I see that the Protestants of the North were charitable to their own side, and that the Protestants of the South were very charitable to their side; but the Catholics are the only body of Christians who practised charity *for its own sake*, irrespective of politics, and who did so even when it was unpopular, if not dangerous for them to do so."

The lawyer who languished in the prison of Boston Harbor was not the only one who experienced the value of a charity which has neither sect nor party, and knew no difference between cause or banner in that hour of national convulsion.

There was one other influence, potent in dispelling the dark prejudices imbibed in infancy, and fostered by fanatical teachers: this was the faith, the piety, the resignation of the Irish Catholic soldier, of whatever rank, as he lay wounded or dying in the hospital. In the devotedness of the Sister and the Priest there was a beautiful exemplification of the spirit of Christian Charity; in the uncomplaining resignation of the Catholic Soldier there was the irresistible evidence of Christian Faith. Many a proud scoffer, to whom the very name of Catholic had been odious, received his first impression of the truth from the edifying demeanor of some Irish soldier who lay in anguish by his side, and who, before he rushed into the thickest of the fight, had not been ashamed to crave the blessing of his priest. It was the same in the hospitals of the States as in the hospitals of the Crimea.

Thus we see the words of our Lord verified : " By this shall all men know that you are my disciples, if you have love one for another." (John xiii., 35.) This Catholic Charity for all men without exception is the best refutation of all the calumnies brought by the foul enemies of our religion, against Catholic priests, sisters and laity. The holy lives of so many Catholic priests and bishops, so many members of religious Orders, and of the Catholic laity of all conditions of life, clearly prove that the doctrine by which they are guided is from God.

" But, father," says a mother, " I have just promised to Mr. N. to give him my daughter in marriage. He is an excellent young man in every respect. He will be highly displeased with us all if he cannot have her for his wife, and the consequences may be very bad for him and us."

You had no right to make such a promise without the consent of your daughter. Hence it is not binding on you nor on her. If our Lord calls her to serve him in a more perfect state of life, no one has a right to interfere with her vocation. Woe to him if he does. A certain mother said to me, not long ago : " We had a daughter who wished to enter the convent, but I and my husband wished her to get married. What happened ? God punished us. Both my husband and my daughter died soon after." Another young woman of the same parish entered the convent, two years ago, with the consent of her parents. She had not left home for two weeks, when her parents repented of having given their consent. So her father went and persuaded his daughter to leave the convent and get married. She did so, and within less than a year she was a corpse.

Their is still another way in which God often punishes a young lady for her unfaithfulness to her divine calling. He permits her to get married to a Protestant, or infidel, or drunkard, or gambler, who becomes unfaithful to her, or treats her like a slave, or does not care for his family.

Shiv'ring she watches by the cradle side
 For him who pledged her love—last year a bride!
 Dark is the night; how dark, no light, no fire!
 Cold on the hearth the last faint sparks expire.

Hark! 'tis his footsteps. No, 'tis past—'tis gone!
 Tick, tick! How wearily the time crawls on!
 Why should he leave me thus. He once was kind
 And I believed 'twould last! How mad, how blind!

Rest thee, my babe! Rest on! 'Tis hunger's cry.
 Sleep! for there is no food; the fount is dry.
 Famine and cold their wearying work have done.
 My heart must break! and thou! The clock strikes one.

Hush! 'tis his footstep! Yes he's there, he's there!
 Ah no! he waits; he leaves me to despair.
 Leaves love; leaves truth; his wife, his child—For what?
 The wanton's smile, the villain and the sot!

Yet I'll not curse him. No! 'tis all in vain.
 'Tis long to wait, but sure he'll come again.
 And I could starve and bless him but for you
 My child—his child! O fiend! The clock strikes two!

Hark! how the sign board creaks! The blast howls by.
 Moan, moan! A dirge swells thro' the cloudy sky!
 Ha! 'tis his knock! He comes! He comes once more!
 'Tis but the lattice flaps! Thy hope is o'er!

Can he desert me thus? He knows I stay
 Night after night in loneliness to pray
 For his return—and yet he sees no tear.
 No! no! it cannot be. He will be here.

Nestle more closely, dear one to my heart!

Thou'rt cold, thou'rt freezing; but we will not part.

Husband I die! Father! It is not he!

O God, protect my child! The clock stricken three.

They're gone! they're gone! The glimmering spark has fled.

The wife and child are numbered with the dead!

On the cold hearth, outstretched in solemn rest

The child lies frozen on its mother's breast.

The heart-broken mother had told her little son to go
and entreat his father to come home. He said to him:

Father, dear father, come home with me now!

The clock in the steeple strikes one;

You said you were coming right home from the shop,

As soon as your day's work was done.

Our fire has gone out—our house is all dark—

And mother's been watching since tea,

With poor brother Benny so sick in her arms,

And no one to help her but me.

Come home! come home! come home!

Please, father, dear father, come home.

Hear the sweet voice of the child,

Which the night winds repeat as they roam!

Oh, who could resist this most plaintive of prayers?

“Please, father, dear father, come home!”

Father, dear father, come home with me now,

The clock in the steeple strikes two;

The night has grown colder, and Benny is worse—

But he has been calling for you.

Indeed he is worse—Ma says he will die,

Perhaps before morning shall dawn;

And this is the message she sent me to bring:

“Come quickly, or he will be gone.”

Father, dear father, come home with me now,

The clock in the steeple strikes three;

The home is so lonely—the hours are so long

For poor weeping mother and me.

Yes, we are alone—poor Benny is dead,
 And gone with the angels of light ;
 And these were the very last words that he said—
 “ I want to kiss papa good night.”
 The drunkard comes at last ; but all is o'er
 Dead silence reigns around ! The clock strikes four !

Alas ! what a folly for a young woman to get married when she has no vocation for the married life ! And what folly for a young man to take for his wife one whom God has called to be espoused to him in the religious state ! What blessings can he expect from God whom he has robbed of one whom the Lord had chosen from all eternity to be his spouse ? God will punish him and go against him everywhere. He will punish him in the very one to whom he got married against the divine will. He will find her :

Seldom at ease and often in the wrong
 Hard to be pleased, and never long ;
 Apt to revolt, and willing to rebel
 And never is contented when she's well.

Like an old clock.
 Still repairing, ever out of frame
 And never going aight.

Ah ! parents, if you oppose God, the Lord will also oppose you. Can you resist his designs and escape his severe punishments ? Be therefore more afraid of God's displeasure than of that of a young man. If he is a good Catholic he will be better pleased to see your daughter engaged in the special service of God, and wedded to Jesus Christ, than to himself.

A noble family in France, reduced to poverty, had an only daughter to whom they gave a good education. The young girl was endowed with many talents ; beautiful, but,

more than all, she was virtuous. One winter, a certain regiment was quartered in the town. One of the officers, a gentleman of honor and virtue, was lodged at the residence of this family. He was charmed by the excellent qualities of the young girl, and soon asked her of her parents in marriage. The parents were overjoyed at the good fortune of their daughter. "We gladly give our consent," they replied, "but unhappily we have lost all our wealth, and will not be able to give her any dowry." "I ask for her hand, and not for her wealth," replied the officer. "I have, thank God, enough for her, as well as for myself." The glad parents immediately brought the good tidings to their daughter, and admired the goodness of God in her regard. The girl, however, was silent, and did not seem to take any part in her parents' happiness. However, knowing their poverty, she did not dare to speak openly.

The day appointed for the wedding came. The officer, to his astonishment, noticed that the young bride was sad and weeping. He asked for an explanation. She answered only by sighs and tears. "But, my dear miss," said the officer, "I must have an explanation. I insist on it positively!" "Well, since you insist on it," said the young girl with tears, "I must tell you that I can never consent to marry any human being: it has always been my desire to consecrate my heart to God, and to become a religious." "Well, why did you not tell me so before?" said the officer. "What hinders you from going to the convent?" "Ah, my parents are now poor," replied she, "and they cannot give me the necessary dowry." "Oh, if that be the case," said the officer, "I certainly shall not stand

between you and your God. And as to your dowry, I myself shall supply it. You have then but to follow your holy vocation."

You may imagine the joy of this good girl. She straight-way entered a strict religious community. The priest who relates this fact, preached on the occasion of her receiving the habit. The generous officer was present. After the ceremony, the officer had a grand feast prepared for the parents of the virtuous postulant. This good girl persevered in the community, where she edified all. After four years of a most holy life, her divine spouse called her to celebrate her nuptials in heaven. (*Histoires Edifiantes.*)

"My daughter," says another mother, "does not wish to marry nor to enter the convent. She wishes to remain as she is for the sake of Christ. I would not oppose her if she would enter the convent; but I hate to see her single and be an old maid, for I think a young lady ought to be either a Sister or get married."

Those who have lost faith in Christ, faith in the Holy Catholic Church, and have become gross in their minds, of the "earth, earthy," deplore the lot of the women who, for good reasons, do not wish to become wives and mothers in the natural order, and call them contemptuously, "old maids,"—a miserable relic of heathenism or Protestantism, neither of which has any thing to hold out to old maids. But Jesus Christ has provided for them better than those faithless people can understand. No doubt, the married state is a holy state. In the Church of Christ it receives, from its character as sacrament, a certain degree of perfection; but all that it gains from that dignity is only greater

stability and more abundant graces to overcome the difficulties and dangers which surround it. There are, among married persons, such as have reached a high degree of perfection; yet their state does not call for any higher perfection than that which is essential to charity, and which is required by the profession of the Christian religion. A few rare cases excepted—when, for instance, the public good of a whole country is concerned, or when a man, under promise of marriage, has brought shame and disgrace upon a young woman—marriage is neither commanded nor counselled. It is not commanded; for, “at present,” says the catechism of the Council of Trent, “since the human race is sufficiently multiplied, there is no command ordaining marriage.” Nor is marriage counselled; because it is but an action of inferior goodness. “As to the married state,” wrote St. Alphonsus to a young man, “I cannot counsel it to you, since St. Paul does not counsel it to any one, except to those who cannot observe chastity;” and, even on these, marriage is obligatory only when they do not wish to make use of prayer and the sacraments as means against relapses. Since, then, there is neither a command nor a counsel for any one to spend even one hour in marriage, parents have no right to compel a child to marry; nor has any one a right to say that a person, who does not feel called to the religious life, is obliged to marry.

Virginity, however, is counselled in the Gospel. Something, to be a matter of counsel, must be better than the opposite work. As virginity is opposed to, and better than, marriage, it is counselled in Holy Scripture. After our Lord had spoken on the subject of marriage, the apostles said to him: “If the case of a man with his wife

be so, it is not expedient to marry." (Matt. xix., 10.) Our Lord approved of this conclusion, and declared that there are men who, for the sake of the kingdom of heaven, can devote themselves to a life of perpetual continence: "He that can take it, let him take it." (Ibid. v., 12.)

Speaking on the subject of virginity, St. Paul says: "I have no commandment of the Lord; but I give counsel, as I think it is good to be in that state. . . . He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. . . . And so the unmarried woman and the virgin think of the things of the Lord, that they may be holy both in body and spirit. . . . In short, he that marries, does well; he that marries not, does better. . . . And if her husband die, a woman is at liberty to marry another, only in the Lord. But more blessed shall she be if she remain a widow, according to my counsel." (1 Cor. vii., 25.) And when he recommends marriage as a means of removing the danger of sin, he explains himself in these very clear terms: "I speak this by indulgence, not by commandment; for I would that all men were even as myself," that is, practise perfect chastity. (1 Cor. vii., 6.)

Although virginity is better than marriage, yet it is not commanded. "As to virgins," says St. Paul, "I have no command of the Lord," for them to lead a life of celibacy. Had our Lord commanded virginity, he would have seemed to condemn marriage, and deprive men of the means to keep up their race. He also would have made it impossible to have virgins. It is, therefore, not surprising that he only taught us an angelic life, without forcing it on any one. He did not condemn those who did not feel courage

enough to embrace the state of virginity ; but, by leaving the life of virginity to our free choice, he has opened a glorious career of life to those who have courage enough to embrace it.

Virginity, which was regarded as a reproach, became an honor under the Christian law. Those women who do not wish to be wives and mothers in the natural order, may be both, in the spiritual order, if they will, and are properly educated for it. They can be wedded to the Holy Spirit, and be the mothers of minds and hearts. The holy virgins and devout widows who consecrated themselves to God, in or out of religious orders, are both, and fulfil, in the spiritual order, their proper destiny. We hold them in high honor, because they become mother to the motherless, to the poor, to the forsaken, to the homeless. They instruct the ignorant, nurse the sick, help the helpless, tend the aged, catch the last breath of the dying, pray for the unbelieving and the cold-hearted, and elevate the moral tone of society, and shed their cheering radiance along the pathway of life. They have no need to be idle or useless. In a world of so much sin and sorrow, sickness and suffering, there is always work enough for them to do ; it is on the poor and motherless, the destitute and the down-trodden, the sinful and the sorrowful, the aged and the infirm, the ignorant and the neglected, that, under proper direction, they can lavish the wealth of their affections, the tenderness of their hearts, and the ardor of their charity, and find true joy and happiness in so doing, ample scope for woman's noblest ambition, and chances enough to acquire merit in the sight of heaven, and true glory that will shine brighter and brighter forever. Hence, "if any one asserts,"

says the Council of Trent, "that it is not a better and a more blessed thing to remain in virginity or celibacy than to be united in matrimony, let him be anathema." (Sess. xxiv., Can. 10.) To dissuade, then, a person from embracing celibacy by declaring that marriage is as perfect as celibacy, is to sin against faith. To give utterance to such a declaration, or to approve of it, or to give internal assent to it, is to cease to be a Catholic. Instead of discouraging souls, we should rather encourage them to lead a life of perfection and to practise the counsels of the Gospel. "It is the duty of pastors of souls," says the catechism of the Council of Trent, "to have at heart the holiness and perfection of the faithful. Hence, they should desire, above all, what the apostle wished, when he wrote to the Corinthians, 'I wish that all men were like myself;' that is, that all should practise continence, or perfect chastity. Indeed, in this life, the most blessed thing for a Christian is, to have his mind free from all the distractions and solitudes of the world, to reign over his passions, and to subdue especially all the desires of the flesh, so as to make them almost extinct for the love of virtue, and to repose in the practice of piety, and in the contemplation of heavenly things."

"But all take not this word," says our Lord, "but they to whom it is given." (Matt. xix., 11.) Hence, there are such as discourage or dissuade souls from embracing the state of virginity. But they are not of the number of "those men by whom salvation was wrought in Israel." They are of the number of those of whom our Lord says: "These things are hidden from the wise and prudent, and are revealed to the little ones." (Matt. xi., 25.) Such persons

should never be consulted on the subject of virginity or of a religious vocation, because they have no divine light on it; nor should they be listened to when they speak of this subject of which they understand nothing: "It is not a good, but a bad spirit," says St. Thomas Aquinas, "that guides him who resists the Holy Ghost. When a soul, by the grace of God, has made holy resolutions, it is great cruelty to oppose them. It is to have the malice of Herod, who killed new-born infants. But far greater is the malice of those who stifle in souls, even before birth, the holy desires which they have conceived. Persons of this kind appear to me worse than the infernal dragon who stood up before the woman about to give birth, and ready to devour her offspring as soon as it should be born." (*De Erudit. Principum*, lib. 5, c. xxx.) Those, on the contrary, who are filled with the spirit of Jesus Christ and of the apostles, say with St. Paul: "But more blessed shall she be if she so remain" (unmarried), "according to my council: and I think that I also have the spirit of God." (1 Cor. vii., 40.) "This apostle," says Cornelius à Lepide, "was put to death by Nero, because he persuaded young Christian maidens to consecrate themselves to God in a life of virginity. St. Matthew, also, had to suffer martyrdom, because he had persuaded St. Iphigenia, daughter of the king of Ethiopia, to make the vow of virginity. In imitation of the apostles, St. Clement, too, did not hesitate to give the virgin's veil to the niece of the Emperor Domitian, although he knew that thereby he would expose himself and the Christians to cruel persecution. A man of worldly prudence, no doubt, would have looked upon such an action as very unwise. But St. Clement, who was wise after the

Spirit of God, was aware that virginity is of so great a price in the sight of the Lord, that it is lawful to purchase it even at the cost of martyrdom. He knew that God watches over his own, and that it is heroic virtue not to yield to any kind of threats, especially when there is question of preserving the treasure of virginity." (In Apoc. 14.)

St. Athanasius, St. John Chrysostom, St. Basil, St. Jerome, St. Augustine, St. Ambrose, St. Bernard, St. Thomas, St. Alphonsus, highly recommended virginity in their sermons and instructions. We read that St. Ambrose, on one occasion, consecrated eight hundred virgins to God. We read, in the history of the Church, by Darras, that, in Oxyrinchus, a town of Lower Thebais, there were twenty thousand virgins consecrated to God. Father Ventura tells us that, in the middle ages, every family deemed it an honor to be able to give a spouse to Jesus Christ; and that it was considered a disgrace for a family who had several daughters, not to have one consecrated to God in the state of virginity. Fathers and mothers who were without children, asked them of God for no other purpose than to be able to consecrate them to his service. (Ventura, "*Femme Catholique.*")

St. Ambrose tells us, in his exhortation to virginity, that a pious widow, named Juliana, addressed her children in the following manner: "My dear children, let me advise you to embrace what is most noble and most lovely in this world,—the life of angels among men. I have gone through the troubles of a married life. You see me deprived of the assistance of a husband and of the grace of virginity. My cross will be much lighter, and my grief more

bearable, if I recover in you what I have lost in myself; that is, if I am the mother of virgin children, I will believe that I share, in some measure, in the same honor of virginity." These words sunk deep in the hearts of her children. In fact, her son Lawrence became a priest, and her three daughters led a life of virginity in their mother's home.

St. Jerome tells us that the Roman Consul Olibrius had a daughter of great beauty, named Demetrias. She was heiress to a large fortune, and occupied the first rank in the city of Rome. The best of alliances were offered to her. But she wished for no other spouse than Jesus Christ. She besought God, day and night, with many tears, to incline the hearts of her parents in favor of her heart-felt desire. So, one day, she went to Juliana, her mother, and Proba, her grandmother, to disclose to them her great desire of belonging to God alone, beseeching them on her knees not to oppose her resolution. As Juliana and Proba earnestly wished to see their child consecrated to God, they took her most affectionately in their arms, and said: "God bless you, child; you will raise your family to a still greater nobility, by bestowing on it the glory and honor of virginity." (St. Jerome, *Epist. ad Demetriad.*)

Now, if virginity is so highly recommended in Holy Scripture and in the writings of the fathers of the Church, no one is to infer from this fact that marriage is to be despised. "When I advise virginity," says St. John Chrysostom, "I thereby do not wish to pass any censure on marriage; nor do I blame him who does not follow my counsel. To say that marriage is bad is to inflict ignominy on virginity; on the contrary, to honor marriage is to praise virginity. I admire, indeed, those who have suf-

ficient courage to embrace the state of virginity; but I have no fault to find with those who have not sufficient strength to aim at so high a perfection." (*De Virginit.*, c. viii.) Although I say with St. Paul, "I would that all men were even as myself," yet I also say with the same apostle: "Every one hath his proper gift from God: one after this manner, another after that." (1 Cor. vii., 7.) I also say with Jesus Christ, "He that can take it"—referring to virginity—"Let him take it." (Matt. xix., 12.)

CHAPTER XXXVI.

DUTY OF PARENTS TO PRAY FOR THEIR CHILDREN.

To bring up children for the kingdom of heaven, to instil into them the true spirit of Christianity, to direct and guide them according to the good pleasure of God, is the art of arts, and the science of sciences; it is the work of God rather than that of man; it is a continuation of the mission of Jesus Christ himself. Mere human efforts can but injure this work if the blessing of God is not upon it.

Every cause produces an effect similar to itself. To communicate to children the spirit of Christ, it is necessary for parents to be themselves filled with Christ's spirit. Jesus Christ, therefore, must live in them and they in him. A wild tree bears sweet, delicious fruit after it has been grafted with a good branch. The same thing happens to us. Of ourselves, we are wild, thorny trees, miserable, sinful creatures; but when our Lord communicates to us the sap, as it were, of his own spirit, when he is united

with us, as the tendril is with the vine, then we think as he does, we speak as he does, and we act as he does, and we are able to "bear children to Jesus Christ our Lord." It is by prayer that this union with Christ is obtained and preserved. Hence little good can be expected from parents who do not love to commune frequently with God. All failures in the performance of their duty generally proceed from the neglect of prayer. Without the practice of prayer every parent is in danger of dying under the torture of crosses as a martyr without merit and without a crown.

Woe to such parents, for it is by them that their families become barren and imperfect, and take the first steps towards their downfall.

As the shepherd is, so also is the flock. If parents are wanting in love for prayer, their children will also be deficient in this exercise. And where there is no prayer, every thing goes wrong. Tepidity creeps in, the soul becomes despondent and weak, and loses that strength and vitality which it once possessed; it becomes a lover of idle pleasure and talk, of mirth, dissipation and the like. But give me parents who love prayer, and all things will be well with them; for they can say with the apostle: "I can do all things in him who strengtheneth me." In prayer, they find an impregnable bulwark against human respect and the faithless spirit of the age; in prayer they find a spiritual armory, a tower of David from which to supply themselves with weapons of every kind: with a *weapon of courage* to correct and punish their children when necessary; with a *weapon of patience* to bear all their crosses-with resignation to God's holy will; with a

weapon of wisdom to instruct their children in their religious duties, and to detach themselves from the world and attach themselves to the things of God; with a *weapon of understanding* to be able to know and be impressed with the truth of religion; with a *weapon of counsel* to know and choose what contributes best towards their own salvation and that of their children; with a *weapon of fortitude* to surmount all obstacles in the fulfilment of their duties; with a *weapon of knowledge* to see the way they should go and the dangers they should avoid in order to secure their salvation and that of their children; with a *weapon of piety*, to be able to embrace with pleasure whatever belongs to the service of God; with a *weapon of the fear of the Lord*, of a profound respect and reverence for God, so as to fear to displease him even by the least wilful fault.

Finally, it is in prayer that parents find that powerful means by which they must obtain the spirit of God for their children from the beginning. This spirit is the gratuitous gift of God. He bestows it upon those who ask for it in persevering prayer. As children do not sufficiently understand this great truth, they may but seldom ask for this great gift of God. Hence, parents should incessantly beseech our Lord in prayer, by alms-deeds and works of penance, to communicate his good spirit to their children. There is but little difficulty in educating children who are filled with the holy fear of God. They love and respect their parents; they obey them in all lawful things, and thus are a source of constant joy and consolation to them.

Parents, however, must never forget that children may

easily lose this good spirit ; it was obtained by prayer ; it must also be preserved by prayer.

What our Lord said to St. Peter, applies also to children, namely : "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat ; but I have prayed for thee, that thy faith fail not." (Luke xxii., 31, 32.)

Our dear Saviour was not satisfied with having preached his holy doctrine, labored and fasted for the sanctification of mankind ; he did not even consider the sacrifice of his life as sufficient for that holy purpose. To all this he added prayer. He was not in need of prayer for himself. It was on our account that he prayed so much, in order to teach us to do the like : to pray, not for ourselves only, but for those also whom we are to lead on the road to heaven. This he so touchingly taught his disciples in his last discourse. "I pray for them," he says, "I pray not for the world, but for them whom thou hast given me. Holy Father, keep them in my name, whom thou hast given me : that they may be one, as we also are one. I do not ask that thou take them away out of the world, but that thou preserve them from evil. Sanctify them in truth. And not for them only do I pray, but for those also who through their word, shall believe in me : that they all may be one, as thou, Father, in me, and I in thee, that they may be also one in us ; that the world may believe that thou hast sent me. Father, I will that where I am, they also whom thou hast given me, may be with me ; that they may see my glory, which thou hast given me." (John xvii.)

Never was there a time when prayer for children was more necessary than in our own, for never was so destruct-

ive a war carried on for the ruin of children as in our own age. Would to God that all parents understood this great truth! No doubt they would offer up more fervent prayers for their children; in imitation of the example of our Lord, they should daily pray in a manner like the following:

· My God and my Father, thou hast placed me on earth to glorify thy holy name. Thou wishest me to do this principally by bringing up holy children for heaven. Oh, what a hard duty this is for one so weak and ignorant as I am. Vouchsafe then, to grant me understanding and wisdom to discharge this duty well. Let thy holy spirit suggest to me words with which I may instruct my children. Let me always be mindful of keeping a watchful eye over them. Grant me patience, that I may willingly bear, for the love of thee, all hardships and crosses occurring in the discharge of my duty; grant me zeal to correct their faults when necessary; a great horror of sin and vanities of the world, in order that I may not scandalize them by my bad example; and because I can do nothing for my children but instruct them, I beseech thee, moreover, to bless my words, that they may sink deep into their hearts, and bring forth good fruits. Preserve them from evil, and inspire them with a holy fear of thee; let them understand the vanities of this world; grant them a heart ever desirous of thy grace and love, and always ready to do what is pleasing, and never to do what is displeasing to thee. Holy Father, I will that they whom thou hast given me, may be with me where thou art, that we may see thy glory which thou hast prepared for us. Holy Mary, moth-

er of God, obtain for me and my children, all these graces through Jesus Christ our Lord. Amen.

If children, however, have gone astray, they stand more than ever in need of the fervent prayers of their parents.

On the words, "If Moses and Samuel shall stand before me," * Cornelius à Lapide remarks as follows; "Samuel and Moses are named here, in preference to others, because they were very holy, and the leaders of the people. Their power with God was so great, and their prayers were so efficacious, that they stayed the anger of God, by praying for the ungrateful and rebellious people. This was, because they were the leaders and judges of the people, and the mediators between God and them. They were the faithful friends of God, and loved the people with burning charity, notwithstanding their refractory and rebellious behavior. For, these two virtues, prayer and charity, particularly when exercised towards rebels and enemies, become those who direct others; they move, and, as it were, compel God to hear their prayers." St. Jerome, St. Thomas, Theodore, Hugo and others speak in like manner.

From this parents should learn how great their love for prayer and how profound their piety should be in order to be able to stand as a wall between their children and God, when his wrath is enkindled against them.

Holy Scripture informs us that holy Job rose early every day to offer holocausts and prayer for his children; for he said, "Lest perhaps my sons have sinned and offended God in their hearts." (Job i., 5.) Parents should

* Jeremias xv., 1.

imitate this holy man, when they know that their children offend God. "Arise," says the prophet, "give praise in the night, in the beginning of the watches pour out your heart like water before the face of the Lord; lift up your hands to him for the life of your children, that they may not perish." (Jerem. ii., 19.) The prayers of good parents for their children are very powerful with God. The Church would not have the great St. Augustine, were it not for the tears, prayers, penances and alms-deeds of his mother; they did violence to the heart of our most merciful Saviour Jesus Christ, they overcame him so as to give to her son Augustine not only the grace of conversion, but even the unspeakably great grace of becoming an extraordinary saint of the Catholic Church. Let mothers learn from this example to do violence to the Sacred Heart of our Lord, and to overcome it by unceasing prayers, works of penance and charity, so as to give to their degenerated children the grace of a sincere conversion. What a beautiful and ravishing spectacle will it not be to behold, on the last day, the holy apostles and so many truly zealous and holy missionaries, priests and pastors, surrounded by thousands of blessed souls whom they instructed in the ways of God and led them to heaven! Oh, what a charming and ravishing sight must this be! Christian parents, be sure that you, too, on that day, may be surrounded by the souls of your dear children, and may be able to speak confidently to the Eternal Judge: "Behold, O Lord, these my children, whom thou hast entrusted to my care, for whom I have labored and suffered and prayed so much! None of them has been lost. Through thy infinite mercy they are now thine for all eternity. Be

praised and loved forever." And then these blessed children will say to their parents : "Thanks, everlasting thanks to you, my beloved father ; thanks, everlasting thanks to you, my beloved mother, for all your good lessons and instructions, for all your corrections and chastisements, for all the good examples of piety you have given me. Blessed hands of my father, blessed hands of my mother : to you, after God, I owe my eternal happiness. What would it avail me now, had you always been over-indulgent to me, had you left my faults pass unpunished. Instead of being in heaven I would now have to suffer in hell. O beloved father, O dear mother, I thank you indeed for all the care you have taken of my temporal welfare, but I thank you far more for the unceasing care you have taken of my soul, of my everlasting salvation. Blessed, honored, and praised for ever and ever be the Holy Trinity for having given me so good parents !"

CHAPTER XXXVII.

MARRIED PEOPLE WITHOUT CHILDREN.

We read in Holy Scripture that Anna had for many years been married to Elcana without having any children. Overwhelmed with the excess of sorrow, she wept and prayed to God for comfort in her affliction ; she joined fasting to her prayers, and bound herself by vow, if she should obtain a son, to consecrate him all the days of his life to the divine service. Samuel was the fruit of his mother's piety, and the recompense of her faith. In a son

like him, says St. Chrysostom, Anna became more happy than if she had been mother of the greatest prince upon earth. She received him as a present from the hand of God, and in compliance with her vow, hastened to give him back by a solemn act of religion. As soon as she had weaned him, she carried him to the tabernacle, put him in the hands of Heli the high-priest, and consecrated him irrevocably, as she had promised, to the service of her Creator. Gratitude and piety alone guided the tender feelings of her love; she parted with her child at a time when the charms and smiles of innocence made him the more dear. She knew what was good for her son, and what was acceptable to God. Her sacrifice in some sort seems to resemble that of Abraham. She offered to God her darling, her only son; she offered him for life, and stripped herself of all future claim over him. The mother's piety was repaid by the virtues of her son. The little Samuel ministered to the Lord under Heli's direction by day, and at night slept within the tabernacle, near the ark of God, and there it was that God favored him with a special revelation, the preparatory walk of his future greatness.

Children are the gift of God. Many married couples often remain deprived of this gift, until God grants it to their prayers and vows.

Philip II., king of France, was called Deodatus (the gift of God), because his father Louis obtained him as the special fruit of his fervent prayers.

Ariston, king of Sparta, was most beloved by his people. As he was without children, the people besought our Lord in fervent prayers, to give their king a son who

would be as good and wise as his father. Their prayer was heard, and a son was born to the king, who called him Demaratus (the fruit of the prayers of the people). (Cornel, a Lap. in Lib. I. Reg. c. I.)

St. Gregory Nazianzen, St. Nicholas of Tolentino, St. Francis de Paula, and many others, were born to their parents as the fruit of their ardent prayers.

Many married people consider it a great affliction to be without children; for good children are, indeed, a great joy and consolation for parents. God will console them if they persevere in prayer for this gift. If he does not hear their prayer, they must be persuaded that it is better for them to be without children, either because they might have been lost on their account, for not having brought them up good Christians, or because children might have shortened their life, and, as it were, crucified them by losing the faith, and joining the army of anti-Christ.

It often happens that God grants children to good parents, suffers them to grow up to a certain age and endear themselves to father and mother by their filial love and piety and angelic innocence, and then takes them to himself in their state of baptismal innocence. Many innocent children, as we have seen in a previous chapter, know more of God and have a greater desire to be with him than their parents can conceive. Hence it often happens that an innocent child when on his death-bed, says to his weeping mother, or father :

O mother, weep no more for me ;
 I love thee, but I may not stay ;
 I hear a voice so fond, so sweet ;
 It calls me from this earth away.
 This earth is drear, but heaven is bright :
 We'll meet once more where all is light.

Yestere'en the sun gleamed through the clouds ;
 Methought I saw heaven's gate ajar.
 I saw a beauteous Child who smiled—
 His lily crown shone like a star.
 O Mother, my soul longs to rest
 With Jesus, Mary ever blest.

When last I played down in the mead,
 The wind-gust bore my wreath away ;
 I seemed to float in snow-white robes
 Beyond the stars to endless day.
 O mother, weep no more for me,
 My fettered soul shall soon be free.

Last night I gazed upon the stars,
 And heard the wail of funeral bell ;
 It called me from this darkness drear
 To that bright home where God doth dwell.
 O mother, mother, cease to weep ;
 Sing softly, sing thy child to sleep.

O mother, hear the angels sing—
 Bright angels with their harps of gold.
 Fair virgins robed in snowy sheen,
 Sing of God's love, of bliss untold.
 Farewell, dear mother ! Lord I come !
 Sweet Jesus bear me to thy home !

O father ! O mother ! do not, then, weep the child that dies in the bloom of innocence. Disturb not its rest with thy wailing and tears. The fair flower has been transplanted to the garden of heaven, in all its freshness ere yet the dust of earth defiled it, ere yet it was scorched by the heat of passion. Rejoice that thy angel child was taken ere its pure soul knew aught of care and shame and bitter remorse.

An angel crowned with flowers came to bear thy loved one home to Him who for our sake became a child. He

has gone before to pray for thee and prepare a place for thee when the toilsome journey of life is ended.

In the bereavement of children, married people will also find a great consolation in the thought that they can spend in prayer and in the performance of good works, the time which they would have been obliged to give to the care of children; that they can adopt poor orphan children as their own, or that they can will all their temporal goods for charitable purposes, and thus lay up for themselves a treasure of great merit in heaven.

In the year 365, there lived in Rome a very wealthy gentleman, named John, who was married, but had no children. As he and his wife were very pious, they besought the Blessed Mother of God to make known to them the pious work for which they should spend their fortune. Thereupon the Blessed Virgin Mary appeared to them during night, and told them to build a church on that very spot, which, on the following morning, they would find covered with snow. This happened on the fifth of August, and though at that time the heat is intense in Rome, yet there was seen on Mount Exquilino, a large spot covered with miraculous snow. As Pope Liberius had the same vision in the preceding night, he went, accompanied by many priests, to the Mount, to witness the great miracle. The church was built and consecrated about the year 435. It is still at present one of the seven principal and most magnificent churches in Rome; it is called *Maria Maggiore*.

CHAPTER XXXVIII.

DUTY OF PARENTS TO LEAD A HOLY LIFE, AND HOW TO
LEAD IT.

The greatest of all treasures is the knowledge of God, of his holy will. Hence, the Lord has declared through his great prophet, Jeremias: "Let not the wise man glory in his wisdom, nor the strong man in his strength, nor the rich man in the abundance of his wealth; but let him that does glory, glory in his knowledge of me," that is, of my holy will. (Chap. ix., 23.) It is for the same reason that our dear Saviour exhorts all men to "seek first the kingdom of God and his justice," (Matt. iv., 33,) and calls those "blessed, who hunger and thirst after justice," (that is, after the knowledge of God's holy will. "Martha, Martha," he said, "thou art solicitous about many things. Mary," who is sitting at my feet to listen to my words, "has chosen the better part." Now it is the will of God that we should lead holy lives. "This is the will of God, your sanctification." (Thess. iv., 3.) "You shall be holy unto me, because I the Lord, am holy." (Lev. xx., 26.) What more natural than that the children should resemble their good father! Hence, our Lord says: "Be you, therefore, perfect, as your heavenly father is perfect." (Matt. v., 48.) We cannot enter heaven, unless we are like unto him. Heaven is the most intimate union of God with the soul. But God cannot unite himself to a soul that is not holy, for things of a different nature do not unite. The greatest wisdom, then, in this world, consists

in endeavoring to lead a holy life. Now, the duty of leading a holy life is binding on all Christians; but it is far more binding on all Christian parents; for, without leading holy lives, parents will not be able to bring up holy children.

“But how can I become holy?” says a father, “the saints gave all to the poor. If I were to do that, who would provide for my wife and children?” “The saints,” says another, “fasted on bread and water. If I have to do that, how can I do my daily work?” “The saints said long prayers, heard several masses every day, spent many hours in the church, and received holy communion very often. How could I find time to do all that?”

Those who make such objections have a wrong idea of holiness of life. There is a person. He is given up to fasting. He thinks himself very holy if he fasts, and yet his heart is filled with rancor. He scruples to moisten his tongue with wine, or even with water, through sobriety; yet he makes no difficulty to drink deep of his neighbor's blood by detraction and calumny. Now who will believe that such a person is holy because he fasts? Holiness of life, then, does not consist in fasting, and similar bodily mortifications.

There is another. He thinks that he is holy because he says daily, many long prayers, hears several masses, and often receives holy communion; yet, immediately after, he speaks very angrily and arrogantly to his domestics and neighbors. Now, do you believe that such a man is holy, because he says many long prayers, etc.? Holiness of life, therefore, does not consist in saying many prayers.

There is another. He thinks he is holy because he cheerfully draws rich alms out of his purse to relieve

the poor ; yet he cannot draw meekness out of his heart to forgive his enemies. Now do you think that this person is holy because he gives many alms to the poor ? Holiness of life, then, does not consist in giving alms.

What, then, is a truly holy life ? A truly holy life, is a life, not according to our fancies and caprices, but according to the holy will of God. To know the will of God and to do it is to be a saint.

First, then, in order to lead a holy life, you must know the holy will of God ; that is, you must have the true faith, you must believe all that God has revealed, all that he teaches by his holy Church. St. Paul says that the true faith produces all justice, all holiness. “ Without this faith it is impossible to please God.” You must, therefore, believe all that God has revealed. Is this difficult ? Can you find any difficulty in believing God ? Is it hard to believe what all the saints believed ? Is it hard to believe those truths in defence of which so many millions of martyrs have shed their blood ? Is it hard to believe what so many learned men have believed in all ages and in all nations ? To believe what over two hundred millions of Catholics believe at the present day ? Is this hard ?

Now do you believe all that the holy Church believes and teaches ? Most assuredly you do. Now in this holy faith alone you possess at least one-half of what is required to become a saint. To *believe all* that God has revealed is one half of perfection, and to *do all* that God has commanded is the other half. By possessing the true faith you have already one foot in heaven. Now if you *do* what God commands you will have the other foot in heaven,—you will become a saint.

“Faith without good works is dead,” says the apostle St. James. To have a living, saving faith you must keep the commandments of God and of God’s holy Church. In this alone does holiness consist. If you *believe* all that God has taught, and *do* all that he commands, you are a saint. He who refuses to believe one revealed truth, and wilfully breaks one of God’s commandments is not a saint, but a sinner. Avoid sin then and keep the commandments; do good and avoid evil and you are a saint. I ask you, is this so very difficult ?

To do good and avoid evil, to keep the commandments of God and of his holy Church, is this so very difficult ? Let us examine the ten commandments for a moment.

God is your father, a father full of love, and you are his child. What God asks of you is not hard. You can do it so easily. One day a young man came to our Lord Jesus Christ and asked him : “Master, what must I do to enter eternal life ?” “If thou wilt enter into life eternal,” answered our Lord, “you must keep the commandments.” This is the answer our Lord gives to every one of us. “If you wish to enter life everlasting, keep the commandments.” God does not require you to shed your blood for the faith, like the holy martyrs. All he asks is that you keep the first commandment ; that is, that you should believe in him and all he has revealed, hope in him and love him. Now is that hard ? Does God ask too much ? God does not require you to travel all over the world like the apostles and missionaries, and preach his name to the heathen. All that he asks is that you should keep the second commandment ; that is, that you should not blaspheme his holy name. Now is this asking too much ?

God does not require you to spend the whole day and night on your knees. All that he asks is that you should keep the third commandment; that is, that you should rest on Sundays and holydays of obligation, and hear holy Mass, and, if possible, the sermon. Is this too hard? Is this too much? Is it hard to rest from work? Suppose God had commanded you to work every day, never to rest; would you not complain? To be condemned to work forever is, as it were, to be in hell. Work is a penance. Now on one day in the week God says: "My child, you have done penance long enough. Rest. Look up to heaven. There, in your true home, you will not have to toil any more." I ask you, is it hard to rest from work?

God does not require you to bury yourself in a convent, and lead a life of obedience and self-denial. All that he asks is that you should keep the fourth commandment; that is, that you should love and obey your parents and lawful superiors. Now is this too much? Why, even the very beasts do this.

God does not require you to wear hair-cloth and perform austere penances. All that he requires of you is that you should keep the fifth commandment; that is, that you do not kill, or hate, or injure any one. Is that too hard?

God does not require you to make a vow of perpetual virginity. All that he asks is that you keep the sixth commandment; that is, that you observe chastity according to your state of life,—the single to live as pure virgins, the married to observe the sacred laws of marriage. Now, is not all this just and reasonable? Do you

not require all this of your children, your wife, your husband ?

God does not require you to give your goods to the poor. All he asks is that you keep the seventh commandment ; that is, that you be honest, and give every one his own.

God does not require of you the penance of perpetual silence. All he asks is, that you keep the eighth commandment ; that is, that you take no false oath, tell no lies, that you blacken not the character of your neighbor. Is this hard ? Does not every one condemn and refuse to associate with a liar, a calumniator, a perjurer ? What is there then in this commandment that is hard ?

God does not require you to fast on bread and water. All he asks is, that you abstain from flesh-meat on Fridays and other days of abstinence. Is this so very hard ? What is there then in the commandments of God that is too hard ?

Hundreds and thousands keep these commandments. They do not complain. They do not find them so very difficult. If they can keep them, surely you, too, can. If it were impossible to keep the commandments, God would not have commanded you to keep them. Look up to heaven. There you will find saints of every age, and sex, and condition of life. St. Joseph, Lydia and St. Crispin, kept the commandments, and became saints in their shops. St. Ann, St. Martha, St. Monica, Aquila, Priscilla, became saints in their families ; Constantine, Helena, St. Lewis, blessed Amedæus and St. Edward, became saints on the throne. Remember, that many of the saints had stronger passions than you. Many had to work harder than you ;

many had more difficult and more numerous temptations than you; and many had even worse examples around them than you; and yet they kept the commandments of God and of his holy Church: they became saints. Why cannot you do as much? Were every one to keep the commandments, this earth would be turned into a paradise. Quarrels and lawsuits, hatred and war, prisons and punishments, would disappear from the earth. The gates of hell would be closed forever, and heaven would be open to all. He that keeps the commandments, has God's blessing; he that breaks them, draws down on his guilty head God's curse. Now, which will you choose? Do you wish God's blessing, or God's curse. Which? God's blessing? Very well. If you really desire God's blessing, if you wish to escape God's curse, you must keep the commandments of God and of his holy Church.

If you are weak, if you have strong passions, you have also prayer, you have the sacraments, you have the grace of God, and with God's grace you can do any thing.

We have in the sacraments, seven fountains of grace, ever flowing, ever open to us. All we have to do, is to draw from their healing waters. God has placed within our reach all that we need. We have but to stretch forth our hands and take it. We have to open our hearts and lips, and ask, and all that we need and desire shall be granted to us.

He that is not in mortal sin is a saint, because he is in the state of grace. He is a friend, he is a child of God. This is an infallible truth. And as for him that never commits even a wilful venial sin, he is perfect.

I suppose you have made a good confession. No doubt,

you remember the happiness you felt after having made your confession; the joy you felt after having cast off the heavy load of sin that weighed on your heart,—the peace of mind to know that you were again a child of God. Was not all this happiness unutterably sweeter, purer, nobler, than all wild orgies of drinking saloons, or the lascivious pleasure of the dance, and all the gratifications of those vile passions that degrade man below the beast?

Now, “the holy man,” says Holy Writ, “remains in his wisdom.” (Ecclus. xxvii., 12.) “He grows in good works until the perfect day of eternity.” (Prov. iv., 18.)

Now, take any state of life you please. Is it so very difficult to preserve the grace of God, to keep from mortal sin? Look at that tradesman, that laborer, that merchant. He goes to Mass, and abstains from work every Sunday and holy day. He abstains from meat on Fridays and fast-days. He goes regularly to confession and communion. He does not curse and get drunk. He does not cheat, or speak ill of his neighbor. He bears no malice to any one. He preserves his soul and body, pure and undefiled. Now, I ask, is not such a one respected by all, even by the infidel? Is he not a thousand times happier than the man who lives in sin, and breaks the commandments of God and his holy Church?

Look at that good and virtuous father of a family. Is he not happier and more respected than the wretched drunkard? He loves his wife, he is faithful to his marriage vows. He supports his family, not by speculating, cheating and gambling, but by honest labor.

At night, after his day's work, he does not steal away

to the bar-room, or to the secret lodge, but, like a good honest man, he stays at home with his family.

One day Racine, one of the greatest poets of the reign of Louis XIV., returned from Versailles in order to enjoy a little rest and peace in the midst of his family. No sooner had he returned home than a squire of the Prince of Condé's came to announce that his master expected him to dinner. "I thank the prince for his invitation, but I shall not have the honor of dining with him to-day. It is eight days since I saw my wife and children; they are looking forward to the pleasure of eating a fine carp with me this evening; so, you see I cannot be excused from dining with them." "But, Mr. Racine," said the squire, "your absence will mortify his Highness, for he has invited a large company on purpose to meet you." Racine was still immovable; he went so far as to have the carp of which he had spoken brought in, and said to the Prince of Condé's messenger: "Judge for yourself, sir, whether I could excuse myself from dining with my children to-day, and sharing that beautiful, tempting carp with my family. Once more, excuse me to the prince; I am sure he will himself approve of my refusal. The father of a family belongs entirely to his wife and children." Racine was right: his excuse was accepted and even applauded by every one. (Filassier, *Dict. d'Education*, 1248.)

The good father goes to Mass and confession. He has good books and papers in the house, and carefully excludes the poisonous literature of the present day. What is the consequence? His wife loves him with her whole heart. She is proud to have such a husband. How many a poor woman has cause to envy her happiness! His wife would

rather die than bring the least stain upon his honor. Every day only increases her love for him, and gives her new proofs of his love,—aye, instead of weakening, only strengthens the love of both.

And the children of such a father : they cannot but love and respect him. They will not even think of going out at night, or keeping dangerous company when their father stays at home and makes home happy. The peace and blessing of God dwell in his house. Every one praises such a man. His parish priest loves and honors him. His neighbors respect and esteem him. I ask you once more : Is not such a man happier than the drunkard, the gambler, the slave of impurity, the thief, or the apostate Catholic ?

It is true, he does not fast on bread and water ; he does not work miracles ; yet because he lives in the grace of God, he is a just man, he is a saint.

If you doubt what I say, go into his house. There you will see good books, devout pictures, the blessed crucifix, and even a pretty altar. The whole family pray in the morning ; they pray and bless themselves at their meals. They kneel down together in the evening, and say the rosary and the night prayers. The father examines the children in the catechism. He reads something to them out of a pious book, every evening, or at least, every Sunday. In such a house you feel as if you were in church. It is indeed consecrated ground. God's holy angels dwell therein.

If any one insults the good Christian father, he offers the insult to God. He unites it to the sufferings of Jesus Christ. He imitates the example of Jesus, and prays for

his enemies. I ask you: Is he not happier even in this life, than the man who is always breathing vengeance, who is always entangled in lawsuits, who is always so full of rage and hatred, that he cannot even enjoy a quiet night's rest?

The good Catholic father avoids mortal sin. He avoids evil, and he also does good. To avoid evil, and especially to do good, we must have the grace of God. Now this grace we obtain by prayer, and by the reception of the sacraments. He who prays, who goes often to Mass, who frequents the sacraments, receives grace in abundance. He finds it easy to lead a holy life.

The good Christian father gives alms according to his means. Even a cup of cold water, given for the love of God, will have its reward on the day of judgment.

A good Christian father loves labor and shuns idleness, knowing that idleness is the mother of all vices. Labor purifies the soul and preserves us from sin. The repose of the honest laborer is sweet. His frugal meal is pleasant and healthful. His life is really far happier than that of the kings of earth.

If God afflicts the good Christian father with all kinds of trials; if he takes from him what is most dear to him, he resigns himself to God's holy will. He knows it is all for the best.

Every-body has heard of M. Leon Papin Dupont, the holy man of Tours. Here is an incident of his life: After the loss of his wife, his affection centred in his daughter, Henrietta, whose great and precocious intelligence, beauty, grace and elevation of mind, attracted many admirers. The Christian father feared the tempta-

tions of the world for his child. "My God," he would say, "If thou foreseest that she will stray from the right path, take her from me, rather than that she should be led away by vanity." It seemed as if God heard this heroic prayer, poured forth with the faith of Abraham. The girl was struck as if by lightning with typhus fever, and died after five days' illness. M. Dupont prepared his child for death, speaking to her of heaven with enthusiasm. I will quote the words of the priest that gave her the last sacraments: "The young girl received the holy Viaticum and Extreme Unction with full consciousness. The doctor was present, as M. Dupont's friend, nor did he abandon him in this sorrowful crisis. The ceremony over, the father, who was kneeling by his child's death-bed, arose, and taking her hand, said: 'Now, daughter, that you have received so many graces, are you happy?' 'Yes, father!' 'Do you regret any thing on earth?' 'Yes, father.' 'What then?' 'Leaving you!' 'No, my child, you shall not leave me; we shall not be separated. God is everywhere; you shall be with him in heaven, and see him; I shall pray to him here, and through him I shall be with you. Two walls at this moment separate us. Yours shall soon fall; mine also one day shall fall; we shall then be united, and forevermore!' Every one of us present was in tears. When the girl breathed her last, her father said to the doctor: 'My child has seen God.' He then recited the *Magnificat*, to the astonishment of several who did not understand these sentiments of a true Christian, happy in offering to his God his only child, in all the purity of her soul and beauty of her youth."

At one moment his courage was on the point of breaking

down, on the occasion of her funeral. "I see him still," says another witness; "his daughter laid out on her death-bed; he never left her; and approaching nearer still, his arms crossed, he fixed his eyes on the beloved features, undisfigured by death. Tears ran down his cheeks; sobs were choking his utterances; he was just falling to the ground; but, on a sudden, the Christian threw himself on his knees, recollected his scattered thoughts and prayed. Then rising, his face transfigured, a ray of hope shining through his tears: 'I was going to be conquered; and yet my child is nearer to me than she was! Two walls (he again said) separated us and prevented our reunion; hers is crushed, mine shall fall, and we shall be forever united!' To visitors offering their condolence he would show the funeral couch, saying from the Gospel: 'She is no longer here; why seek you the living with the dead?' He found consolation in the sacred texts which speak to the Christian of hope and immortality. 'The Lord gave her to me, the Lord hath taken her away, blessed be the name of the Lord.' His faith inspired him with graceful thoughts. 'As a gardener puts in the hot-house his precious flowers on the approach of winter, so our blessed Lord has taken Henrietta, when she was to enter the world, and be exposed to the poisonous influence of its maxims.'"

On the day of his daughter's funeral he distributed alms to the different religious communities of the town. A portion of her dowry also he gave to the Little Sisters of the Poor.

If you, then, really desire to lead a holy life, you must pray, you must go regularly to Mass, you must go often to holy communion. If you wish to lead a happy life, to

have God's special blessing on your labors or on your families, you must go to Mass, not only on Sundays and holydays, but even on weekdays, if you have the time and opportunity. You must pray not only morning and night, but also at your work, in company, and especially when you are tempted to sin; you must go to holy communion, not merely once a year, but as often as you can.

The good Catholic father feels always happiest in the church. It is the home of his soul. There Jesus dwells to console him and to grant every desire of his heart. What we have said of the good Christian father, applies also to the good Christian mother. Ah, how easy it is to lead a holy life! How easy it is to become a saint! "Be perfect," says our Lord, "as your Father in heaven is perfect." He does not say: Work miracles, cure the sick, raise the dead to life, convert all the wicked. He does not say: Fast on bread and water. Go and bury yourself in the desert; but he says: "Believe and live up to your holy faith. Avoid evil and do good. Love virtue and hate sin. Labor and pray as long as the day of life shall last. Seek the kingdom of God, and his justice, and all the rest will be given you. You shall have peace here on earth, and eternal happiness hereafter."

Soon the hour of death will come for you. Then all your trials and sorrows will have an end. Your tears, your poverty, your sufferings will be changed into joy eternal.

Death, too, puts an end to all the impure pleasures of the sinner. All his degrading enjoyments are changed into eternal torments! Oh, what joy at the hour of death,

if you have led a pure and holy life! But what terror, if you have led a life of sin!

CHAPTER XXXIX.

DUTIES OF OTHER SUPERIORS.

There are, besides parents, three other kinds of Superiors. (1) Those who take the place of our parents. (2) Those who are our Superiors in the spiritual order, and (3) Those who are our Superiors in the temporal order.

1. *The Superiors who take the place of our parents are Guardians and Teachers.*

The obligations of *Guardians* towards their wards in regard to temporal and spiritual things are much the same as those of fathers and mothers towards their children. It is the duty of a guardian to provide a suitable education for the young person entrusted to his care, to watch over his conduct, to see to his instruction in religion, and to correct him when necessary.

Teachers, school-masters and all charged with the education and instruction of youth, in whom parents have placed their confidence, and to whom they have delegated their parental authority, are obliged to labor constantly for the advancement of their pupils in piety, virtue, and science. They greatly sin against this duty if they leave their pupils to themselves, if they neglect to watch over their conduct and to make them comply with their religious duties, or to provide against any thing injurious to their health, and if they leave within their reach books dang-

erous to their faith or morals, and in fine, if they set them a bad example.

We will now proceed to speak of our Superiors in the Spiritual Order, or the Ecclesiastical Authority—the Catholic Church, and of our Superiors in the Temporal Order, or the Civil Authority.

CHAPTER XL.

ECCLESIASTICAL AUTHORITY—THE CATHOLIC CHURCH.

The kings of this world possess palaces from which their power goes forth; they ennoble their palaces and the palaces ennoble them; they ennoble their palaces by raising the city in which they reside to be the metropolis of their kingdoms; and their palaces ennoble them, because the magnificence of the buildings, the splendor of the court and of the guards, are signs of their power and grandeur.

Almighty God is the King of heaven and earth. Although it be true of him that he is everywhere, yet it is also true that there is a place which, in a certain sense, is his particular dwelling-place. This place is called heaven. "You shall not swear by heaven, for it is the throne of God,"* said our divine Saviour. It is also said in the Gospel that whenever our Saviour prayed or blessed his followers, he raised his eyes towards heaven. He also often said: "My Father and your Father, who is in heaven," and he commands us to pray: Our Father "who art in heaven." Again, in the Acts of the Apostles we read that when our Lord Jesus Christ returned to heaven, he

* Matt. v. 34.

ascended beyond the clouds. He declared that “in his Father’s house there were many mansions;” in a word, faith and revelation assure us that the kingdom of heaven is a real place of boundless extent, and that it lies far beyond the starry firmament.

Heaven is, indeed, our true home. It is, therefore, of the greatest importance for every one to know the road to heaven. Now, our divine Saviour Jesus Christ has solemnly declared that the road to heaven is the doing of the will of his heavenly Father. “Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven, he shall enter into the kingdom of heaven.” (Matt. vii., 21.) Every one, then, who wishes to go to heaven, must do God’s will on earth.

Now, the will of the heavenly Father is that no one is to be saved unless through Christ, his well-beloved Son; that is, through faith in his doctrine, through hope in his merits, through charity towards God and all men, through the sacraments and prayer, as means of grace, and through obedience to his orders: “I am the way, and the truth, and the life,” says Jesus. “No one cometh to the Father but by me.” (John xiv., 6.) “In him” (Christ) says St. Paul, “it hath pleased the Father that all fulness should dwell, and through him to reconcile all things unto himself, making peace through the blood of the cross, both as to the things on earth, and the things that are in heaven.” (Col. i., 19, 20.) For this purpose, Christ, as man, received from his Father all necessary power and authority: “All power is given to me in heaven and on earth.” (Matt. xxviii., 18.)

As it is the absolute will of God the Father that no one is to be saved except through practical faith in Christ's doctrine, he is bound in mercy and justice to watch over its preservation. God watches over the visible universe. Not one atom of matter is ever destroyed. Yet the universe is but the temple of God's truth revealed by Christ. If God guards so jealously the temple of truth, will he not guard the truth itself? If God guards so carefully the body, will he not protect the soul?

God must not only preserve the full truth in all its original purity, but, since he desires the salvation of each soul by Christ's doctrine, he must also provide a clear and easy means by which every honest man can find the truth, and find it with absolute certainty. For this end he must appoint a guardian to preserve the truth and a teacher to impart the truth infallibly to all men. In other words, he must appoint an infallible Church or teaching authority.

Hence our dear Saviour Jesus Christ chose, from among his disciples, twelve whom he named apostles, and gave them all those sacred powers which he had received from his Father for the salvation of mankind, authorizing them, at the same time, to communicate these powers to others for the salvation of their fellow-men. He instituted the sacrament of holy orders as the means of transmitting these powers:—viz., his power as teacher, as priest and ruler or king of an everlasting kingdom.

He appointed St. Peter and the other apostles and their lawful successors as the only true teachers of his sacred doctrine, when he said to them :

“Go ye, therefore, and teach 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.*" (Matt. xxviii., 19.) "He that believeth and is baptized shall be saved; but he that believeth not, shall be condemned." (Mark. xvi., 16.)

Jesus Christ called the society of the teachers of his doctrine and of the believers in it his Church, of which he is the invisible head. He appointed St. Peter and every lawful successor of St. Peter as the visible head of his church, saying: "Thou art Peter (Rock), and upon this rock I will build my church, and the gates of hell shall not prevail against it. And to thee I will give the keys of the kingdom of heaven. Whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven." (Matt. xvi., 18, 19.) "And behold, I am with you all days, even unto the consummation of the world." (Matt. xxviii., 20.)

Now, the lawful successors of St. Peter and the other apostles are found only in the Roman Catholic Church. The Pope is the lawful successor of St. Peter, and the bishops are the lawful successors of the other apostles. The Roman Catholic Church, therefore, is the only one true Church established by Christ.

Now, in establishing his Church, Christ made infallibility an essential condition of that Church. By infallibility, we do not mean impeccability of her teachers, but the gift of inerrancy in teaching Christ's doctrine whole and entire; in other words, by infallibility we mean that the Church in her head is ever aided by the Holy Ghost, so that she cannot err or teach falsehood.

Christ commanded his Church to teach all nations. He commanded all to hear and obey his Church. "He that

heareth you, heareth me." "He that believeth not, shall be condemned." "He that will not hear the Church, look upon him as a heathen and publican." Without faith it is impossible to please God.

Now, "faith cometh by hearing." Hearing whom? The teacher. What teacher? Not the one who appoints himself, but whom God sends. "How shall one preach," says St. Paul, "unless he be sent?"

Priests and apostles are ambassadors. A self-appointed man is no ambassador, he has no authority.

A tax-gatherer, a judge, a mayor, a governor, must have lawful authority, otherwise he is an intruder, an enemy of the common weal.

The teacher must be sent by God. He teaches in the name and by the authority of God. Therefore he must teach God's truth and teach it infallibly. We are bound under pain of hell-fire to believe and obey God's appointed teacher. Therefore, that teacher must teach the truth, the whole truth, and nothing but the truth.

God not only sent his teachers, but he promised to remain forever with them. "Lo," he says, "I am with you all days even to the end of time." "The heavens and the earth shall pass away, but my word shall not pass away."

The heavens and the earth have not yet passed away. They are here still. Therefore the words of Christ are still true. "The gates of hell" have not yet prevailed.

Jesus Christ promised the apostles that he would send them the Holy Ghost to teach them and their lawful successors all truth, and to abide with them forever. Therefore, when we listen to the teaching of the apostles and their lawful successors, we listen not to mere men, we lis-

ten to the organs of the Holy Ghost, we listen to the voice of God!

The apostles knew that they had been appointed by God, and that their decision in matters of faith and morals was infallible. When a dispute arose among the first Christians, the question was referred to the apostles and to St. Peter. His decision was always final, infallible.

He that disobeyed was looked upon as a heathen and publican. If he remained obstinate, anathema was pronounced against him, and he was excommunicated—cut off from the Church.

The apostles warned the people against false teachers, against new doctrines; they said that God gave us teachers to keep all in the unity of faith, “that we might not be tossed about by every wind of doctrine.”

The lawful successors of the apostles always maintain the same principle. Whenever disputes and false doctrines arose, men were not taught to follow their own private judgment. The question always was: “What says the Church? what says the head of the Church?” And those who refused to hear and obey the Church were cut off, and cast out among the heathens and publicans.

As, by his providence, God preserves and governs the natural visible world, so, also, by his infallible Church, God preserves and teaches every truth of salvation in all its purity and fulness.

Thus Jesus Christ has established the universal law that “whoever enters his Church by faith and baptism and lives up to her doctrine will be saved, and that whosoever wilfully rejects his Church will be condemned.” Jesus Christ, therefore, has taught and solemnly declared that

there is no salvation out of his (the Roman Catholic) Church."

Hence the heathen cannot be saved as heathen, nor the Jew as Jew, nor the Protestant as Protestant. Every one, to be saved, must belong to the body or at least to the soul of the Church. By the body of the Church is meant the society of the Catholic Church, and to be a real member of this society is to belong to the body of the Church.

By the *soul* of the Church is meant the firm and determined will of all good Catholics to believe and do all that God teaches them by his Church. Anyone, therefore, who, without his fault, is not a Catholic, but observes, in good faith, the law of God as far as he knows it, and is, at the same time, determined to believe and do whatever God may require of him, possesses the spirit of the good Catholic, and is therefore said to belong to the soul of the Church.

If he is a heathen, this good will alone, however, is not sufficient for his salvation; he must know at least the four great truths that every one must know in order to be saved, viz.:

(1.) That there is but one living God, who is the Creator of heaven and earth; (2.) that there are three Persons in God: the Father, and the Son, and the Holy Ghost; that each of these Persons is God, and yet there is but one God; (3.) that the Son of God became man and died for our salvation; (4.) that God rewards in heaven those who keep his law, and punishes in hell those who transgress it grievously and die in their sins.

On account of his good will, God, in his infinite mercy, will lead him to the knowledge of those truths either by natural or supernatural means.

“Many of the Gentiles,” says St. Dionysius, “have been converted to the Lord by the ministry of angels.” Hence, if he believes those truths firmly and is quite willing to believe and do whatever else God has revealed for our salvation, he is disposed to receive sanctifying grace. For such a good will supposes implicit faith in all that Christ has taught. It supposes hope to obtain forgiveness through Christ’s merits, sorrow for sins, purpose of amendment of life and a resolution to keep the commandments; it supposes love of God; it supposes the implicit desire of baptism, and thus God does not fail to bestow sanctifying grace upon a soul thus disposed to receive it. Thus that soul truly belongs to the Catholic Church; but should such a person come to the knowledge of the other truths taught by the Church, and reject them, he would be lost.

We read in the tenth chapter of the Acts of the apostles that “there was a certain man in Cesarea, a Roman centurion, named Cornelius, a religious man, who feared God with all his house, gave much alms to the people, and prayed to God always.” This good, God-fearing centurion had lived with the Jews in Cesarea, and learned from them the explicit faith in the one true God, and in the Redeemer. He and his whole family observed the Law of God as far as they knew it; they prayed much and gave much alms. Hence they were pleasing to God, like Job, who lived before Christ, and, having explicit faith in the true God and in the Redeemer, and living up to the law of nature and charity, was justified by God. He belonged to the soul of the Church as long as he knew no more of the law of God. But, as the Christian law, at the time of Cornelius, was

already promulgated in Jerusalem and became more and more known in the neighboring cities, Cornelius was also one of those who had heard of it, as appears from the 22d verse of the same chapter. From that time his ignorance of it ceased to be invincible. He was obliged in conscience to acquire the explicit faith in Christ's doctrine, and had he not complied with this duty he would have lost the grace of God. But walking in sincerity of heart before the Lord, he was but too eager to learn all that God required him to believe and to do. He most earnestly and perseveringly prayed to the Lord, and gave much alms to obtain this great grace. The Lord heard his prayer. He sent an angel who said to him: "Cornelius, thy prayer is heard, and thy alms are remembered in the sight of God. Send, therefore to Joppe, and call hither Simon, who is surnamed Peter. He lodgeth in the house of Simon, a tanner, by the seaside. He shall tell thee what thou must do."

Now, when St. Peter came to the house of Cornelius and learned how good the Lord had been to him and to his family, and how eager they were to learn from him what they must do to be saved, he exclaimed in amazement: "In truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh justice, is acceptable to him;" that is to say, now I see that God is willing to bestow sanctifying grace upon all who are ready to believe in Christ and his doctrine, no matter whether they are Jews or heathens. Thereupon Peter instructed Cornelius and his family in the principal points of Christian doctrine, and had them baptized. They were the first converts from heathenism to the Catholic Church.

What we have just said of the heathen applies also to those Protestants who conscientiously observe the law of God as far as they know it and never had an opportunity to know better, but are resolved to believe and do all that Christ has revealed for our salvation. To reward their good will, God will lead them so as to become acquainted with the truth of the Catholic religion, as we see in the examples of so many converts from Protestantism to the Catholic Church.

The Rev. J. C. Russel, a convert from the Methodist Episcopal Sect to the Catholic faith, wrote in his letter to Father Zorn that he has been impelled to sever the dearest ties and to give up a fortune, in order to appease the voice of his conscience, and be numbered with the people of God." (Fort Mill, York Co., S. C.)

Those, then, who wilfully refuse to learn the true religion, or wilfully refuse to embrace it after they become acquainted with it, will be damned on account of their unwillingness to do God's will on earth.

As to those who die in invincible ignorance of the true religion, if they are damned, they are not damned on account of this ignorance of the truth, as such invincible ignorance is no sin, but they are damned, as St. Paul tells us, because they committed grievous sins against the voice of God speaking to them through their conscience, on account of which they made themselves unworthy of the light of faith.

One day a young man came to a great lord and asked him to receive him as one of his servants; "but," said he, "I will serve you on condition that you allow me to serve you as I please, and that you will pay me high wages for

my services." "My friend," said the lord to him, "you had better go to the insane asylum, for I think that's a better place for you than my house." There are many who wish to serve God in this manner.

A religion which men put together for themselves, a Christianity which men make by picking and choosing a doctrine here and a doctrine there, a form of belief which is made by the selection of texts from Holy Scripture, are all human.

The fragments out of which such religions are made may be taken out of the word of God; nevertheless, they have ceased to be the word of God as soon as any human intellect and human hand has taken them to pieces, and put them together, and for this reason: Suppose that any man should take the four Gospels, and out of them select certain texts, and put them together, could that be a fifth Gospel? No; the Gospel of St. Matthew was written by St. Matthew, that of St. Mark by St. Mark, that of St. Luke by St. Luke, that of St. John by St. John, and any man who endeavored to make a fifth Gospel would make a gospel of his own and not of any evangelist, because he would not know the sense, meaning, and coherence of the texts so as to make that Gospel an inspired book. These texts were dictated to inspired writers by the spirit of God, and it would only be a fragmentary Christianity made out of the fragments of the truth; it would simply be a religion of human instruction, and no truth which comes from man can be the matter of our faith.

And yet what is the condition of the Christian world wheresoever that which is called the reformation has travelled? Sects and communions and sections divided

continually into new forms, with new doctrines multiplying and often disappearing. This has been the history of that reformation of divine truth in which men pulled the original and perfect faith to pieces and constructed for themselves new fragmentary religions of their own. They destroyed the unity of the revelation of God, and changed even the word of God itself into the word of man. It is not wonderful that here in the midst of this nineteenth century, when men are beginning to be so liberal, as they think themselves, so large-hearted, so full of appreciation that they are willing to communicate with all kinds of various opinion, and to endeavor to find a unity by extinguishing and eliminating all the distinctions between truth and falsehood, so that men may be got to agree together, not to contend for an exact statement of the truth, but to be willing to have open questions, as they are called—that is, indefinite doctrines, without beginning or ending—if only men can be got to unite together and to sink their differences! That is the spirit of the nineteenth century, the spirit of heresy and infidelity which mutilates the divine law, and transfers the divine authority, whose will the law expresses, from Christ who is God, to man, and places it in the human will; for the word heresy means choice. The heretic therefore is one who chooses his own religion, and, of course, in obeying it obeys himself, that is to say, performs no act of obedience at all towards God.

At this moment, when what is only called latitudinarianism—that is, a wide, open-armed appreciation for those who forgive one another in all things if they can only be got to unite together and kneel side by side—while those who

have the doctrines of fragmentary Christianities are throwing all things open, destroying all the boundaries of truth, what has the Catholic Church done? With the intensity of dogmatism it has put out into the storm of the world's public opinion, going against wind and tide, against all the prejudice and the scorn of this intellectual age; and wherever there has been undefined statement of the truth it has defined it, and wherever there is doubt it has determined it, and wherever there have been deviations from the truth the Church has determined them; wherever men did not know whether a doctrine was exactly expressed, the Church has fixed it. It has become more dogmatic in all its teachings at the very moment when the world has been acting upon the contrary principle of becoming indefinite in all things.

“To reject, then, but one article of faith taught by the Church,” says St. Thomas Aquinas, “is enough to destroy faith, as one mortal sin is enough to destroy charity; for the virtue of faith does not consist in merely adhering to the Holy Scriptures, and in revering them as the word of God; it consists principally in submitting our intellect and will to the divine authority of the true Church charged by Jesus Christ to expound them. ‘I would not believe the Holy Scripture, says St. Augustine, ‘were it not for the divine authority of the Church.’ He, therefore, who despises and rejects this authority cannot have true faith. If he admits some supernatural truths, they are but simple opinions, as he makes them (the truths) depend on his private judgment. It is absurd for him to say that he believes in Jesus Christ. To believe in a man is to give our full assent to his word and to all he teaches. True

faith, therefore, is absolute belief in Jesus Christ and in all he taught. Hence, he who does not adhere to all that Jesus Christ has prescribed for our salvation, has no more the doctrine of Jesus Christ and of his Church than the pagans, Jews and Turks have. 'He is,' says Jesus Christ, 'but a heathen and a publican.' So there is no faith outside of the true Church; and as faith is the beginning of salvation, the foundation and source of justification, and is found only in the true Church, it is clear that there is no salvation outside of the true Church." (See Predestination, in my work on Grace and Sacr.)

Every non-Catholic who earnestly seeks to learn what he is to believe, every one who yearns to obtain certainty in religious matters, must sooner or later turn to the Church as the only source of certainty, the only guardian of the true religion, the only fountain of true peace and happiness in life and in death.

CHAPTER XLI.

WHAT THE CATHOLIC CHURCH HAS DONE FOR MANKIND.

— It is the Roman Catholic Church alone that has converted and civilized the nations of earth. The great roots of all the evils that press upon society, and make man unhappy, are

“THE IGNORANCE OF THE MIND, AND THE DEPRAVITY OF THE WILL.”

Hence he who wishes to civilize the world, and thus assist in executing the plans of God's providence, must remove

these two great roots of evil by imparting to the mind infallibly the light of truth, and by laying down for the will authoratively the unchangeable principles of morality. If the hierarchy of the Catholic Church has accomplished in society this twofold task, then has it rendered itself worthy of the praises of all men, and deserves to be called the greatest, the most astonishing, the most divine fact in the history of the world.

Look at the world before Christianity. The true God was hardly known, save in one single corner of the earth,—in Judea— and even there, how few loved him! As to the rest of the world, some worshiped the sun, some the brutes, some the very stone, and others again worshiped even viler creatures; nay, many worshiped even the very demons as gods.

Everywhere there reigned the night of sin which blinds souls, and hides from them the sight of the miserable state in which they are living as enemies of God, condemned to hell. The most degrading vices were extolled even as virtues. The world cried for light. Men could no longer see their way. Why are we here? Who made us? Whither are we going? Whence the evil in the world? Why have we a desire for immortality? Why does nothing on earth satisfy us? Why our yearning for perpetual happiness? Such were the questions that resounded everywhere—in the schools of philosophy, in the forum, in the market-place, in the temple, at the fireside. No one could answer; and yet the social, domestic and religious happiness of the world was at stake on these questions then, as it is now. What remedy could be applied to heal such inveterate evils of the mind and the will? Pagan

philosophers, poets and orators, had tried their best to elevate mankind ; but they had tried in vain. It had become evident to all that no human means were adequate to remedy the evils of the world, and make mankind truly happy. "God himself," exclaimed the great Plato, "must come down and be our master and our guide." (*De Legib.* 1, 4.) "Yes," say the Fathers of the Vatican Council, "if any one shall say that it is impossible or inexpedient that man should be taught by divine revelation, concerning God and the worship to be paid to him, let him be accursed." (Vatic. Counc. II, can. 2.)

Then "the light shone into the darkness;" and Jesus Christ was this light, by his divine doctrine and example. St. Peter and the other apostles and their successors—the Roman Catholic bishops and priests—became the bearers of this light.

More than fifteen hundred years ago there hung in the Catacombs of Rome a lamp shaped in the form of a ship, at whose helm sat St. Peter, steering with one hand, and with the other giving his blessing. On one side of this miniature ship were engraved the words, "Peter dies not," and on the other the words of our dear Saviour: "I have prayed for thee." (Luke xxii. 32.)

There could not be a more beautiful symbol of the papacy and the hierarchy of the Catholic Church. This hierarchy is a lamp which illumines all darkness, and furnishes us with the brilliant light of truth; the Church is a ship which carries this light safely through the storms of ages to the ends of the earth, bringing with it blessings to the nations, and gathering into its apostolic net, as it sails along, the perishing children of men. And at the

helm sits the poor fisherman of Galilee, the Pope, together with his assistants—the Catholic bishops and priests—directing the course of the vessel, now to this, now to that distressed country; now to this, now to that sorrowing people, to bring them not gold, not silver, but what is infinitely more precious—faith; and with faith, true civilization, based upon the unchangeable principles of supernatural morality, true prosperity, true happiness, and peace on earth and for eternity.

One thousand eight hundred and forty odd years ago, a poor, meanly-clad wanderer went to the capital of the world—the wealthy, magnificent city of Rome. He passes its gates, and threads his way, unobserved, through populous streets. On every side he beholds splendid palaces, raised at the expense of down-trodden nationalities; he beholds stately temples, dedicated to as many false gods as nations were represented in Rome; he beholds public baths and amphitheatres, devoted to pleasure and to cruelty; he beholds statues, monuments, and triumphal arches, raised to the memory of blood-thirsty tyrants. He passes warriors and senators, beggars and cripples, effeminate men and dissolute women, gladiators and slaves, merchants and statesmen, orators and philosophers—all classes, all ranks, all conditions of men, of every language and color under the sun. Everywhere he sees a maddening race for pleasure, everywhere the impress of luxury, everywhere the full growth of crime, side by side with indescribable suffering, diabolical cruelty and barbarity.

And this poor, meanly-clad wanderer was St. Peter, the head of Christ's Church. How the noble heart of

the poor fisherman of Galilee must have bled when he observed the empire of Satan so supreme; when he witnessed the shocking licentiousness of the temple and the homestead; when he saw the fearful degradation of woman, groaning under the load of her own infamy; when he saw the heart-rending inhumanity which slew the innocent babes, and threw them into the Tiber; when he saw how prisoners of war, slaves, and soldiers, were trained for bloody fights, and entered the arena of the amphitheatre, and strove whole days to slay one another, for the special entertainment of the Roman people!

Here, then, was to be the scene of his labors. Into this foul mass, into this carcass of a rotten society, St. Peter was come to infuse a new life, to lay the foundation of a new Rome—a Rome, which, instead of paganism and depravity, should convey the truth and the blessing of Christian virtues to the farthest ends of the earth. When Peter, the first Pope, came to Rome, that city was the condensation of all the idolatry, all the oppression, all the injustice, all the immoralities of the world, for the world was centered in Rome. Peter laid his hand to the plough, and never once looked back. For twenty-five years he struggled, and succeeded in establishing, in the very midst of this centre of every excess of which the human mind and the human heart could be guilty, a congregation of Christians to whom St. Paul could address an epistle, and state in it that the fair fame of their faith had already spread over the whole world: “I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.” (Rom. i. 8; xvi. 19.)

The foundation of a new world had been laid by St. Peter, the first Pope. He established his See in Rome; there he suffered martyrdom for the faith. Since then, Pope has succeeded Pope, in spite of persecution and death, in spite of the opposition of pagan philosophy and of pagan intrigue, of pagan hate and of pagan enmity. It was through the Popes and their fellow-laborers, the Catholic bishops and priests, that Christianity, towards the end of the third century, covered the whole then known world. The Capitoline temple, and with it the many shrines of idolatry, the golden house of Nero, the emperor, and with it Roman excess and Roman cruelty, the throne of the Cæsars, and with it Roman oppression and Roman injustice, had all passed away; and there stood the Rome of the Fathers of the Church, the Rome which was yet to do so many great wonders in the world. Two hundred and fifty-six Popes, till now, have succeeded one another in the See of St. Peter. Of these, seventy-seven are honored by the Church as saints, and twenty-seven have, in imitation of St. Peter, suffered martyrdom for their faith.

“And the light shone into the darkness. Pope after Pope, the principal bearers of the light of the true faith, sent forth to the nations bishops and missionaries, full of the spirit of self-sacrifice, solely devoted to their great task; and by the inflamed zeal, the fervent piety, the earnest prayers and penances, the astounding miracles, the bright examples and spotless lives of these apostolic men, new tribes and new nations were gained for Christ, year after year. Thus, St. Austin carried the light of faith to England, St. Patrick to Ireland, St. Boniface to Germany.

The Frieslanders, the Moravians, the Prussians, the Swedes, the Picts, the Scots, the Franks, and hundreds of others, were brought to the bosom of the Church through the preaching and labors of the bishops and priests of the Roman Catholic Church. Driven from one country, their influence was made to act on another. When Soliman, the Sultan, threatened to wipe out Christianity from Europe, Roman Catholic bishops and priests went to the East Indies, to China, and Japan. When Europe failed in its fidelity, and listened to the siren voice of heresy, Catholic bishops and priests were sent to the newly-discovered continent of America, and to the West Indies.

Gregory XVI. devised plans for missions to the interior of Africa—missions which are yet working wonders. This great work of enlightening the world with the true light of the Catholic religion, the Church accomplished, more particularly by those astonishing organizations called religious orders.

Besides carrying the light of faith to all nations, those religious orders did another thing: they civilized the countries to which they had been sent.

In the pagan world, education was an edifice built up on the principles of slavery. The motto was: "*Odi profanum vulgus et arceo*"—I hate and shun the common people. Education was the privilege of the aristocracy. The great mass of the people was studiously kept in ignorance of the treasures of the mind. This state of things was done away with by the Roman Catholic Church, when she established the monastic institutions in the West. The whole of Europe was soon covered with schools, not only for the wealthy, but even for the poorest of the poor.

Education was systematized, and an emulation was created for learning such as the world had never seen before. Italy, Germany, France, England and Spain, had their universities, but, side by side with these, their colleges, gymnasiums, parish and village schools, as numerous as the churches and monasteries which the efforts of the Holy See had scattered, with lavish hand, over the length and breadth of the land.

And where was the source of all this light? At *Rome*. For, when the barbarian hordes poured down upon Europe from the Caspian Mountains, it was the Popes who saved civilization. They collected, in the Vatican, the manuscripts of the ancient authors, gathered from all parts of the earth at an enormous expense. The barbarians, who destroyed everything by fire and sword, had already advanced as far as Rome. Atilla, who called himself "the Scourge of God," stood before its walls; there were no emperor, no pretorian guard, no legions present, to save the ancient capital of the world. But there was a Pope: Leo I. And Leo went forth, and by entreaties, and threats of God's displeasure, induced the dreaded King of the Huns to retire. Scarcely had Atilla retired, before Genseric, King of the Vandals, made his appearance, invited by Eudoxia, the empress, to the plunder of Rome. Leo met him, and obtained from him the lives and honor of the Romans, and the sparing of the public monuments which adorned the city in such numbers. Thus Leo the Great saved Europe from barbarism. To the name of Leo might be added those of Gregory I., Sylvester II., Gregory XIII., Benedict XIV., Julius III., Paul III., Leo X., Clement VIII., John XX., and a host of others, who must be looked upon

as the preservers of science and the arts, even amid the very fearful torrent of barbarism that was spreading itself like an inundation over the whole of Europe. The principle of the Catholic Church has ever been this: "By the knowledge of divine things, and the guidance of an infallible teacher, the human mind must gain certainty in regard to the sublimest problems, the great questions of life; by them the origin, the end, the aim and limit of man's activity must be made known; for then only can he venture fearlessly upon the sphere of human efforts, and human developments and human science." And, truly, never has science gained the ascendancy outside of the Church that it has always held in the Church. And what is true of science is true, also, of the arts; it is true of architecture, of sculpture, and of painting. We need only to point to the Basilica of Peter, to the museums and libraries of Rome. It is to Rome the youthful artist always turns his steps, in order to drink in, at the monuments of art and of science, the genius and inspiration he seeks for in vain in his own country. He feels, only too keenly, that railroads and telegraphs, steamships and power-looms, banking-houses and stock-companies, though good and useful institutions, are not the mother of genius nor the schools of inspiration; and therefore he leaves his country, and goes to Rome, and there feasts on the fruits gathered by the hands of St. Peter's successors, and returns home with a name which will live for ages in the memory of those who have learned to appreciate the true and the beautiful. *

* Note for those who delight in speaking of ignorant Papists:

All great inventions and splendid achievements are of Catholic birth. A Papist discovered the Western Hemisphere. A Papist from Spain drove

The depravity of man shows itself in the constant endeavor to shake off the restraint placed by law and duty upon his will; and to this we must ascribe the licentiousness which has at all times afflicted society. Passion acknowledges no law, and spares neither rights nor conventions; where it has the power, it exercises it to the advantage of self, and to the detriment of social order. The Church is, by its very constitution, Catholic, and hence looks upon all men as brothers of the same family. She acknowledges not the natural right of one man over another; and hence her Catholicity lays a heavy restraint upon all the efforts of self-love, and curbs, with a mighty hand, the temerity of those who would destroy the harmony of life, implied in the idea of Catholicity.

the first steam engine (see life of Alvarez). A Papist built St. Peter's, of which Protestant St. Paul's is a wretched plagiarism. A Papist first read the field of the heavens through a telescope. A Papist (and a Pope) first regulated the clock of time, which computation bigoted England was obliged to adopt. A Papist was the prototype and model of Locke and Molyneux. The Papist orators of the French pulpit are the grand fount whence all preachers drink their ideas. A Papist gave trial by jury. Papists extorted *Magna Charta*, and subsequently *Confirmatio Chartarum*. A Papist invented gunpowder. Raphael and Correggio were Papists. Papists monopolize singing, painting, and architecture. Papist taste regulates the ever-fluctuating tide of human vanity and human dress. The boasted poor-law of England is but a stolen graft from the old tree of monastic benevolence. England while Papist had two kings captive in her court (one French and the other Scotch). But it is needless to go further. The knife and fork you use at dinner are Papist by descent (Italian inventions); and the toothpick after them is Papist in origin. Nor is this all. A Papist founded Oxford University. A Papist discovered galvanism. A Papist (Chaucer) was the father of English poetry. A Papist (Sobieski) saved Europe from the Turks. A Papist discovered the compass. A Papist (Alfred) is held up as a model of excellence for all succeeding princes. A Papist (Kosciusko) is quoted as the truest of all patriots and most single minded of all men. The greatest novelist of any age (Cervantes) was a Papist. The first reviewer

One of the first principles of all social happiness is, that before the law of nature, and before the face of God, all men are equal. This principle is based on the unity of the human race, the origin of all men from one common father. If we study the history of paganism, we find that all heathen nations overturned this great principle, since we find among all heathen nations the evil of *slavery*. Prior to the coming of Christ, the great majority of men were looked upon as a higher development of the animal, as animated instruments, which might be bought and sold, given away and pawned; which might be tormented, mal-

(Desalle) was a Papist. Two of the greatest poets of England (Pope and Dryden) were Papists. Dante, Ariosto, and Tasso were Papists. All the greatest musicians (Mozart, Haydn, Cimaros, etc.) were Papists. All that is grand in the architecture of England, York, Minster and Westminster are the relics of Popish services, and were built by Papists. To Papists the world is indebted for the Bible, the Græk and Latin Classics, and for the preservation and cultivation of the sciences. In our own age the Papists have the greatest sculptor (Canova), the greatest political economist (Adam Miller), the greatest moral philosopher (Schlegel), and the most learned Biblical critic (Wiseman), the prince of the famous school of German rationalists (Kant). The greatest natural philosopher (Schilling), Milton, Stolbergh, Veith and Philips of Berlin were all converts to the Catholic faith. The first treatise on Algebra was given by Lucas Pacciolus, a Franciscan monk. The Arabian arithmetic was introduced into Europe by Gerbert, afterwards by Pope Sylvester II. The first voyage around the world was performed by the ship of a Papist (Magellan). The variation of the compass was discovered by a Papist (Sebastian Cabot). Barometers were invented by a Papist (Torricelli). Spectacles were invented by a monk of Pisa. The Court of Common Pleas was established by a Papist (King John). The boast of Englishmen, the House of Commons, was first called by the Papist Edward. England was divided into six judicial circuits by a Papist (Henry II). The present names of the winds and months were given to them by a Papist (Charlemagne). The application of magnetism as a propelling power was discovered by a Papist (Rev. Mr. Magawley). The greatest lyric poet (Moore) and the first of tragedians (Mr. Siddons) were Papists. — *Catholic Examiner*.

treated, or murdered; as beings, in a word, for whom the idea of right, duty, pity, mercy, and law had no existence. Who can read, without a feeling of intense horror, the accounts left us of the treatment of their slaves by the Romans? There was no law that could restrain in the least the wantonness, the cruelty, the licentious excess of the master, who, as master, possessed the absolute right to do with his slaves whatsoever he pleased. To remove this stain of slavery has ever been the aim of the Catholic Church. "Since the Saviour and Creator of the world," says Pope Gregory I. in his celebrated decree, "wished to become man, in order, by grace and liberty, to break the chains of our slavery, it is right and good to bestow again upon man, whom nature has permitted to be born free, but whom the law of nations has brought under the yoke of slavery, the blessing of his original liberty." Through all the middle ages—called by Protestants the *dark ages of the world*—the echo of these words of Gregory I. is heard; and, in the thirteenth century, Pope Pius II. could say: "Thanks be to God and the Apostolic See, the yoke of slavery does no longer disgrace any European nation." Since then, slavery was again introduced into Africa and the newly-discovered regions of America, and again the Popes raised their voices in the interests of liberty. Pius VII., even at the time when Napoleon had robbed him of his liberty, and held him captive in a foreign land, became the defender of the negro. Gregory XVI., on the 3d of November, 1839, insisted, in a special Bull, on the abolition of the slave trade, and spoke in a strain as if he had lived and sat side by side with Gregory I., thirteen hundred years before.

But here let us observe, that not only the vindication of liberty for all, not only the abolition of slavery, but the very mode of action followed in this manner by the Popes, has gained for the Church immortal honor and the esteem of all good men. When the Church abolished slavery in any country where it existed, the Popes did not compel masters, by harshness or threats, to manumit their slaves; they did not bring into action the base intrigues, the low chicanery, the canting hypocrisy of modern statesmen; they did not raise armies, and send them into the land of their masters to burn and to pillage, to lay waste and to destroy; they did not slaughter by their schemes over a million of free men, and another million of slaves; they did not make widows and orphans without number; they did not impoverish the land, and lay upon their subjects burdens which would crush them into very dust. Nothing of all this. This is not the way in which the Church abolished slavery. The Popes sent bishops and priests into those countries where slavery existed, to enlighten the minds of the masters, and convince them that slaves were men, and consequently had immortal souls like other people. The pastors of the Church infused into the hearts of masters a deep love for Jesus Christ, and consequently a deep love for souls. They taught masters to look upon slaves as created by the same God, redeemed by the same Jesus Christ, destined for the same glory. The consequence was that the relations of slave and master became the relations of brother to brother; the master began to love his slave, and to ameliorate his condition, till at last, forced by his own acknowledged principles, he granted to him his liberty.

Thus it was that slavery was abolished by the preaching of the Popes, bishops and priests. The great barrier to all the healthy, permanent, and free development of nations was thus broken down; the blessings, the privileges of society were made equally attainable by the masses, and ceased to be the special monopoly of a few who, for the most part, had nothing to recommend them except their wealth.

But even though the Popes have abolished slavery from Christian society, yet the female portion of our race would always have sunk back into a new slavery, had not the Popes entered the breach for the protection of the unity, the sanctity, the indissolubility of matrimony. In the midst of the barbarous ages, during which the conqueror and warrior swayed the sceptre of empire, and kings and petty tyrants acknowledged no other right but that of force, it was, as we have seen in a previous chapter, the privilege of the Popes, and their honor, to oppose themselves and their authority like a wall of brass to the sensuality and the passions of the mighty ones of earth, and to stand forth as the protectors of innocence and outraged virtue, as the champions of the rights of woman against the wanton excesses of tyrannical husbands, by enforcing in their full severity the laws of Christian marriage.

“One must obey God more than man.” This has ever been the language of the Popes, of the bishops and of the priests of the Catholic Church, whenever there was question of defending the laws of God against the powers of the earth; and in thus defending the laws of God, they protected against outrage the personal dignity, the moral liberty and the intellectual freedom of man. “Because

there was a pope," says a Protestant historian, "there could not any longer be a Tiberius in Europe, and the direction of the religious and spiritual welfare of man was withdrawn from the hands of royalty." because there were Popes, the will of Cæsar could not any longer be substituted for law; for the Popes made the Gospel the law-book of the nations. Now the Gospel teaches that all power comes from God, that from God the sovereign derives his power, to rule in justice and equity for the welfare of his subjects, and that the subjects are bound to obey their rules for conscience sake. Hence adopting the great principle of action, the Popes have at all times condemned the spirit of rebellion, and have anathematized those principles, those factions, those organizations whose aim is and has always been to overrun authority and to substitute anarchy in the place of the harmony of legitimate government. In conformity with this rule of action the Popes Clement XII., Benedict XIV., Pius VII., Leo XII., Gregory XVI., Pius IX., have condemned secret societies, whose object is the overthrow of civil and ecclesiastical governments. But at the same time that the Popes required from subjects obedience to their lawful governments, they have ever defended subjects against the abuse of power, or against the tyranny of unjust rulers. In pagan times it had the appearance as if the people existed for the sovereign, and not the sovereign for the people; but in the days and in countries where the spiritual supremacy of the Pope was acknowledged by rulers, the pagan idea had necessarily to disappear, for the Popes gave the princes to understand that they existed for the people, and not the people for them.

Viewed in this light, what a magnificent spectacle does the Catholic Church present to our admiration, and how does the honest heart of down trodden nationality yearn that these happy days may once more return! Taken mostly from the middle classes, sometimes even from the most humble ranks of society, the Popes ascended the chair of Peter. And these men, who had been the sons of artisans and mechanics, but who had, by their virtue and talent, gained a merit which neither wealth nor a noble pedigree could bestow, became the arbiters between nation and nation, between prince and people, always prepared to weld together the chain of broken friendship, and to protect, by their power and authority, the rights of subjects oppressed by tyrannical rulers. It was indeed a blessing for Europe that Nicholas I. could curb, with an iron hand, the tyranny of kings and nobles. It was indeed a blessing, not for Europe alone, but for the world, that there lived a genius on the earth in the person of Gregory VII., who knew how to protect the Saxons against the wanton lawlessness of Henry, King of Germany, a monster, who ground his subjects remorselessly in the dust, and respected neither the sanctity of virginity nor the sacredness of marriage; neither the rights of the Church, nor those of the State; whose very existence seemed to have no other aim than that of the leech, to draw out the blood from the hearts of his unhappy subjects. What would have become of Germany had there not been a power superior to that of this godless prince? It was Gregory VII. who hurled him from his throne, and restored to the noble Saxons and Thuringians their independence, not by the power of the sword, but by the scathing

power of his anathema. The same I may say of Boniface VIII. and of Innocent III. There was, happily for Europe, a Court of Appeal, to which even monarchs were forced to bow; and that court was Rome. It was to Rome that the nations appealed, when their independence was at stake or their rights were trampled upon. And Rome was never deaf to the cry of distress, whether it came from Germany or from France, from England or from Poland, from Spain or from the shores of the Bosphorus.*

* St. Thomas Aquinas asks the question: "Can the Pope deprive a sovereign of his temporal power if he becomes an apostate from the faith?" and he replies to this question as follows: When a sentence of excommunication is juridically pronounced against a sovereign for apostasy, his subjects are by the very fact free from all allegiance. Charged to preserve in all their integrity the fundamental truths of faith, and to watch over the spiritual welfare of the members of the Catholic Church, the Pope as her head can take all necessary measures to secure her children from the danger of perversion. "With a wicked heart the apostate deviseth evil and at all times he soweth discord." (Prov. vi. 14). It is clear that the faith of a nation is in imminent danger under the power of an apostate ruler. As the Church has a right to punish one of her members for wilful murder or adultery, so has she also a right to punish a Catholic sovereign for abandoning the faith; she can dispossess him of his states if she judges this punishment useful for the spiritual good of her children.

It may be said that Julian the Apostate had Christian soldiers in his army and commanded them to march for the defence of the empire, and that they were not disengaged from their allegiance, as they obeyed his orders. We must never confound right with fact. For certain reasons it may not be advisable for you to use your rights; but for that your right is not less certain. In the time of that apostate it was not advisable nor possible for the Church to use all her rights. She therefore allowed her children to obey that apostate emperor in all that was not contrary to faith, in order to avoid a greater evil, but her moderation and prudence did not destroy or lessen in the least any of her imprescriptible rights.

When states were wholly Catholic, as they were for a good many centuries, when all men believed, with the saints and martyrs, that it was to the Pope that the Almighty said, "Whatsoever thou shalt bind on earth shall be bound in heaven;" when the supreme authority of the Holy See was at

And when the liberty of a nation was on the verge of destruction, and when emperors, and kings, and barons rode rough-shod over the rights, natural and vested, of their subjects, forgetting the sacred trust confided to them, became tyrants, when neither property nor individual liberty were secure from their rapacious grasp; when even the rights of conscience were set aside with impunity; it was the Popes of Rome who buckled on the armor of Justice, and humbled the pride of princes—even if, as a consequence, they had to say, with a Gregory: “I have loved justice and hated iniquity. This is the reason why I die in exile.”

Yes, show me, if you can, a single country blessed by

once the bulwark of thrones, and part of the public law of Europe; when Cæsar said to bishops, presided over by the papal legates, as Constantine, the master of the world, said to the Fathers at Nice, “*Nos a vobis recte iudicamur*,”—nobody disputed that, as members of the Christian commonwealth, kings and princes were subject, by the law of God, to the authority of the Roman Pontiff. It was his office to restrain, by all the means which the decree of God and the faith of Christians gave him, any abuse of their power by which either the interests of religion or the just rights of Christian people were prejudiced. He was at once the guardian of that faith, and the only invincible enemy of tyrants. The most eminent non-Catholic writers have confessed that Christianity was preserved from what Guizot calls “the tyranny of brute force,” mainly by that vigilant and fearless intervention of the Holy See, for which, as some of them sorrowfully admit, no substitute can now be found. But it is evident that the extreme penalty of deposition, the application of which is now transferred from the Pope to the mob, could only be enforced in a state of society which has long since passed away, and is never likely to return.

But, if Popes no longer depose bad princes “by the authority of Peter,” there are others who depose good ones without any authority at all. In order to depose them more effectually, they have taken to cutting off their heads. Cromwell and his fellows did it in England; Mirabeau and his friends in France. These energetic anti-Popes did not object at all to deposition, provided it was inflicted by themselves. They object to it still

faith and civilization, that has not been watered by the tears and by the preaching, by the prayers and by the blood, of those who are styled the light of the world—the priests of the Catholic Church. Show me an age, a country, a nation, without priests, and I will show you an age, a country, a nation, without morals, without virtue. Yes, if “religion and science, liberty and justice, principle and right,” are not empty sounds—if they have any meaning, they owe their energetic existence in the world to the “salt of the earth”—to the priests of the Catholic Church.

All those who, like the followers of Mahomet, renounced the doctrine of the Catholic Church, relapsed into barbarism; those who altered Christ's doctrine by heresy, fell into a whirlpool of doubts and human opinions, and those

less now; it has become a habit. Englishmen deposed James II. after murdering his father, and put a Dutchman in his place. In other lands they are always deposing somebody. The earth is strewn with deposed sovereigns. Sometimes they deposed one another, in order to steal what did not belong to them. One of them has deposed the Pope himself, at least for a time, and all the rest clap their hands. They do not see that by this last felony they have undermined every throne in Europe. Perhaps in a few years there will not be a king left to be deposed. Since the secular was substituted everywhere for the spiritual authority, kings have fared badly. The Popes only rebuked them when they did evil; the mob is less discriminating. And the difference between the deposing power of the Popes and that of the mob is this, that the first used it, like fathers, for the benefit of religion and society; the second, like wild beasts, for the destruction of both.

There is, therefore, among all true Catholics, but one unanimous voice as to the supreme authority of the head of the Roman Church, viz.: that Jesus, the Son of God and of man, gave to Peter and his successors that fulness of jurisdiction and power which will keep the Church in safety till he comes back in the day of judgment; and to deny that supreme authority is to be at sea, drifting about with the currents of opinion, and tossed on the troubled waves of Protestantism, Calvinism, Quakerism, Mormonism, Spiritualism, and all the other isms and sophisms.

who separated from it by schism, became the sport of the secular power. Any one who has studied history will, if he is impartial and a friend of truth, bear testimony to the fact that the Catholic Church has always been and continues to be the greatest benefactor of mankind in the spiritual as well as in the temporal order of goods. And in order to benefit mankind, she has never required and will never require a particular form of civil government; for she has lived with the Venetian aristocracy, with the Swiss democracy, with the mixed aristocracy and democracy of Genoa, with the British and the United States constitutions, and with many absolute monarchies.

Professor Brewer, an eminent Protestant divine, gives the following testimony of the position and influence of the Papacy or Catholic Church. "The Papacy," he says, "was not only the highest but it was the oldest monarchy of Europe. Compared with it, all other royal and imperial offices of power and majesty were of a recent development—no small consideration at a time when aristocracy and long descent were so highly valued. It was fenced round with traditions mounting up to heaven. It had been the great and chosen instrument of God for propagating and preserving the law, faith, and the love of Christ among ignorant and unsophisticated nations—a prophet among babes, an apostle among barbarians. It has been the chief, at one time the sole, depository of wisdom, art, law, literature, and science to uninstructed and admiring men. Circumstances quite independent of St. Peter's residence at Rome; deeds which the middle ages could understand; services of the highest nature rendered to mankind; the silent and even the obtrusive attestation of spiritual truths,

of spiritual order and authority, rising above the confusion and the janglings of this world—these and similar influences were the true causes of the Primacy of St. Peter. For these warlike kings, emperors, and diplomatists felt themselves constrained to bow down before *the representative of a heavenly authority*, seeking reconciliation and forgiveness at the papal footstool.

“To be at amity with the Roman Pontiff, to be dignified with some distinction as his champion in the faith, was an honor heartily desired by great men, especially intellectual men. It was the more highly esteemed because it was extended to a very few. To be one of so select a circle was to hold a higher rank in the comity of nations. To stand aloof, to be excluded, was to forfeit a distinction which ambitious monarchs and their more intelligent subjects appreciated and desired.” (*Catholic World*, March, 1882.)

CHAPTER XLII.

CIVIL AUTHORITY.

III. *Superiors in the temporal order* are Sovereigns, Magistrates, and Masters.

Man was created by God to live in society. It is only in society that all his bodily wants are supplied ; it is only in society that his mental faculties are developed ; there he learns language, arts, science, commerce, religion ; in a word, it is only in society that he can reach that perfection for which he was created.

Now, no person can live in society without observing

certain general principles or laws of justice and morality, which Almighty God engraved on the hearts of men from the very beginning. These principles of justice and morality constitute what is called the natural law. From these principles, sound practical reason draws certain precepts which thus become human law. According to natural law, for instance, every one who violates the laws ought to be punished. From this principle is derived a human law, which prescribes and determines the mode and manner of punishment either by imprisonment, hard labor, or death. Human law is absolutely necessary for the administration of justice and the maintenance of public order. Aristotle says that a virtuous man is the best of all animals; but if man is not directed by virtue, he is the most ferocious and most wicked of all brute beasts. What then can restrain that ferocious animal, so regardless of the eternal and natural law, except the fear of corporal punishment inflicted by human law? Now as sound practical reason draws from the natural law certain human precepts, so it also dictates and persuades men of the necessity of having rulers who govern the wills of individuals in such a manner as to make, as it were, but one will out of many, by forcing them to live up to the divine and human laws of justice and morality established for the common good of society.

Now, since God is the author of practical reason, it is he who, through it, declares that there should be some to rule the multitude, and that consequently he gives them the civil power of governing. "If we were all equal in dignity and power," says St. Isidore, "peace could hardly exist among us, and perpetual dissension would everywhere

prevail. If kingdoms and sovereignties are established among men ; if some command and others obey ; if men are not whirled about here and there, like the billows of an angry sea, it is to the wise dispensation of Providence that we are indebted. Even in the brute creation we remark due subordination, some commanding and others obeying. Wild horses and various other animals which dwell in forests acknowledge a chief or leader. The bees have their queen, and are ruled by her. Sound the depths of the sea, and even there you will find order and subordination among the finny tribes—regular movements under the direction of one, like an army marching under the orders of a recognized general. In individual man is there not even subordination?—the head ruling, and the feet and hands executing its orders. Must we not then avow that all sovereignty comes from God?”

In *certain cases*, it is true, the people have the right of choosing the ruler or rulers, and of determining the form of government. They may choose monarchy, aristocracy, or democracy, or a mixed government, as the one in England, in which the three elements are combined in harmonious proportions ; “for there is no reason,” says Pope Leo XIII. in his Encyclical, “why the Church should not approve of the chief power being held by one man or more, provided only it be just, and that it tend to the common advantage. Wherefore, so long as justice is respected, the people are not hindered from choosing for themselves that form of government which suits best either their own disposition, or the institutions and customs of their ancestors.”

But this they can do only at the origin of the State, or

when, from some extraordinary combination of events, the State is left without any rulers with a title to obedience.

When, however, the form of the government has in these circumstances been once fixed and the ruler is chosen, then it is no longer in the power of the people to modify the form of government, or get rid of their rulers. This doctrine is equally true whether it be understood of absolute or limited monarchy, and whether the sovereign power be hereditary, elective for life, or for a definite number of years. For every ruler legally elected has the power of governing, not from the people, but immediately from God.

Power or authority cannot come even mediately from the people; for "what comes from the essence of a thing," says St. Thomas, "comes directly or immediately from it and from him who made that essence." Now, God made society, and consequently its *essential* feature which is authority. Civil power or authority, therefore, is immediately from God. Every legal ruler retains his power of ruling according to the terms of the Constitution, so long as he acts justly. This is the divine right of kings as well as of consuls, dictators or presidents during the legal tenure of their office; it is a right as divine as the right of a father in his family, and cannot be forfeited except in cases determined by the law of God.

It should then always be remembered that to choose the rulers is one thing, and to grant the power of ruling is another. To elect a ruler, under certain circumstances, is in the power of the people, but to grant the right of governing is not in the power of the people. The exercise of this power involves such acts as can be permitted only by a divine power; for instance, the taking of human life

as a punishment for crimes committed. Such a power cannot be granted by the individual, because no individual has it, and therefore many individuals united cannot have it. God alone is the Master over life and death, and therefore he alone can give power to take human life as a punishment for past crimes.

Moreover, the safety of the State and the public good require that rulers should be able so to compel the citizens to obedience that to disobey is for them a sin in the sight of God. But no man has in himself or of himself the power to force the free will of others under pain of sin. God alone has this power as the Creator and Supreme Legislator of all things, and it is, therefore, not from the people but from God that civil rulers have this power and are to exercise it so as having received it from God. It is on this account that all just human laws bind in some way in conscience, and he who breaks them violates the ordinance of God.

In truth, that the source of human power is in God, the books of the Old Testament in very many places clearly establish. "By me kings reign....by me princes rule, and the mighty decree justice." (Prov. viii. 5, 6.) And in another place: "Give ear, you that rule the people.... for power is given you of the Lord, and strength by the Most High." (Wisd. vi. 3, 4.) The same thing is contained in the book of Ecclesiasticus: "Over every nation he has set a ruler." (Chap. xvii. 14.) This natural form and beauty of the chief power, however, which men had learned of God, were, like many other religious ideas, little by little untaught or corrupted in the course of time in proportion as mankind fell away from the original teaching of

God. But when the Christian gospel shed its light, error yielded to truth, and that noble and divine principle whence all authority flows began to shine forth.

At the time of our Lord Jesus Christ and his Apostles, there existed a sect of men who refused to pay taxes to the Roman emperor and to look upon him as their sovereign. According to the Jewish historian Josephus, these men underwent the most cruel torments, even death itself rather than give to Cæsar what belonged to Cæsar. They said that they were the people of God, and, as such, a free people, and no one had a right to tax them. This sect lived for several years among the Jews. They rebelled against the Roman empire, but were defeated and destroyed by Titus Vespasian. Judas, the author of this sect, and his followers were from Galilee. As our divine Redeemer and his apostles were from the same country, they were often suspected to be members of that sect. To clear themselves of such a suspicion with the Jews and the Romans, they taught and commanded the Christians on different occasions to obey secular princes, though heathens, and to pay such honor and taxes as were due to them. Hence our Lord himself, though not obliged, paid a certain tax imposed on every head for the service of the temple. (Matt. xvii. 27.) And when the Scribes tempted our Lord by asking him: "Tell us, is it lawful to give tribute to Cæsar or not?" He answered: "Render to Cæsar the things that are Cæsar's: and to God, the things that are God's." (Matt. xxii. 21.)

To the Roman Governor ostentatiously pretending that he had the power of releasing and of condemning, our Lord Jesus Christ answered: "Thou shouldst not have any

power against me unless it were given thee from above." (John xix. 11.) St. Augustine, in explaining this passage, says: "Let us learn what he said, which also he taught by his Apostle, that there is no power but of God."

The faithful voice of the Apostle re-echoes the doctrine and precepts of Jesus Christ. The teaching of St. Paul to the Romans, when subject to the authority of heathen princes, is lofty and full of gravity. In his epistle to the Romans he gives several weighty reasons why obedience and reverence are due to higher powers.

"Let every soul," he writes, "be subject to higher powers; for there is no power but from God, and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation. For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from the same. For he is the minister of God to thee for good. But if thou do that which is evil, fear: for he beareth not the sword in vain; for he is the minister of God, an avenger to execute wrath upon him that doeth evil. Wherefore be subject of necessity, not only for wrath, but also for conscience' sake. For therefore you also pay tribute: for they are the ministers of God; serving unto this purpose. Render therefore to all their dues: tribute to whom tribute is due: custom to whom custom: fear to whom fear: honor to whom honor," etc. (Rom. xiii.) In these words, St. Paul gives eight reasons why obedience is due to civil powers:

1. Because such obedience is ordained and commanded by God.

2. Because secular princes and magistrates take God's place on earth and are his ministers. Hence obedience and reverence are due to them as the representatives of God.

3. Because they bear the sword to punish the evil-doer.

4. Obedience is due to secular powers for conscience's sake; that is, he who is disobedient to them becomes guilty of sin.

5. Because God threatens with eternal damnation all those who resist them. God therefore wishes us to be submissive to secular powers under pain of eternal exclusion from the kingdom of heaven.

6. Because the taxes laid by secular powers upon their subjects and paid by the same, sufficiently show that obedience is due to them.

7. Christian charity requires us to love all men—every one in proportion to his merit and station in life. We must show to our equals such love as is due to equals, and to our superiors such reverence and obedience as are due to superiors.

8. If the Christian law puts on us many restrictions and commands us to aim at a life of perfection, in order that we may resemble our Lord Jesus Christ, it certainly then obliges us far more strictly to obey the secular power and the civil laws which prescribe only such things as regard civil honesty and the general good and peace of the state. The law of nature and the right of nations require us to contribute our part towards upholding this general good of the state.

St. Peter, the Prince of the Apostles, taught the same doctrine. "*Be ye subject,*" he says, "*to every human*

creature for God's sake ; whether it be to the King as excelling, or to governors, as sent by him for the punishment of evil-doers, and for the praise of the good, for so is the will of God." (1 Pet. ii. 13, 15.)

By these reasons the great Apostles prove that the Christian religion, instead of being opposed to secular powers, rather supports and upholds them in their rights.

The one only reason which men have for not obeying is when anything is demanded of them which is openly repugnant to the natural or the divine law, for everything in which the law of nature or the will of God is violated it is equally unlawful to command and to do. If, therefore, it should happen to anyone to be compelled to prefer one or the other, viz., to disregard either the commands of God or those of rulers, he must obey Jesus Christ, who commands us to *give to Cæsar the things that are Cæsar's, and to God the things that are God's* (Matt. xxii. 21), and must reply courageously after the example of the Apostles, *We ought to obey God rather than men.* (Acts v. 29). And yet there is no reason why those who so behave themselves should be accused of refusing obedience ; for if the will of rulers is opposed to the will and the laws of God, they themselves exceed the bounds of their own power, and pervert justice ; nor can their authority then be valid, which, when there is no justice, is null.

The Fathers of the Church have taken great care to proclaim and propagate this very doctrine in which they had been instructed.

We do not attribute the power of giving kingdoms and empires to any save to the true God, who gives happiness in the kingdom of heaven to the pious alone, but gives

kingly power on earth both to the pious and impious, as it may please him, whose good pleasure is always just. "He who gave power to Marius gave it also to Caius Cæsar; he who gave it to Augustus gave it also to Nero. He also gave it to the most benign emperors, the Vespasians, father and son; he gave it also to the cruel Domitian; and finally, to avoid the necessity of going over them all, he who gave it to the Christian Constantine gave it also to Julian the apostate." (The City of God, Book V, chap. 21.) And after having spoken of the cruelty and impiety of Nero he adds: "Yet even to such the power of ruling is given only by the Providence of the Supreme God when he judges that human affairs deserve such a ruler." St. Gregory the Great says: "We confess that power is given from above to emperors and kings." (Epist. lib. ii, epist. 61.)

Such then is the teaching of the Roman Catholic Church concerning civil power. She believes most firmly and teaches emphatically that every ruler legally elected is the minister of God, and holds from him the power of governing; no matter whether he be good or bad, Christian or pagan, Catholic or Protestant; no matter whether his sentiments and feelings towards us are most unfriendly, and his hostility towards our religion open and avowed, he is entitled to our obedience and reverence; for personal enmity and hostility do not afford a just cause to release us from the duty of submission to his authority. If, however, says St. Thomas, the Legislator abuses his power by enacting arbitrary, unjust laws, the authority of his laws is not binding, because it is not conformable to common justice and divine authority. Yet when such laws cannot

be disobeyed without causing disturbance or public scandal, it is better for us to submit to them with patience, according to what is said in the Gospel: "If a man contend with you in judgment, and take away your coat, let your cloak also with him." (Matt. v. 40.) And the Christians of old left the most striking proofs of this; for when they were harassed in a very unjust and cruel way by pagan emperors, they nevertheless at no time omitted to conduct themselves obediently and submissively; so that, in fact, they seemed to vie with one another, those in cruelty, and these in obedience. This great modesty, this fixed determination to obey was so well known that it could not be obscured by the calumny and malice of enemies. On this account those who were going to plead in public before the emperors for any persons bearing the Christian name, proved by this argument especially that it was unjust to enact laws against the Christians because they were in the sight of all men exemplary in bearing according to the laws. Athenagoras thus confidently addresses Marcus Aurelius Antoninus and Lucius Aurelius Commodus, his son: "*You allow us, who commit no evil, yea, who demean ourselves the most piously and justly of all towards God and likewise towards your government, to be driven about, plundered and exiled.*" (Legat. pro Christianis.) In like manner Tertullian openly praises the Christians because they were the best and surest friends of all to the Empire: *The Christian is the enemy of no one, much less of the Emperor, whom he knows to be appointed by God, and whom he must, therefore, of necessity love, reverence and honor, and wish to be preserved together with the whole Roman Empire.* (Apolog. n. 35.) Nor did he hesitate to affirm

that, within the limits of the Empire, the number of enemies was wont to diminish just in proportion as the number of Christians increased. There is also a remarkable testimony to the same point in the epistle to Diognetus, which confirms the statement that the Christians at that period were not only in the habit of obeying the laws, but in every office they of their own accord did more, and more perfectly, than they were required to do by the laws. "Christians observe those things which have obtained the sanction of the law, and in the character of their lives they even go beyond the law."

St. Justin, in his Apology, which he signed with his own name, and addressed to Antoninus, to the senate, and to the whole Roman people, entreats the emperor to form his judgment of the Christians from their actions, and not from the name they bear, and not to pass sentence against them on the sole and weak pretence of their being called Christians. "Let an impartial inquiry be made," says he, "let our conduct be diligently sifted; and if, upon examination, it shall be proved that we are either criminal in our actions or impious in our tenets, let guilt be punished according to its deserts; but if our innocence shall be proved, it will be neither reasonable nor just to treat us like malefactors. With full confidence we defy our most determined enemies to prove the crimes maliciously laid to our charge. Deign only to investigate our conduct, and to scrutinize our principles, and you will with pleasure find, that of all the subjects of your empire, none is more submissive, none more loyal, none more disposed to keep and secure the public peace, than a Christian is. We acknowledge you for our sovereign, sole master of the

conquered world. You we respect, and you we cheerfully obey in all things not repugnant to religion. Religious worship belongs to God alone. He is the supreme Ruler of heaven and earth, the great Creator of all things, omnipotent and eternal. In our daily supplications to him, we humbly beg that to the imperial power, with which he has invested you, he will vouchsafe to add the glorious prerogative of reigning with wisdom and justice."

The case, indeed, was different when they were ordered by the edicts of Emperors and the threats of Prætors to abandon the Christian faith, or in any way fail in their duty; at these times, undoubtedly, they preferred to displease men rather than God. Yet even under these circumstances they were so far from doing anything seditious or despising the imperial majesty, that they took it on themselves only to profess themselves Christians, and declare that they would not in any way alter their faith. But they had no thought of resistance; calmly and joyfully they went to the torture of the rack, insomuch that the magnitude of the torments gave place to their magnitude of mind. During the same period the force of Christian principles was observed in like manner in the army. For it was a mark of a Christian soldier to combine the greatest fortitude with the greatest attention to military discipline, and to add to nobility of mind immovable fidelity towards his prince. But, if anything dishonorable was required of him, as, for instance, to break the laws of God, or to turn his sword against innocent disciples of Christ, then indeed he refused to execute the orders, yet in such wise that he would rather retire from the army and die for his religion than oppose the public authority by means of sedition and tumult.

When the Theban legion, which was composed chiefly of Christians, refused to obey the tyrant Maximian, ordering them to offer sacrifice to the false gods, he commanded that every tenth man should be put to death. After the first decimation, a second was commanded, unless the soldiers obeyed the orders given; but they cried out through the whole camp, that they were ready to perish to a man, rather than pay honor to idols, or deny the faith of Christ. The emperor sent fresh threats, that if they persisted in their disobedience, not a man among them should escape death. The legion answered by the mouth of Maurice, one of their captains, to the following effect:—“ We are your soldiers, sire; but we are also the servants of God. We owe you military service and obedience; but we cannot renounce him who is our Creator and Master, and also yours. From you we have received our pay, but from him we have received our life. We are as ready as ever to fulfil your orders in all that is not against the law of God; but when you bid us do that which is contrary to his law, we must obey God rather than man. Lead us against the enemy. We are ready to fight against the rebellious and impious; but we cannot shed the blood of fellow-citizens and innocent men. We took an oath to God before we swore allegiance to you. How can you count upon our fidelity, if we fail in the fidelity we have sworn to God? You bid us seek out and destroy the Christians. Behold, we are all such. We confess God the Father, Author of all things, and Jesus Christ His Son, our Lord. We have seen our companions slain before our eyes, and we do but envy them the glory of suffering for their God. From us you have nothing to fear;

Christians know how to die, but they do not know how to rebel. We have arms, but we shall not use them. We would rather die innocent than live guilty." This legion consisted of about six thousand six hundred men, who were all well armed, and might have sold their lives very dear; but they had learned to give to God what is God's, and to Cæsar what is Cæsar's, and they showed their courage more in dying than in the most hazardous enterprises. Maximian, despairing of overcoming their heroic constancy, commanded the whole army to surround them and cut them to pieces. These brave warriors of Christ and faithful soldiers of Maximian made no resistance, but, taking off their armor, they all knelt down, and lifting up their hands to heaven, suffered themselves to be butchered like innocent sheep. No complaint or cry was heard among them; they spoke only to encourage one another to die for Christ. In a few moments the ground was covered with their dead bodies, and streams of blood flowed on every side.—*St. Eucherius.*

Thus we see that the Church has always so acted that the Christian form of civil government should not only dwell in the minds of men, but that it should also be exhibited in the life and habits of nations. As long as there were at the helm of the State pagan emperors who were prevented by superstition from rising to that form of imperial government which we have sketched, she studied how to instil it into the minds of the peoples, who were bound, as soon as they had embraced the Christian institutions, to be desirous of bringing their lives into conformity with them. Therefore the pastors of souls, after the example of the Apostle Paul, were accustomed to teach

the people with the utmost care and diligence *to be subject to princes and powers, to obey at a word* (Tit. iii. 1), and to pray God for all men and particularly *for kings and all that are in a high station : for this is good and acceptable in the sight of God our Saviour.* (I. Tim. ii. 1-2.)

But afterwards, when States had Christian princes, the Church insisted much more on testifying and preaching how much sanctity was inherent in the authority of rulers. From this it would follow that when the people thought of princedom, the image of a certain sacred majesty would present itself to their minds, by which they would be impelled to greater reverence and love of princes. And on this account she wisely provides that kings should begin their reign with the celebration of solemn rites, which, in the Old Testament, was appointed by divine authority.

But from the time when the civil society of men, raised from the ruins of the Roman Empire, gave hope of its future Christian greatness, the Roman Pontiffs, by the institution of *the Holy Empire*, consecrated the political power in a wonderful manner. Greatly, indeed, was the authority of rulers ennobled ; and it is not to be doubted that what was then instituted would always have been a very great gain, both to ecclesiastical and civil society, if princes and peoples had ever looked to the same object as the Church. And, indeed, tranquillity and a sufficient prosperity lasted so long as there was a friendly agreement between these two powers. If the people were turbulent, the Church was at once the mediator for peace ; and recalling all to their duty, she subdued the more lawless passions partly by kindness and partly by authority. So, if, in ruling, princes erred in their government, she would go to them,

and, putting before them the rights, needs, and lawful wants of their people, would urge them to equity, mercy, and kindness. Whence it was often brought about that the dangers of civil wars and of tumults were stayed.

We must then conclude that it is a heinous crime to resist or combine against the lawfully established authorities, and that all secret combinations and societies, formed with the object of throwing off allegiance to the reigning sovereign, are most reprehensible, and productive of consequences disastrous to society. The Church has at all times held such secret combinations in abhorrence, and has visited all who have taken *an oath* to observe the rules of such secret societies and combinations with the severest penalties. Every member of the Church should, then, keep aloof from all such secret assemblies, and should never be induced by either threats or promises to join in them. Instead of inveighing against the established authorities, on all occasions and under all circumstances, and speaking with contempt and disrespect of those who rule over us, we should rather offer up our fervent prayers for them, begging of God that he may render them just, mild, and merciful.

This Catholic doctrine of the civil power gives to civil rulers a majesty and dignity which are able to preserve and increase the life and peace of nations, and to secure the personal safety of the rulers themselves. According to this doctrine, their character is sacred; their persons are inviolable; they are the anointed of the Lord, if not with sacred oil, at least by virtue of their office. Their power has a broad foundation, being based upon the will of God and not on the shifting sands of the people's will. It is a

sacrilege to violate their persons, and every indignity offered to them in word or act is an indignity offered to God himself. Indeed, it is this doctrine of the Catholic Church concerning civil power that alone can remove all cause or desire for seditions, and keep alive, in a licentious age, the loyal spirit of obedience, reverence and love for the majesty of rulers—that loyal spirit begotten of faith, which, in the Ages of Faith, swore and kept its oath.

This doctrine also provides best at the same time for the dignity of the citizens; for they understand that, in the judgment of God, there is neither slave nor free man; that there is one Lord of all, rich *to all that call upon him* (Rom. x. 12), but that they on this account submit to and obey their rulers, because these, in a certain sort, bring before them the image of God, *whom to serve is to reign*; they understand that, to obey the representatives of God is to obey God himself, and that there is true greatness and merit in obeying, not so much through fear of punishment as rather through respect for the majesty of the ministers of God, nor by way of flattery, but from a conviction of duty; and understanding this duty, they will naturally avoid dishonesty and rebellion, because they are persuaded that those who refuse honor to princes, refuse it to God himself; that those who resist State authority resist the *ordinance* of God—that is, contravene the order established by God, and that, by contravening this order, *purchase to themselves damnation*, that is, temporal punishment in this world for resisting legitimate civil authority legitimately exercising its functions, and by such *resistance* deserve eternal damnation in the world to come.

Pope Leo XIII., in his Encyclical on Civil Powers, 1881,

says that "very many, walking in the footsteps of those who, in a former age, called themselves philosophers (they were Freemasons), say that all power comes from the people; that each individual has given up something of his rights, and that voluntarily every person has put himself into the power of that man in whose person the whole of those rights had been centred, and that consequently he who exercises these rights in the State, does so not as his own, but as delegated to him by the people, and that, by this rule, it can be revoked by the will of the very people by whom it was delegated. But such an alleged agreement is openly a falsehood and a fiction, and has no authority to confer on political power so great a force, dignity and firmness as the safety of the State and the common good of the citizens require.

"Such Masonic doctrine is subversive of society. It has already produced great evils amongst men, and it is to be feared that it will cause the very greatest disasters to posterity. For an unwillingness to attribute the right of ruling to God, as its author, is no less than a willingness to blot out the greatest splendor of political power and to destroy its force. And they who say that this power depends on the will of the people, err, in opinion, first of all; then they place authority on too weak and unstable a foundation. For the popular passions, incited and goaded on by these opinions, will break out more insolently, and, with great harm to the common weal, descend headlong by an easy and smooth road to tumults and to open sedition. In truth, sudden uprisings and the boldest rebellions immediately followed in Germany the so-called Reformation, the authors and leaders of which, by their new doctrines

attacked from the very foundation religious and civil authority ; and this with so fearful an outburst of civil war and with such slaughter, that there was scarcely any place free from tumult and bloodshed. From this heresy there arose in the last century the false philosophy, a new right as it is called, and a popular authority, together with an unbridled license which many regard as the only true liberty. Hence we have reached the limit of horrors, to wit, Communism, Socialism, Nihilism, hideous deformities of the civil society of men and almost its ruin. And yet too many attempt to enlarge the scope of these evils, and under the pretext of helping the multitude, already have fanned no small flames of misery. The things we thus mention are neither unknown nor very far off.

“ This indeed is all the more grave because rulers, in the midst of so great dangers, have no remedies sufficient to restore discipline and tranquillity. They apply themselves with the power of laws, and think to coerce, by the severity of their punishments, those who disturb their Governments. They are right to a certain extent, but yet should seriously consider that no power of punishment can be so great that it alone can preserve the State. For, as St. Thomas admirably teaches, *is a weak foundation ; for those who are subdued by fear would, should an occasion arise in which they might hope for immunity, rise more eagerly against their rulers, in proportion to the extent of their restraint through fear, and besides, from too great fear many fall into despair ; and despair drives men to attempt boldly to gain what they desire.* (De Regim. Princip. i, cap. 10.) That these things are so we see from experience.

“ The long-continued and most bitter war waged against

the divine authority of the Church has reached that pitch whither it was tending ; namely, to the common danger of human society, and especially of the civil power on which the public safety chiefly reposes. This result is in our own times most particularly apparent. For popular passions now reject with more boldness than formerly every restraint of authority. So great is the license on all sides, so frequent are seditions and tumults, that not only obedience is frequently refused to those who rule States, but a sufficiently safe guarantee of security does not seem to have been left to them.

“ For a long time, indeed, pains have been taken to render rulers the object of contempt and hatred to the multitude, and the flames of envy thus excited having now burst forth, attempts have several times been made, at very short intervals, on the life of sovereign princes, either by secret plots or by open attacks. The whole of Europe was lately filled with horror at the horrible murder of a most powerful emperor ; and whilst the minds of men are still filled with astonishment at the heinousness of the crime, abandoned men do not fear publicly to utter threats and intimidations against other European princes.

“ It is therefore necessary to seek a higher and more reliable reason for obedience, and to say explicitly that legal severity cannot be efficacious unless men are led on by duty, and moved by the salutary fear of God. But this is what religion can best ask of them, religion which by its power enters into the souls and bends the very wills of men, causing them not only to render obedience to their rulers, but also to show their affection and good will, which is in every society of men the best guardian of safety.

“For this reason the Roman Pontiffs are to be regarded as having greatly served the public good, for they have ever endeavored to break the turbulent and restless spirit of innovators, and have often warned men of the danger they are to civil society. In this respect we may worthily recall to mind the declaration of Clement VII. to Ferdinand, King of Bohemia and Hungary: *In the cause of faith your own dignity and advantage and that of other rulers are included, since the faith cannot be shaken without your authority being brought down; which has been most clearly shown in several instances.* In the same way the supreme forethought and courage of our predecessors have been shown, especially of Clement XI., Benedict XIV., and Leo XII., who when, in their day, the evil of vicious doctrine was more widely spreading, and the boldness of the sects was becoming greater, endeavored by their authority to close the door against them. And we ourselves have several times declared what great dangers are impending, and have pointed out the best ways of warding them off. To princes and other rulers of the State we have offered the protection of religion, and we have exhorted the people to make abundant use of the great benefits which the Church supplies. Our present object is to make princes understand that that protection which is stronger than any is again offered to them; and we earnestly exhort them in our Lord to defend religion, and to consult the interest of their States by giving that liberty to the Church which cannot be taken away without injury and ruin to the commonwealth. The Church of Christ indeed cannot be an object of suspicion to rulers, nor of hatred to the people; for it urges rulers to follow justice, and in nothing to decline

from their duty ; while at the same time it strengthens and in many ways supports their authority. All things that are of a civil nature the Church acknowledges and declares to be under the power and authority of the ruler : and in those things the judgment of which belongs for different reasons both to the sacred and to the civil power, the Church wishes that there should be harmony between the two, so that injurious contests may be avoided. As to what regards the people, the Church has been established for the salvation of all men, and has ever loved them as a mother. For the Church it is, which, by the exercise of its charity, has given gentleness to the minds of men, kindness to their manners and justice to their laws, and, never opposed to honest liberty, she has always detested a tyrant's rule. This custom which the Church has ever had of deserving well of mankind, is notably expressed by St. Augustine, when he says : *The Church teaches kings to study the welfare of their people, and people to submit to their king, showing what is due to all ; and that to all is due charity and to no one injustice.* (*De morib. eccl., lib. I. cap. 80.*) For these reasons, venerable brethren, your work will be most useful and salutary if you employ with us every industry and effort which God has given to you in averting the dangers and evils of human society. Strive with all possible care to make men understand and show forth in their lives what the Catholic Church teaches on government and the duty of obedience. Let the people be frequently urged by your authority and teaching to fly from the forbidden sects, to abhor all conspiracy, to have nothing to do with sedition, and let them understand that they who for God's sake obey their rulers render a reason-

able service and a general obedience. And as it is God *who gives safety to kings* (*Psalm cxliii.* 11), grants to the people *to rest in the beauty of peace and in the tabernacles of confidence and in healthy repose* (*Isai. xxxii.* 18), it is to him that we must pray, beseeching him to incline all minds to uprightness and truth, to calm angry passions, and to restore the long-wished for tranquillity to the world.

“That we may pray with greater hope, let us take as our intercessors and protectors of our welfare the Virgin Mary, the great Mother of God, the Help of Christians, and Protector of the human race; St. Joseph, her chaste Spouse, in whose Patronage the whole Church greatly trusts; and the Princes of the Apostles, Peter and Paul, the guardians and protectors of the Christian name; and meanwhile, in token of the divine favor, We most lovingly grant in Our Lord to all of you, Venerable Brethren, to the clergy and people committed to your fidelity, our Apostolic Benediction.

“Given at Rome, at St. Peter’s, on the 29th day of June in the year 1881, the fourth year of our Pontificate.

“LEO PP. XIII.”

CHAPTER XLIII.

DUTIES OF TEMPORAL RULERS.

If the people have duties to fulfil towards their lawful rulers, these rulers have likewise duties to fulfil towards the people. The head of a State should, to a certain degree, be to his subjects what a father of a family

is to his children ; he should be to them a protector and a guide, holding the place of God. The people belong to God, and God entrusts the people to the care of princes, like sheep to their shepherds.

A prince is "God's minister for good," says St. Paul (Rom. xiii. 4.) The civil power is established by God for the good of the State, as paternal authority is for the good of the family ; it is established, therefore, to promote order and suppress disorder. To promote order is to keep up and protect justice, peace, property, virtue, and religion. To suppress disorder is to punish injustice, all violation of right, all wrongs caused to citizens not only in their temporal goods, but also in those of their souls by public scandals, by the corruption of mind, heart, principles, and morals.

From what has just been said, it is easy to understand what are the obligations of princes and magistrates. As ministers of divine Providence, they are obliged to devote themselves to the general good of the State, and to the maintenance of public order, the defence of the country ; to protect the interests of individuals, to administer justice and cause it to be administered impartially ; to leave to every subject the liberty to do good ; to repress licentiousness and abuses ; to respect and enforce respect for the laws of religion, without the sanction of which moral and human laws are worthless.

They must also be careful to entrust public offices, responsibilities and employments only to such men as are competent, honest and virtuous.

They also must reward merit, punish treason and crimes, and patronize useful public institutions. Hence Pope Leo

XIII., in his Encyclical letter on this subject, says: "In order that justice may be retained in government, it is of the highest importance that those who rule States should understand that political power was not created for the advantage of any private individual; and that the administration of the State must be carried on to the profit of those who have been committed to their care, not to the profit of those to whom it has been committed. Let princes take example from the Most High God, by whom authority is given to them; and placing before themselves his model in governing the State, let them rule over the people with equity and faithfulness, and let them add to that severity which is necessary a paternal charity. On this account they are warned in the oracles of the Sacred Scriptures, that they will have themselves some day to render an account to the King of kings and Lord of lords; if they shall fail in their duty, that it will not be possible for them in any way to escape the severity of God. *The Most High will examine your works and search out your thoughts: because being ministers of his kingdom you have not judged rightly.....Horribly and speedily will he appear to you, for a most severe judgment shall be for them that bear rule.....For God will not except any man's person, neither will he stand in awe of any man's greatness; for he made the little and the great, and he hath equally care of all. But a greater punishment is ready for the more mighty.* (Wisd. vi.)

Whatever, then, may be the form of government, legislators become guilty of sin, (1) by making or voting laws contrary to the rights of religion and the Church, (2) by tolerating either the publication of pernicious writings which

endanger the faith or morals of the people, or licentious theatres and indecent spectacles where neither virtue nor the sanctity of marriage is respected.

Magistrates sin if they are unfaithful to the duties of their office ; if they do not prevent or stop abuses, injustice, extortions on the part of their subjects, or if, from party spirit or self interest, they are unjust to anyone under their jurisdiction. Many faults of this kind entail the obligation of restitution.

CHAPTER XLIV.

DUTIES OF MASTERS TOWARDS THEIR SERVANTS.

God imposed the law of labor on all men as a punishment for original sin ; and necessity compels one man to hire his labor to another. He who engages the labor of his fellow-creature, acquires thereby rights over him, which he had not before, and he who hires his labor to another, thereby assumes new duties towards the latter. Hence arises the relation of master and servant, of employer and of employed.

Now masters should consider that their authority *comes from God* : “For there is no power but from God.”* They should take care, therefore, how they use their authority ; because they will have to render a strict account of it immediately after death.

2. They should consider, that, like their servants, *they* are also *servants of God* : “Both you and they have a

* Rom. xiii. 1.

Master in heaven ; and there is no respect of persons with Him."* Hence, considering themselves as *fellow-servants* of God, they should act towards their servants with humility and brotherly love: "The princes of the Gentiles lord it over them ; . . . it shall not be so among you." †

3. They should act towards them with *mildness and fellow-feeling* :—"Be not as a lion in thy house, *terrifying* them of thy household, and *oppressing* them that are under thee." ‡ How generally is this divine admonition disregarded !

4. They should treat their servants *with justice* : "Masters, do to your servants that which is just and equal, knowing that *you also* have a Master in heaven." § Hence they should pay their wages in due time.

5. They should behave towards them *with gratitude* : "If thou hast a faithful servant, let him be to thee as thy own soul ; treat him as a brother." ||

6. They should *allow them time*, on Sundays and holidays, for the service of God, for assisting at Mass, for receiving the sacraments, for getting instructed, etc. Masters should bear in mind, that God has a prior right to man's service, on the days dedicated to him ; and consequently that to deprive their servants of time for the divine service on those days is to deprive God of his right.

7. They should *look to the conduct* of their servants, taking care not to expose them to occasions of sin, and endeavoring to make them do their duty, and for this purpose they should *set them good examples* : "If any man have not care of his own, and especially those of his

* Eph. vi. 9.—† Matt. xx. 25, 26.—‡ Eccl. iv. 35.—§ Col. iv. 1.—|| Eccl. xxxiii. 31.

house, he hath denied the faith, and is become worse than an infidel."*

8. If a servant falls sick, his master should, out of charity at least, procure for him the necessary remedies or help; and if the illness should prove dangerous, the priest must be sent for in due time.

Proprietors and the managers of workshops or factories should treat their workmen with Christian kindness, pay them just wages, and make them respect religion and good morals.

Officers in the army should also treat the soldiers kindly, make them comply with their religious duties, and take a warm interest in all that concerns them.

Hence a master is guilty of sin:

1. If he obliges his servants to work on Sundays and holydays, and allows them no time to hear Mass or to go to confession and Holy Communion.

2. If he does not correct his servants when they offend God by blasphemies, by obscene language, or by their scandalous conduct.

3. A master commits sin if he refuses or delays the payment of the wages which he promised.

4. If he scandalizes his servants by his disorders, or if he commands or proposes to them things to do that are unjust, immoral, or any thing that is forbidden by the law of God or the Church.

Good employers make good workmen, and good masters make good servants. St. Francis de Sales, that mild and amiable bishop, was fond of relating the following story, which was probably his own: A prelate of great distinction

* 1 Tim. v. 8.

was so ready to admit to his service all those who presented themselves, that he had a great number of domestics who were of no use whatever to him, and cost him a great deal. He was told of this; his relations themselves made him understand that he was wrong to act so, and that he was incurring great expense. "I will dismiss some of my people," said he then, "but give me the exact list of all those who are useless to me." It was done accordingly. After reading it attentively, he sent for all those who were inscribed in it, and said to them: "My poor friends, I am told your services are no longer necessary in my house, and I find myself under the sad necessity of discharging you. What do you think of it?" "Ah! my lord!" they all cried out together, "if you send us away, we are lost people; what will become of us?" "Since that is the case, my friends, I swear to you I will not send you away. I kept you before because I had need of you, and now I will keep you because you have need of me. Stay, then, and whilst there is bread in my house, you shall have your share of it; when there is no more, we shall mingle our tears and die of hunger together." Let masters and employers act in the same spirit as far as occasion requires, and their name will be blessed by all those who are in their service.—FILASSIER, *Dict. d'Education*, I., 487.

There are some persons who imagine that, in order to be devoted and pious, it is necessary to spend much time in prayer; others, on the contrary, think that devout persons fall into a slothful and careless neglect of their temporal concerns. These are two great mistakes. It is only solid virtue that is able to do business, and to dispatch it well. It taught Abraham, Isaac, and Jacob

to be careful housekeepers and excellent masters of families ; it taught Moses to be a great legislator and commander, Josue to be a brave general, David a wise king, and the Machabees invincible soldiers. In like manner St. Elzear, Count of Arian, was rendered by his piety itself most faithful, prudent, and dexterous in the management of temporal affairs both domestic and public, valiant in war, active and prudent in peace, faithful in every duty and trust, and diligent in the care of his household. When he first began to keep house at Pui-Michel, he made the following regulations for his family, which he took care to see always observed:

1. "Every one in my family shall daily hear mass, whatever business they may have. If God be well served in my house, nothing will be wanting.

2. "Let no one swear, curse, or blaspheme, under pain of being severely chastised, and afterwards shamefully dismissed. Can I hope that God will pour forth his heavenly blessings on my house, if it is filled with such miscreants as devote themselves to the devil? Or can I endure stinking mouths which infect houses and poison the souls of others?

3. "Let all persons honor chastity, and let no one imagine that the least impurity in word or action shall ever go unpunished in Elzear's house. It is never to be hoped for of me.

4. "Let all men and women confess their sins every week ; and let no one be so unhappy as not to communicate at least on all the principal festivals, namely, Christmas, Easter, Pentecost, and the feasts of our Lady.

5. "Let no persons be idle in my house. In the

morning, the first thing shall be, that every one raise his heart to God with fervent prayer and oblation of himself, and of all his actions; then let all go to their business, the men abroad, the women at home.

“In the morning a little more time shall be allowed for meditation; but away with those who are perpetually in the church to avoid the business of their employments. This they do, not because they love contemplation, but because they desire to have their work done for them. The life of the pious woman, as described by the Holy Ghost, is not only to pray, but also to be modest and obedient, to ply her work diligently, and take good care of the household. The ladies shall pray and read in the mornings, but shall spend the afternoons at some work.

6. “I will have no playing at dice, or any games of hazard. There are a thousand innocent diversions, though time passes soon enough without being idly thrown away. Yet I desire not my castle to be a cloister, nor my people hermits.

“Let them be merry, and sometimes divert themselves, but never at the expense of conscience or with danger of offending God.

7. “Let peace be perpetually maintained in my family. Where peace reigns, there God dwells. Where envy, jealousy, suspicions, reports and slanders are harbored in one family, two armies are found, which are continually upon the watch and in ambush to surprise one another, and the master is besieged, wounded, and devoured by them both. Whoever will well serve God, he shall be dear to me; but I will never endure him who declares himself an enemy of God. Slanderers, detractors, and

disorderly servants tear one another to pieces. All such as do not fear God, cannot be trusted by their master; but they will easily make a prey of his goods. Amidst such, he is in his house as in a trench, besieged on every side by enemies.

8. "If any difference or quarrel happens, I will have the precept of the apostle inviolately observed, that the sun set not before it be appeased; but in the instant that it falls out, let it be quashed, and all manner of bitterness laid in the tomb of forgetfulness.

"I know the impossibility of living among men, and not having something to suffer. Scarce is man in tune with himself one whole day; and if a melancholy humor comes on him, he knows not well what he himself would have. Not to be willing to bear or pardon others, is diabolical; but to love enemies, and to render good for evil, is the true touchstone of the sons of God. To such servants, my house, my purse, and heart shall be always open. I am willing to regard them as my masters.

9. "Every evening all my family shall assemble to a pious conference in which they shall hear something spoken of God, the salvation of souls, and the gaining of paradise. What a shame is it that though we are in this world only to gain heaven, we seldom seriously think of it; and scarcely ever speak of it but at random. O life, how is it employed! O labors, how ill are they bestowed! For what follies do we sweat and toil!—Discourses on heaven invite us to virtue, and inspire us with a relish of the dangerous pleasures of the world. By what means shall we learn to love God if we never speak of him?—Let none be absent from this conference upon

pretence of attending to my affairs. I have no business which so nearly toucheth my heart as the salvation of those that serve me. They have given themselves to me, and I resign all to God, master, servants, and all that is in my power.

10. "I most strictly command that no officer or servant under my jurisdiction or authority injure any man in goods, honor, or reputation, or oppress any poor person, or ruin any one under color of doing my business. I will not have my coffers filled by emptying those of others, or by squeezing the blood out of the veins, and the marrow out of the bones of the poor. Such blood-sucking, wicked servants, to enrich their masters, damn both masters and themselves. Do you imagine that a master who giveth five shillings in alms, wipeth away the theft of his servants who have torn out the entrails of the poor, whose cries for vengeance mount up to heaven? I had rather go naked to paradise, than, being clothed with gold and scarlet, be dragged with the impious rich man into hell. We shall be wealthy enough if we fear God. Any substance acquired by injustice or oppression will be like a fire hidden under the earth, which will rend, waste, and throw down or consume the whole. Let fourfold be restored if I be found to have any thing which is another's; and let my dealings be public, that all who have been aggrieved on my account may find redress. Shall a man whose treasures are in heaven be so fond of earthly dirt? I came naked out of the womb of my mother, and shall quickly return naked into the womb of our common mother, the earth. Shall I, for a moment of life between these two wombs, hazard the salvation of my soul for eternity?"

If so, faith, virtue, and reason would be wholly eclipsed, and all understanding blasted.”

St. Elzear set himself the first example in every point which he prescribed to others. He was particularly careful that if any one let fall the least injurious or angry word against another, he should ask pardon, and make satisfaction, this humiliation being the most easy and effectual remedy of a passion which always takes its rise from pride. Delphina concurred with her husband in all his views, and was perfectly obedient to him. No coldness for so much as one moment ever interrupted the harmony or damped the affections of this holy couple. The pious countess was very sensible that the devotions of a married woman ought to be ordered in a different manner from those of a religious person, that contemplation is the sister of action, and that Martha and Mary must mutually help one another. Her time was so regulated, that she had certain hours allotted for spiritual exercises, and others for her household affairs and other duties. The care with which she looked into the economy of her house was a sensible proof of the interior order in which she kept her own soul. Nothing was more admirable than her attention to all her domestics, and her prudent application that peace should be observed, the fear of God and all virtues well entertained, and all brawling, tale-bearing, and other plagues of families banished. She loved her servants as her children, and she was honored by them as a mother and as a saint.

In this example it appeared how truly it is said, that good and virtuous masters make good servants, and that the families of saints are God's families. Alasia, sister to

Delphina, lived with her, and was her faithful companion in all her pious exercises. It seemed that all that came under the roof of Elzear contracted a spirit of sincere piety, so great is the influence of good example set by masters and mistresses. (Butler's Lives of the Saints.)

CHAPTER XLV.

THE ENEMY OF ALL DIVINE AND HUMAN AUTHORITY.

One event that will take place before the end of the world, as a prelude to the last days of the human race on earth, is the appearance of that extraordinary person, Antichrist. St. Paul the Apostle, admonishing the Thesalonians not to give way to terrors, as if the last day was at hand, assures them that the last day would not come "till there came a revolt, first, and the man of sin be revealed, the son of perdition, who opposeth and is lifted up above all that is called God, showing himself as if he were God." (2 Thess. ii. 3, 4.) By "the man of sin, the son of perdition," all Christian antiquity and the subsequent ages have ever understood that superlatively wicked man, Antichrist.

The unparalleled success which will attend the arms of Antichrist, the greatness of his power, and the extent of his dominion, beyond everything that the world has ever seen before, will strike with amazement the whole human race. "And all the earth was in admiration after the beast; and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?" (Apoc.

xiii. 4.) Thinking himself all-powerful, Antichrist will acknowledge no superior in heaven or on earth. With this conviction, he will proceed to the temple of God which he will enter, and there, extolling his own supreme authority, his dominion, his unlimited power over everything, proclaim himself God, and ordain divine homage and worship to be paid to his person.

This we learn from St. Paul, who says that "the man of sin, the son of perdition, is lifted up above all that is called God, or that is worshipped, so that he sitteth *in the temple of God, showing himself as if he were God.*" (2 Thess. ii. 3, 4). He will forbid any other deity to be acknowledged but himself, and prohibit all worship of the Supreme Being, all exercise of the Christian religion, and particularly the holy sacrifice of the Mass, because in it Christ is personally present and adored as God. All this has been foretold by the prophet Daniel. (Chap. viii. 11; xii. 11.) The holy sacrifice of the Mass will not be offered up publicly for three years and a half, and the abomination unto desolation is set up; that is, the abominable worship of a man is set up in the place of that of God (Matt. xxiv. 15, 16). A most cruel persecution will be raised by Antichrist, to force the worship of his pretended divinity upon the world. Henoah and Elias, and other holy men, will appear and admonish the people not to believe in Antichrist, and that his reign is to last but for three years and a half.

On finding that many refuse to pay him divine honor, Antichrist will first try to win them over by persuasive methods. For that purpose he will avail himself of the power which the dragon (Lucifer) gave him of working

false miracles. By the help of the devil, then, Antichrist will perform many prodigies and give extraordinary signs, "whose coming," says St. Paul, "is according to the work of Satan, in all power, and signs, and lying wonders." (2 Thess. ii. 9.) In the "Revelations" of St. Hildegarde, we read that the "magical art of Antichrist will simulate the most wonderful signs: he will disturb the air; he will produce thunder and tempests, horrid hail and lightning; move mountains, dry up rivers, and clothe with fresh verdure the barren trees of the forest. By his deeds he will exercise influence over all the elements, over dry land and water; but he will put forth his infernal power chiefly over men. He will seem to restore health, and take it away; he will drive away demons, and restore life to the dead. How shall this be? By sending some possessed soul into the corpse, there to remain a short time; but these sorts of resurrections will be but of a short duration." ("Sci vias Domini:" "Know the ways of God.")

Dazzled and bewildered by such wonders, many will begin to waver in their faith, and will be seduced to worship this mock God: "There shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch as to deceive, if possible, even the elect." (Matt. xxiv. 24.) But Christ, who is never wanting to his Church, will interpose his power to baffle that of the devil and Antichrist. He will invest many of the Christian preachers, particularly Henoah and Elias, with extraordinary miraculous powers. As Moses and Aaron were sent by the Almighty to contend with Pharaoh and his magicians, and to rescue the Israelites from slavery, so will Elias and Henoah be the two chief messengers whom

Christ will employ to oppose his enemy, Antichrist, and to preserve his elect from falling into his snares.

And as the magicians of Egypt, with all their demonical charms and incantations, were vanquished by the signal superiority of the miracles of Moses and Aaron, so will the prodigies of Antichrist be eclipsed and confounded by the far greater number and splendor of the miracles of Elias and Henoah: "These my two witnesses shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. If any man will hurt them, fire shall come out of their mouths, and shall devour their enemies. And if any man will hurt them, in this manner must he be slain. These have power to shut heaven, that it rain not in the days of their prophecy; and they have power over waters to turn them into blood, and to strike the earth with all plagues as often as they will." (Apoc. xi. 3, 5, 6.) When the powers of the Almighty and of Satan come in collision, the power of Satan must certainly disappear. Hence those only will be deluded who wilfully shut their eyes to the clear light of evidence; and so we are informed by St. Paul in his epistle to the Thessalonians: "Whose (Antichrist's) coming is according to the working of Satan in all power, and signs, and lying wonders, and in all seduction of iniquity to them that perish: because they received not the love of the truth, that they might be saved. Therefore God shall send them the operation of error, to believe lying: that all may be judged who have not believed the truth, but have consented to iniquity." (2 Thess. ii. 9-11.)

Antichrist, seeing all his wonderful operations baffled by the shining evidence of Henoah's and Elias's miracles,

and perceiving that multitudes of Christians refuse to acknowledge his godhead, swells with anger; and being actuated by Satan, who possesses him, he arrogantly boasts of his pre-eminence over all other men that have ever existed, of the greatness of his empire, of the number of his armies, of his command over all the beings and works of nature, and he even presumes to extol his own power above that of the Almighty. (Apoc. xiii. 5; 2 Thess. ii. 2-4.) Daniel says: "He shall think himself able to change times and laws" (vii. 25). He will imagine himself powerful enough to change the course of times and seasons of the year: as, night into day, winter into summer.

Not having been able to gain many Christians, he now, in rage, flies in the face of heaven; he blasphemes God, revolts against him, blasphemes his name and religion, heaven, the angels and saints. He will deny that the Son of God became man; he will deny all the truths of religion: "He shall speak words against the Most High One." (Dan. vii. 25.) His power will extend over every nation and people of the globe: "And power was given him over every tribe and people, and tongue and nation." (Apoc. xiii. 7.) Already monarch of a great part of the kingdoms of the earth, he will subdue the rest, and tyrannize over all mankind, and persecute religion in every corner of the earth. Then such a general apostasy of mankind will take place, that, except the elect, all the rest will yield to the tyranny of Antichrist, and adore him as God: "It was given unto him to make war with the saints, and to overcome them. And all that dwell upon the earth adored him, whose names are not written in the book of life of the Lamb." (Apoc. xiii. 7, 8.)

Antichrist will now have also an *associate* of the same stamp as himself, who will be his principal minister and chief aid in his future proceedings. (See Apoc. xiii. 11-18.) Finding himself so powerful by Satan's aid, and seconded by so able a minister, his false prophet, as St. John calls him; while on the other hand, he sees the converted Jews and other Christians refusing him divine homage, and so fortified by the exhortations and miracles of their teachers, that all his pretended wonders can make no impression upon them, he resolves to compel them by force into compliance, to show no mercy to the refractory, but to destroy them, and utterly wipe out the Christian name. So, by his immense army, he carries destruction through every nation that refuses to worship him as God.

Almighty God, having prepared his servants for the combat, permits Antichrist to carry on the most bloody war that ever took place since the existence of the world, in which will be slain the third part of men. (Apoc. ix. 15.) This war will last three years and a half. The persecution will prevail over the whole world. For it shall be permitted to Antichrist and his agents to tread under foot the holy city, the whole body of Christians, for three years and a half. This space of time Christ has set apart to purify his Church, and try the patience and faith of his servants. (Apoc. xiii. 5.)

The general calamity of the times will be such, that, while Antichrist spreads abroad a flood of desolation and slaughter by his army, and thus becomes the instrument of punishment to the wicked, he will exercise at the same time a most bloody persecution against the servants of God. Hell and earth combine; the devil, Antichrist and

the false prophet confederate together to extirpate Christianity. They set all engines at work to abolish all worship of God, and to establish idolatry. The barbarous tortures employed in the primitive persecutions are to be revived, and new ones, yet more cruel, invented. The racks, grid-irons, fire, and other instruments of torment, will be reproduced, and the Christians dragged before the statue of Antichrist, to refuse to adore which is certain death. (Apoc. xiii. 15.) Antichrist, being now in his full career of power will crush the saints of God. (Dan. vii. 25.) In this connection, read how Antiochus Epiphanes treated the Jews (2 Mach. v. 6), and a faint idea will be furnished of the cruelties of Antichrist.

But on account of the weakness of human nature, these times of disastrous and most deplorable tribulation will be shortened: they will last only for three years and a half, out of regard for the faithful servants of God. (Matt. xxiv. 21, 22.) The Lord will also send St. Michael the Archangel to fight the powers of hell, and assist the faithful. (Dan. xii. 1.) He will give to his servants extraordinary graces, to enable them to stand their trials; he will encourage them by the constant preaching of his holy ministers, who will perform great miracles, and convert many to the Lord.

The Church, therefore, at this period, though in appearance so much oppressed, will shine more gloriously than in any former age, by the number of Christian champions, who will not fear to make open profession of their faith; who by their invincible fortitude will baffle all the arts and defy the torments of Antichrist, and who will soar in triumph to heaven, bearing the crown of martyrdom. Anti-

christ, having borne down all opposition, is now at the summit of his power; he is the greatest monarch the world ever saw, being conqueror of the whole earth. He has compelled a great part of mankind to adore him as God; and of those who refused to pay him divine honor, he has sacrificed an immense number to his rage and jealousy.

Some of the Christians, however, will not fail to admonish Antichrist of his impending fate. Enraged at hearing from the expiring Christians the supreme decree which dooms him, with all his followers, to be destroyed by Jesus Christ and his celestial army, he resolves to make war against God himself. (Apoc. xvi. 13, 14.) He invites all kings and potentates to engage in this war against God. As Satan in the beginning made war against God, so now he urges Antichrist and his associates to do the same. Intoxicated with pride and power, and stimulated by Satan, he pursues his resolution to suffer no rival, but to contend for superiority with the Sovereign of Heaven. Contemning what he had heard from the Christians, that all power shall be wrested from him by Christ, and he himself be laid in the dust, he proposes to cope with Christ and all his heavenly attendants, by a proportionable army, assembled from the whole earth by the three evil spirits that had been sent for the purpose, to engage all potentates in this war with heaven.

But, unhappy being! the time which God has fixed to his dominion is drawing to a close. The three years and a half are expiring. The Lord is about to execute judgment upon the numberless nations gathered together. And when he shall come down to execute his judgments upon these

armies, the sun and moon shall be darkened, and the stars shall withdraw their shining, and He will pass over Jerusalem with a dreadful noise that will strike them with terror and dread. (Isa. xxxiv. 1-4; Apoc. vi. 12-14.) The enemies of God will try to hide themselves, and say to the mountains and rocks: Fall upon us, and hide us from the face of Him that sitteth upon the throne. (Apoc. xv. 15, 16; xix. 11-21.) At the terrible appearance of Christ descending through the skies with his army, his enemies are struck with consternation; and by his order Antichrist is seized and made captive, and with him the great imposter, the false prophet. Christ, with the sole breath of his mouth, hurls down Antichrist alive into hell-fire (2 Thess. ii. 8.) Immediately after, the whole army is slaughtered. (Zach. xix. 1-7; Isa. xiv. 3, 7, 19.) And those who have escaped yet, but who have been guilty of idolatry, will be overtaken in the same way by the wrath of God. (Apoc. xiv. 10, 11; Jer. xxv. 15, 30-33.) Thus all abettors of Antichrist will be slain all over the world. (Jer. lxvi. 24.)

From such a victory over its enemies, rises then the completest triumph of the Christian religion. "Then," says St. Hildegarde, "will the spouse of Christ (the Church) arise strong and powerful, with wonderful beauty, and her magnificence will shine with a cloudless brightness. All will acknowledge that the Lord alone is great, his name shall be made known by all creatures, and he will reign forever."

But when is Antichrist to come? God has appointed the time for the arrival of the son of perdition. But no man can tell the time when Antichrist shall appear in the world;

the angels even know it not. Hence Leo X., in the fifth Lateran Council, has forbidden any one to fix the time of the coming of Antichrist. (Sess. XI.) Now though no one can tell the time of his arrival, yet it is certain that he cannot acquire all at once or in a short period of time such universal power all over the whole world. Hence according to Holy Scripture and the Fathers of the Church, there will be a general apostasy, or abandonment of the faith, unto which Christians will fall before the coming of Antichrist. St. Paul writes in his first epistle to St. Timothy : "Now the Spirit manifestly saith that in the last times some shall depart from the faith, giving heed to the spirits of error and the *doctrines of devils.*" (Chapt. iv. 1.) In another place the same apostle says that the day (of Antichrist and the last judgment) shall not come, "unless there come a revolt first." (2 Thess. ii. 3.) This revolt, says St. Thomas, will consist in the apostasy from the faith, and in the rejection of the authority of the Sovereign Pontiff. St. Leo says the same. St. Augustine observes that this apostasy must precede the coming of Antichrist, and he adds that, though all will not forsake the faith, yet only a few will retain it.

It is by this general revolt against all divine and human authority, and by the general apostasy from the faith and the rejection of the divine teacher on earth, the Roman Pontiff, that the way will be prepared for Antichrist and his universal dominion over the whole world. It is, therefore, morally certain that, as our divine Saviour had St. John the Baptist as his forerunner to prepare the hearts of men by penance for his reception, so Antichrist will have his forerunner to prepare the hearts of thousands

of men, by pride, arrogance, sensuality, disregard of all human and divine authority, irreligion, infidelity and immorality, to follow and worship him, the son of perdition, as their sovereign lord and God.

Experience teaches that in this world no grand object can be realized without the united efforts of many. Hence governments are established for the grand object of protecting the people; companies are formed for the purpose of making great temporal gains, or of preventing great temporal losses. Christ's Church, the Roman Catholic Church, has been established for the salvation of mankind; religious orders are established to aid the Church, in an especial manner, in the great work of her mission.

“Many hands make light work.”

To prepare mankind for a general revolt against all authority, both divine and human, for a general apostasy from the faith, and for the practice of idolatry, is a diabolical object of such magnitude that it cannot be realized by the bad example of a few. Individual unbelievers can corrupt only individuals; and even numbers, without concerted action, have no power to turn the current of social life into fresh channels. In opposition to the serried ranks of the Church, an undisciplined army, however numerous, can effect but very little. It requires a powerful diabolical society, whose forces have been thoroughly disciplined and organized, to realize an object of such gigantic magnitude. Such a society may, indeed, be looked upon as the forerunner of Antichrist.

It may seem almost incredible that a society could be formed and established for so diabolical a purpose, for it seems hard to believe that men could be found wicked

enough to join such a society. And yet it is an undeniable fact that such a society exists among us—

THE SOCIETY OF THE FREEMASONS.

We do not, however, venture to predict that Freemasonry will eventually be the immediate forerunner of Antichrist. It is always a good rule not to prophesy unless you are sure. But we venture to say that if Freemasonry is not the immediate forerunner of Antichrist, this man of perdition cannot have a better one.

Freemasonry, assuming to be the patron of science, the protector of morality, and the handmaid of religion, has been suffered to exist without question or suspicion. Its votaries have ever been enthusiastic and extravagant in praise of its character, principles, and tendency. It is, in their own language, a system not only beautiful, but *divine*—whose principles are the purest morality, whose objects are to inculcate universal benevolence and goodwill among the brethren; and whose operations have been an extended system of holy and healing charity. It is able, they say, to enlighten the ignorant, to reform the bad, to protect the weak and to relieve the necessitous.

Addressing itself to the cupidity, the ambition, the vanity, or curiosity of individuals, it has gone on increasing like the fame of the classic poet, until it has become widespread in its influence, extended in its operations, and, in its multiplied mystic ramifications, it has become interwoven with the very frame and fabric of society over the whole world.

The Emperor of Germany boasts the title of Grand Protector in the Fatherland.

King Victor Emmanuel, as Grand Master of Italy, bore sway in the Peninsula.

Denmark, Sweden, and Norway have monarchs for their craft chieftains.

Portugal and Spain, despite their allegiance to the Pontiff, boast fifty-six Lodges.

In the Netherlands, the heir to the throne sways the baton of command.

Four hundred Lodges own the sovereignty of the Grand Orient of France.

The Prime Minister of Brazil is master of his Masonic countrymen in the Argentine Republic, Hayti, San Domingo, Mexico, Uruguay, Venezuela and Peru.

In Greece the "Children of Leonidas" hold monthly congratulation at Syra; masons work amid the ruins of the Piræus, a lodge assembles in Athens, and Patras, Corfu, and Chalcis help to swell the total of the Grand Orient of Hellas.

In Russia is found the secret army of Nihilists.

Even Turkey contains thousands of brethren.

India can tell of lodges by the hundred.

Australia and the South Pacific find symbols for the expression of fraternal feeling in the compass and square.

African tribes, with wandering Arabs, claim the right to belong to this *singular brotherhood*.

The most notable of politicians are the best known of craftsmen. Canada and the United States are proud of powerful organizations and magnificent temples.

With a view of rendering the Masonic doctrines popular, there have been established in North America alone one hundred affiliated unions; those most generally known are

the Oddfellows, Goodfellows, Druids, Redmen, Seven Wise-men, Sons of Herman, United Sons of Liberty, Harn-garis, and Knights of Pythia. These form about 25,000 Lodges, with some 2,000,000 members.

Besides these unions, the International Unions, Leagues of Peace, Associations of Solidaires, Libres-penseurs, the labor-unions, are all more or less closely connected with Freemasonry. We are told that the Masonic Society embraces at present more than seventeen millions of members. To this immense array of confederates belong :

1. Those Freemasons who recognize a Supreme Being, but do not recognize Jesus Christ and his mission.
2. Those who not only refuse to recognize Jesus Christ, but also get rid of the Supreme Being, by substituting something else. They are called Pantheists.
3. Those who push equality and fraternity to their logical conclusions, and thus annihilate all authority, human and divine. They are the Socialists.
4. Those who wait in taverns for the moment when they may spring upon the rich, and glut their passion for rapine, and those who sigh at universities for the time when they may help to inaugurate a new era, by establishing Masonic principles.
5. Those who are profound thinkers and deep intriguers, have got into the various public offices, and, as permanent secretaries or head clerks, influence ministers, or prepare to hand to young and ardent government officials bills embodying the step toward their Masonic views which it is judged advisable, at the time, to get enacted; who falsify returns, and even dispatches; or who write articles for the newspapers, with the same object steadily in view.

6. Those gentlemen and ladies of fashion, who move in gilded saloons, playing their parts by dropping innuendoes; by hinting away an honest man's character; by drawing ministers with the cords of love; by gambling with rising young men, in order to assist them with money; by ferreting out some shameful crime, so as to enslave the titled or official criminal, and so forth. These have learned how to use their instruments: the vanity, pride, jealousy, folly, ambition, rapacity, and carnal passions of others.

7. Those who deny all that is not sense and matter. They get wholly rid of all belief in the existence of the Supreme Being and of the soul, and of all religion; but yet they are content, contemptuously, to let others enjoy their own opinions. They are the Positivists.

8. Those who add to positivism a furious, maniacal hatred of Christianity.

9. That legion, who do not keep any end in view, and are ignorant of what the principles import, but who have allowed themselves to be fascinated by the example of others and have adopted the principles without examination, and defend them through prejudice; or, perhaps, have thought one part of those principles good, and then illogically accepted them all.

10. That great legion of craven souls that lack courage to stand up for Christ; of worldly-minded persons who appreciate gold higher than virtue; of liberal Catholics, who, in the heat of the strife, would make peace on dishonorable terms; of all those professing Christianity outside the pale of the Church, who, in the dim twilight of their false creed, bore holes in the bottom of the great ship on

which their own little bark is carried. It is especially in times when storms rage high against the Church that the Secret Union gains immensely in the number of its members, in its power over fashionable society, and in its influence in ruling circles.

To escape suspicion, Freemasonry, like Proteus in the fable, knows how to multiply, *ad infinitum*, its transformations and its names. In France it calls itself the "Internationale;" in Italy, the "Liberals;" in Prussia, the "Socialists;" in Russia, the "Nihilists;" in a word, it takes all kinds of titles by which to deceive the simple.

So powerful does this Society consider itself that Mr. Brainard, in his oration delivered before the Union Lodge, New London, Connecticut, June 24, 1825, exclaimed: "What is Masonry now? It is powerful! It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is of any importance, and it comprises among the other class of the community, the lowest, in large numbers, and capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed, too, with the means of knowing one another, and the means of keeping secrets and the means of coöperating—at the desk, in the legislative hall, on the bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle. in peace and in war, among its enemies and friends, in one place as well as another. So powerful, indeed, is it at this time, that it fears nothing from violence, either public or private, for it has every means to learn it in season, to counteract, defeat, and

punish it. The power of the Pope has been sometimes friendly, and sometimes hostile. Suppose, now, the opposition of either should arouse Masons to redress its grievances. The Jesuits, with their cunning, might call on the holy brotherhood, and the holy brotherhood on the holy alliance, and they might all come, too, and in vain. For it is too late to talk of the propriety of continuing or suppressing Masonry, after the time to do so has gone by ; so, good or bad, the world must take it as it is. Think of it, laugh at it, hate it, or despise it, still it is not only what I told you, but it will continue to be—and the world in arms cannot stop it—a powerful institution.”

CHAPTER XLVI.

MAIN OBJECT AND SPIRIT OF FREEMASONRY.

The Christian world has for many years past lulled itself to sleep in the pleasing thought that Freemasonry is, after all, not so very formidable, and is gradually becoming a mere matter of ridicule, that it is but a convivial and bacchanalian club. A great mistake has been made on this subject. It is high time to awake from sleep, and not to refuse any longer to see more than a convivial club in a society spoken of by the Popes as seriously endangering the salvation of souls, the work of the Church, and the state of society.

In one period of European history, the issue throughout the civilized world was between Mahommedanism and Christianity. At a later period it was between Catholicism

and Protestantism. In the present age, however, it is between Theism and Atheism ; that is, between believers and unbelievers ; between those who believe in God and in all he has done for their everlasting salvation, and those who deny the existence of God, the immortality of the soul, and future rewards and punishments ; such is the issue. Every one should know that this is the issue, because it affects directly every one of us ; it will affect, even more directly, our children. Certainly, it is not the fault of the infidel party, if we do not know their Creed. Their tenets are expounded with the utmost clearness in any of their organs in the press, or in any of their set treatises.

The late infidel journalist, M. Emile de Girardin, says in a passage :

“ That God has no existence, or that, if he exists, it is impossible for man to demonstrate the fact.

“ That the world exists of itself, and of itself solely.

“ That man has no original sin to ransom.

“ That he bears about his memory and reason, as flame bears with it heat and light.

“ That he lives again in the flesh only in the child that he begets.

“ That he survives intellectually only in the idea or deed by which he immortalizes himself.

“ That he has no ground for expecting to receive in a future life a recompense or punishment for his past conduct.

“ That moral good and ill do not exist substantially, absolutely, incontestably, by themselves ; that they exist only nominally, relatively, arbitrarily.

“ That, in fact, there only exist risks, against which man, obeying the law of self-preservation within him,

and giving law to matter, seeks to insure himself by the means at his command."

How terrible and how false! Terrible and false, indeed! But such is, in its simplest expression, the teaching which the Masonic philosophy of the day seeks to substitute for the Apostle's Creed, the Ten Commandments, the Sacraments and the Our Father.

The question at issue, then, is one which goes down to the very foundation of civil society, to the very sources and dearest hopes of human life. Its importance cannot be exaggerated. Hence the duty which seems to be incumbent upon all Catholics, but more especially upon the clergy, of doing all they can—and all of us can do something—to enlighten people's opinion in a manner altogether unmistakable and unequivocal as to this all important question at issue. For if the trumpet give an uncertain sound, who will prepare himself for the battle?

"It is, indeed, incumbent upon the ministers of the altar," says our Holy Father, Pius IX., in his address of 1877 to the Lenten preachers, "to lift up their voices as loudly as possible, to save society from the abyss." "Cry," says the Lord to the pastor, "cease not, lift up thy voice like a trumpet, and show my people their wicked doings." (Isa. lviii. 1.) "If thou dost not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but I will require his blood at thy hand." (Ezech. xxxiii. 8.)

When nations perish in their sins,
 'Tis in the Church the leprosy begins;
 The priest whose office is, with zeal sincere,
 To watch the fountain and preserve it clear,
 Carelessly nods and sleeps upon the brink
 While others poison what the flock must drink.

In the year 1440, the Gnostic sects, the Manicheans, the Cabalists, and the Brethren of John, united and formed the present Order of Freemasonry. They bound themselves to wage war against the Church of Christ, which was making so extraordinary a progress, and to maintain and restore heathenism.

The most hidden, the fundamental secret of the ancient heathen church was the utter denial of the existence of God and of the spirit-world, and the assertion of the grossest materialism; so that man, being the most cunning of creatures, should rule the animals, that the most cunning man should rule his fellow-men, and, by religious superstitions, and knavery, and force, should at last become the God of his fellow-men.

Now the Freemasons maintain that the ancient heathen church, with its symbols and mysteries, is the primitive church of mankind; that the Mosaic religion, the religion of Jehovah, was only a local and national modification of this heathen church; and, consequently, that Christ is only a rebel against the true Church of God.

The main object of Freemasonry, therefore, is :

To do away with the worship of the true God, and to replace it by idolatry—the worship of the heathens. Freemasonry, however, is fully aware that heathenism cannot be practically established and maintained all over the world without the aid of a universal Republic founded according to Masonic ideas and principles and extended all over the globe. Hence Freemasonry works secretly for the overthrow of all governments, in order that its principal members may get the run of them, be supreme in the spiritual as well as in the temporal order, and control the education

of all classes of society. When it has realized this plan, it will force, by devilish laws, all its subjects to live up to Masonic principles, that is, to be heathens and live the life of heathens.

Freemasonry, moreover, understands that the rights of God, of legitimate governments, the family and society are maintained by the Christian religion, and that on this account it cannot expect a complete success as long as the people are taught to live up to Christian principles. Hence it is that Freemasonry works also for the destruction of the Christian religion, and especially for the destruction of its teacher, the Roman Catholic Church—the only true teacher from God.

Finally, Freemasonry is aware of the fact that men fall away from the faith and become infidels only after they have become depraved and immoral. Hence Freemasonry uses different means to spread infidel and immoral principles among the people, in order thus to prepare them for the adoption of the Masonic views and teachings.

The spirit of Freemasonry, therefore, is of a revolutionary nature. Bakounine, one of the head leaders of the Socialist Association, declared that the object of the association was “universal social revolution—philosophic, economic, political—so that of the existing order of things, founded upon the principles of proprietorship, capital, and authority, and of all systems religious or metaphysical, whether the theories of the middle class or the jacobinism of revolutionists, there should not remain a stone upon a stone, first, in Europe, and afterwards throughout the world.”

This destruction of all existing institutions was the final

aim of revolution as taught by Bakounine and accepted by the members of Socialism or Nihilism, after every authority and institution, religious, political and social, had been levelled with the ground, there being in the complete wreck no chance of the survival of any "germ of the old iniquitous order." The population reduced to this new barbarism were to take as common property the soil and implements of labor, and the two sexes were to be declared equal in all things, and cast together into the universal life-struggle. As to the practical manner of destroying all existing order, Bakounine would not even permit any timorous questioning about it. "All reasoning as to the future is criminal," he wrote, "because it prevents destruction simple and pure, and hampers the progress of revolution."

His type of a true hero was the brigand, "the irreconcilable enemy of the state, the real practical revolutionist." "Revolution without distinction," he said, "sanctifies every means. Hence we declare that the activity of revolution or destruction may express itself in various forms, poison, the dagger, the bullet."

He preferred to receive as disciples young men without property and family. The neophyte should be "entirely absorbed in one sole interest, one sole thought, and one sole passion: *revolution*. He should have but one object, but one science: *destruction*." For that, and for no other reason, he should study mechanics, physics, chemistry, and, perhaps, medicine. Between him and society there should be war to the death, incessant and implacable. Still he should live in the midst of the rest, feigning to be one of them. He should make his way

everywhere, among the highest as well as among the middle classes, in the shop, in the church, in the office, in the army, in the world of letters, in the secret police, and even in the imperial palace. "But of all elements the most precious is that of women completely initiated and accepting the programme in its entirety; without their concurrence nothing can be effected." Female assistance is desired, for women are by their very nature far more persevering either for good or evil, far more susceptible of fanaticism than men, and fanaticism of all sorts, whenever it can have its way, establishes both a political and social despotism.

"There should be a list drawn up of those who are condemned to death, and they should be dispatched according to their respective guilt."

It was not only the condemned foreign to their own body that these conspirators thus "dispatched." There are proved cases of the assassination of members of the society itself, not when they had betrayed secrets, but when they were merely suspected of being about to divulge them.

The description just quoted of what the members ought to be matches exactly with what is well known as the ubiquitous *revolutionary* nature of Freemasonry.

Comparatively small, however, is the number of those Freemasons before whose eyes the veil of symbol and fantastic rite is raised, and the real object to which they have dedicated themselves blindfold is openly revealed. Even these must submit to a long course of patient preparation, during which the first principles of religion and loyalty are gradually and dexterously eradicated, ere they are

deemed worthy of admission to that grade of Manichean sanctity (Kadosh), which supposes the votary to be prepared for unshrinking obedience to the commandments of this new gospel of darkness.

It is especially this class of Freemasons who do all in their power to introduce heathenism into the world, to destroy the Church, to usurp her place as far as external and internal power is concerned, to bring secretly everything in Church and State, in the community and family, as well as matters of opinion and custom, into subjection to themselves, and to establish Freemasonry amongst mankind as the supreme and sovereign bond of union, as the so-called "kingly craft."

Should their diabolical schemes prove a success, then the words of Barruel will be verified: "To whatever creed, to whatever government, to whatever class of society you belong, as soon as the plans and sworn designs of the Secret Society come into operation and gain the ascendant, there is an end to your religion, your clergy, your government and your laws, your property and your authority. All your possessions, your lands and houses, your very families and firesides, all these from that day forth you can no longer call your own." (*Memoires pour servir à l'Histoire du Jacobinisme*, vol. I. p. 20.)

These are grave accusations, the truth of which has been denied by the adherents of the sect in this country and in Great Britain.

We, therefore, wish distinctly to assert here that we do not impute to all Freemasons the ultimate aims of their secret society. It cannot, for one moment, be supposed that all the seventeen million members of this secret asso-

ciation are aware of the ultimate issues contemplated by the more thoroughly initiated. There is, undoubtedly, a vast majority that lives and dies in those inferior grades in which nothing is presented to the mind that might cause too rude a shock to religious prejudice and to a loyalty as yet unweaned. Many, it may be well imagined, are kept in this state of Gnostic infancy, because they are by nature deprived of that eagle eye which can bear unflinching the full light of the new revelation. For such is provided a certain secret doctrine, by which they are hoodwinked to the end. To those apprentices in the Craft, Freemasonry is little else than a friendly confederation engaged in offices of mutual help and charity.

Satan now is wiser than of yore;
He tempts by making rich, not making poor.

Very much the same may be said of those exalted personages who are induced to assume the apron. There are honorary degrees astutely provided for them, and their knowledge of the secret teachings is in inverse proportion to their dignity of honor. They are nevertheless very useful, for they serve as pledges of respectability as well as decoys for the association to which they are thus affiliated. They powerfully draw others to follow their example, and they themselves as well as others outside are lulled into a false security by the simple fact of their initiation into the Craft.

It clothes its naked villany with odd old ends, stolen forth of Holy Writ,
And seems a saint when most it plays the devil.

As a proof of what we have just said, we may here quote the words of M. Louis Blanc, a distinguished Freemason. "It seemed good to sovereigns, to Frederick the

Great, to handle the trowel and to put on the apron. Why not? Since the existence of the higher grades was carefully hidden from them, all they knew of Freemasonry was that which could be revealed to them without danger. They had no reason for concerning themselves about it, seeing that they were kept in the lower grades, in which they perceived nothing but an opportunity for amusement, joyful banquets, principles forsaken and resumed at the threshold of the Lodges, formulas that had no reference to ordinary life,—in a word, a comedy of equality. But, in these matters, a comedy closely borders upon tragedy; and the princes and nobles were induced to offer the cover of their name and the blind aid of their influence to secret undertakings directed against themselves.”

Can any reasonable man doubt, after reading an explicit admission such as this from one who knew well what he was saying, that kings, princes, statesmen, legislators, may be found in grades of high honor and dignity, provided by Freemasonry for their especial benefit,—nay, assume the first place in its public manifestations and the *external* direction of its government, and may yet remain in an ignorance of its hidden designs as complete as is that of the *profane* who are altogether excluded from its Lodges?

Now, though this large class of Freemasons may be led by the nose, yet these poor ignorant and silly creatures must be reminded that they are without excuse, for giving their name to a secret confederation is a grievous violation of the natural law.

It is a sin against the law of nature to give up our

moral liberty unreservedly into the hands of an unknown, an irresponsible and self-constituted authority, an authority that cannot prove its claims upon us.

It is a sin for any one to take an oath in the dark, an oath to keep a secret when he does not yet know what that secret is—an oath binding him to propagate tenets, or to execute orders, of which he is at the time of the oath utterly ignorant, and is therefore unable to determine whether they are consistent or not with his moral obligations to himself, his neighbor, and his God.

Let us take a practical example. There is a man who enters a secret society. He binds himself by a fearful oath that he will never reveal to any one the teachings, the secrets, or the commands that may be afterwards communicated to him. Suppose that after some time he finds out that he is associated in a widespread conspiracy against the State, against society, or against the Church. He receives an order from his secret superior to dog the steps of a certain individual till he can find a good opportunity to assassinate him. What is this man to do, I ask, if he has yet a conscience? He cannot ask the advice of outsiders, for he has bound himself to secrecy. He is no longer free. He is bound hand and foot. Even his very conscience is the slave of an unknown master. Will he withdraw from the society? Will he refuse to obey? Will he, in spite of the terrible oath, reveal the secret? If he does, he knows full well the terrible consequences, the sure punishment that will swiftly follow.

To promise, then, silence with regard to teachings and actions about which we know absolutely nothing at the time we make the promise is an act which is intrinsically

immoral. But when this secrecy is enforced by a most terrible oath, the most solemn and indissoluble bond by which the free will of man can be fettered, it is clear that the heinousness of the crime is considerably increased, and that no possible combination of motives or circumstances can lessen, much less destroy, the heinousness of such a crime. Even supposing that the aim of Freemasonry is innocent, the oath is still unauthorized, unwarranted, a restraint on the freedom of the human will. We have plenty of beneficial societies in the Catholic Church, societies for the relief of the widow and the orphan; but they have no oath, no secret. Why a secret oath, and such a horrible oath, binding under pain of assassination, if these societies intend merely to do good? Does the benign Gospel require such secrecy? Does the dispensation of charity require such regulations? Does the propagation of morality require such aid? It is impossible for that to be good to which concealment is habitual and even absolutely necessary. Secret oaths may be necessary for thieves and midnight assassins, but not for honest men.

Most assuredly, the only reason which Freemasonry has to guard herself with so powerful barriers, and to shroud herself in so impenetrable a darkness and mystery is because her "deeds are evil, therefore she chooses darkness rather than light."

All those, therefore, who join Freemasonry, concur, though perhaps unconsciously, in the diabolical objects of the Masonic Institution, and are unable to rid themselves of its meshes when the time arrives for action and they must obey orders to which they have blindly subjected themselves. This is often for them a cause of remorse when it is too late,

but they are to blame themselves for not having perceived from the beginning that it was not lawful for them to promise obedience to men whom they knew not, and for ends with which they were totally unacquainted.

Hence Pope Leo XII. says: "Be assured that no one can join any of those societies, without becoming guilty of a most grievous crime. Therefore, all ye beloved children who profess the Catholic faith, shut your ears to the words of those who, in order to persuade you to assent to join the lower grades of their societies, affirm most emphatically that in those grades nothing is permitted which is contrary to reason or to religion; and further, that nothing is seen or heard which is not holy and right and pure. Yet that wicked oath we have already mentioned, and which has to be taken, even in the lowest grade, is enough in itself to make you see that it is criminal to join even the lowest grades, or to remain if you have joined. Moreover, although the weightier and more criminal matters are not usually committed to those who have not attained to the higher grades, yet it is very plain that the power and audacity of these mischievous societies are increased in proportion to the numbers and the unanimity of those who have inscribed their names. *Therefore, those who have passed the lower grades must be held guilty of the crimes committed by any in the higher grades. The sentence of the apostle, therefore, falls on them: 'Those who do such things are worthy of death; and not only those who do them, but those also who consent to those who do them.'*" (Rom. I. *Quo graviora*, March 13, 1826.) He who enters a secret society becomes a slave-mason, for he renounces God and heaven; he resigns his independence, his will, his very

life, into the hands of an unknown master; he has to swear that he will obey the orders which he receives, even to the murder of his dearest friend or nearest relative. By joining a secret society, he becomes guilty of an intention to carry out a wickedness of the greatest enormity: that of helping to destroy religion, and lawful secular authority; he becomes a real antichrist, a soldier of Satan's army, whose punishment will be his also for all eternity.

But here one may object: "The religious Orders of the Catholic Church require a vow of obedience."

I answer: Religious take indeed the vow of obedience, but not to an unknown or self-constituted authority. Their superiors are appointed by fixed rules which have received the approbation of the Church. The religious Orders have no secrets to be revealed to their subjects *after* they have taken the vows. This is a privilege peculiar to secret societies. On the contrary, the religious novice is submitted to a long probation, a year at least, during which he is bound to study and practise the rules and constitutions of his Order. And even after he has made the vows, he cannot, as the rules expressly declare, obey his superiors in anything that is evidently sinful. The religious vows do not destroy liberty, but help to elevate the soul to the highest degree of liberty—liberty from sin.

We, therefore, repeat what we have said above, that, to bind the will unconditionally to an unknown authority, which is not approved by civil or ecclesiastical authority, —to seal one's tongue for ever by a fearful oath with regard to a secret doctrine to be gradually revealed hereafter, is a grievous violation of the natural law as well as of

the divine commandments; while it inevitably tends to weaken and eventually destroy the security of all social, civil, and ecclesiastical institutions; it establishes a hidden empire within the empire, a hidden family within the family, a hidden sect within all religious communions.

Specimen of Masonic Oath.

The first Masonic law, as found on page 20 of the "Illustrations of Masonry," by Wm. Morgan, is as follows: "Furthermore, I do promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it (the secrets of Masonry), to anything movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, etc., may become legible or intelligible to myself, or any person in the known world, whereby the secrets of Masonry may become unlawfully obtained through my unworthiness; binding myself under no less penalty than to have my *throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours.*" One would suppose, if true, this was a *powerful* law; I should wish for no greater punishment than the penalty of this law to be inflicted on me. The next Masonic law I shall cite may be found at page 45 of the same work:—"Furthermore, do I promise and swear that I will support the constitution of the Grand Lodge of the United States, and the Grand Lodge of this State, under which this lodge is held, and conform to all the *by-laws, rules and regulations of this or any other lodge* of which I may at any time hereafter become a member, as far as in my

power. Furthermore, do *I promise and swear* THAT I WILL OBEY ALL" (no exceptions) "REGULAR SIGNS AND SUMMONS GIVEN, HANDED, SENT OR THROWN *to me by the hand of a brother Fellow-Craft Mason, or from the body of a just and lawfully constituted lodge of such, binding myself under no less penalty than to have my left breast torn open, and my heart and vitals taken from thence, and thrown over my left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to wild beasts of the field, and vultures of the air, if ever I should prove wilfully guilty,*" etc. Stronger still, page 62, same work, Obligation of a Master Mason: "Furthermore, do I promise and swear that I will support the constitution of the Grand Lodge of the State of ———, under which this lodge is held, and conform to all the *by-laws, rules and regulations, of this or any other lodge of which I may hereafter become a member.* Furthermore, do I promise and swear that I will OBEY ALL REGULAR SIGNS, SUMMONS, OR TOKENS, GIVEN, HANDED, SENT, OR THROWN *to me, from the hand of a brother Master Mason, or from the body of a just and lawfully constituted lodge of such.* Furthermore, do I promise and swear that *I will go on a Master Mason's errand, whenever required, even should I have to go barefoot and bareheaded, binding myself under no less penalty than to have my body severed in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty,*" etc. Stronger and stronger; and thus they continue to increase in all impor-

tant parts, up to the degree of Knights of the Holy and Thrice Illustrious Order of the Cross, the members of which take upon themselves the following obligation :

“ You further swear that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such persons to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity ; and this by pointing him out to the world as an unworthy vagabond ; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order, more especially, during his whole natural life : nothing herein going to prevent yourself, or any other, when elected to the dignity of Thrice Illustrious, from retaining the ritual of the order, if prudence and caution appear to be the governing principle in so retaining it, such dignity authorizing the elected to be governed by no rule but the dictates of his own judgment, in regard to what will best conduce to the interest of the order ; but that he be responsible for the character of those whom he may induct, and for the concealment of the said ritual.

“ Should any Thrice Illustrious Knight or acting officer of any council which may have them in hand, ever require your aid in any emergency, in defence of the recovery of his said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty, and property. To all and every part thereof we then bind you, and by ancient usage you bind yourself, under the no less infamous

penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like as our divine Master, thrust in your left side, bearing testimony, even in death, of the power and justice of the mark of the holy cross."

How the Oath is Administered.

"The candidate presents himself blindfolded and naked, with a cable-tow about his neck, without any previous knowledge of what he is to do, or what is to be required of him, and in this helpless condition the dreadful oath is administered and taken. If the candidate should falter or hesitate, the ruffians on each side of him, holding the cable-tow which is about his neck, can in a moment tighten the cord, and extinguish him and his complaints. And how many noble spirits, preferring death to degradation, have been thus dispatched, the world can never know!"—(From the speech of the Honorable John Cleary, in the Senate of the State of New York, March 25th, 1828.)

The Obligations of the Masonic Oath.

"That masterpiece of men, the declaration of the American Independence, declares that man possesses certain inestimable rights, such as life, liberty, and the pursuit of happiness. The laws of our country guarantee to us the privilege of following such pursuits as we please, in safety, and declare it a misdemeanor for any number of men to conspire to destroy the lawful pursuits of any person. Slander is punishable by heavy fines. Morality, religion, and the best interests of society, forbid us to destroy the reputation of any person whatever. But has it come to this, that a set of men are combined to bring

to strict and condign punishment citizens of a free republic, for no offence against the law of the land, for no offence against the law of God, for no offence against the equal rights of mankind? What offence is recognizable by this band, worse than a banditti, who attack not only the property, but the reputation of a man? It is the heinous offence of telling the world, here are a horde of villains, self-created, bound together by oaths to protect each other, 'right or wrong,' and that an honest man who disbelieves in their infernal principles must be branded with infamy. Is it lawful to punish 'strictly, and with condign punishment,' a man who has violated no law? And how punish? '*By pointing him out to the world as an unworthy and vicious vagabond.*' We can here exclaim, with emphasis, 'Tell it not in Gath—publish it not in the streets of Askelon'—that in this land of liberty, where we are daily boasting of our superior advantages of equal rights, we are fostering in our bosom a set of men possessing the spirit of demons, who are sworn to make a vagabond of a man who does not subscribe to their hellish tenets. No matter how fair a character he may have sustained, no matter if the 'frost of seventy winters' has whitened his head in the cause of his Redeemer, no matter if his whole life has been one continued act of benevolence and good will to mankind, still he must be pointed out to the world, by the fingers of scorn, as an 'unworthy and vicious vagabond.' Again, '*by opposing his interest.*' Not satisfied with destroying his reputation, they must even oppose his interest in society. I had ever supposed that any individual had an undoubted right to advance his political or worldly interest by

all lawful means. Has he talent and honesty sufficient, he may aim at filling any office under the government under which he lives.

“But this blood-stained few say that, if he has violated any essential part of our law, we will not allow him the privilege of gaining any interest whatever with his fellow citizens; however capable he may be, he shall gain no influence in society, but shall be forced to submit to become an outcast of society; and, to carry this into full effect, the most palpable falsehoods are circulated. This has been verified for some time past; but of this more anon. Again, ‘*by destroying his business.*’ Not satisfied in destroying his reputation, the brightest jewel in his possession, not satisfied with opposing his best interest in the world; but should he, after this, be pursuing some lawful vocation—perhaps the only support for himself and family—they swear to derange even this, and turn him out upon the world as a vagabond, both in property and reputation. Freedom and equality indeed! Boast no more of our wholesome laws, and of the equality of our government; boast no more of the ‘land of the brave, and the home of the free,’ where every citizen can pursue his vocation in peace, if the combination is yet in the bosom of our country, pretending to be the most honorable and respected part of the community, and sworn to take the bread from the mouth of honest industry, and to turn a man destitute and dependent upon the cold charity of the world. Should he be found in the street, sustaining the ‘peltings of the pitiless storm,’ and asking the charities of the world, which are given to the meanest vagabond, for some scanty provision, even the ‘crumbs

which fall from the rich man's table,' to support for a short time a destitute but unfortunate family, they are sworn to represent him in such a view that even this scanty provision cannot be given him. What awful crime has he been guilty of, that the common acts of charity cannot be administered to him? None; no offence against the laws of his country whatever has he been guilty of; but, on the contrary, he has ever sustained a good character; but he supposed, and *rightly too*, that the obligations imposed upon him in the lodges, chapters, etc., were at variance with the best interests of society, and he boldly steps forward, and, fearless of consequences, tells the world what are truly the Masonic principles. For this he must be deprived of every privilege of citizenship, made an outcast from society, and his business destroyed, while many a dishonest man, guilty of crimes which, if strictly punished, would gain him a residence at state prison, is applauded and held out to the world as deserving their patronage; and too often do they receive the patronage and good wishes of the community, through the influence of this dark, mysterious, midnight, and hellish banditti. 'O shame! where is thy blush?'

“But still farther—‘*by transferring his character*’ [that is, the character which they gave him] ‘*after him wherever he may go.*’ The unhappy sufferer, satisfied that *Masonic vengeance* will destroy every hope of gaining a subsistence for himself and those dependent upon him, unless he becomes dishonest, seeks some distant part of the community, and there hopes to avoid the fiend-like malice of the *brotherhood*, and pursue his vocation in

peace; but, alas! even this consolation is not left him. They swear 'to transfer his character after him, wherever he may go.' Not satisfied with traducing his character, destroying his business, and opposing his interest in the immediate vicinity where he has ever supported the character of an honest and respectable citizen, but he must be utterly destroyed. With malice well becoming the infernal spirits, they pursue their Masonic victims to the 'uttermost parts of the earth,' and destroy every vestige of hope. To carry this into full and complete effect, the council which receive him require him to give his name, the names of his parents, the place where he was born, where he was educated—in fact, a description of every circumstance of his life, by which he may be traced through the world, is registered in their bloody annals. No hope is left the unhappy fugitive, even in flight! He must be pursued, and ruined in reputation, and become a vagabond and an outcast of society, and a mark put upon him as indelible as that put upon Cain by the hand of Omnipotence, through the influence of an *ancient and honorable society*. Finally, '*by exposing him to the contempt of the whole fraternity and the world, but of our illustrious* [illustrious, indeed!] *order, more especially, during his whole natural life.*' If he has committed an error, and becomes convinced of it (no matter if he repent of his frailties in sincerity), no pardon can be granted him; he must be held out to the scorn and contempt of the 'whole world, during the whole of his natural life.' No consolation or inducement of reform can be found; no mitigation of *Masonic vengeance* can be realized, neither in flight nor repentance. Conduct

worthy, indeed, of a society styling themselves ‘ancient, honorable, and the handmaid of religion.’

“This most corrupt institution is kept up and continued by the worst of men. And from such continuance what is to be expected? Surely, if there be any antidote, it must be poison; if any remedy, it must be death.

“For the violation of the Masonic oath the most dreadful punishment is invoked; and every subsequent degree not only imposes new and additional obligations, but is a repetition of all the preceding ones. Hence it is that the compunctious visitings of conscience, if any, are stifled by the vile oath of profanity taken by every member of the order: they cannot repent, because they dare not confess. Whatever crimes are perpetrated, the conclusion is, and must be, by the perpetrators, that they had better go on than go back. Thus poor nature is perverted, and left without the power of repentance, or hope of redemption.”—(Speech of the Hon. J. Cleary, in the Senate of New York State, March 25, 1828.)

CHAPTER XLVII.

THE FIRST ATTEMPT OF FREEMASONRY TO INTRODUCE HEATHENISM PRACTICALLY INTO THE WORLD.

“The man of sin, the son of perdition [Antichrist] is lifted up above all that is called God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he was God.” (2 Thess. ii. 3-4). “And all the earth was in admiration after the beast [Antichrist]; and

they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him?" (Apoc. xiii. 4.) According to those words of Holy Scripture, Antichrist will be worshipped as God by the larger portion of mankind.

Now, such a universal apostasy from the faith, such a universal idolatrous worship as this cannot be realized in a short time; it takes many years to prepare mankind to sink so low. Freemasonry is constantly at work for this diabolical object.

In the year 1717, when the Freemasons thought that they were strong enough, and that Europe was ripe, they opened their lodges to the Jews, Turks, and heathens. It was then that not only the good, innocent brethren of the lower grades, but also the uninitiated, or, as they respectfully call it, the "profane world," received a countless number of pamphlets, wherein Christ, our dear Lord, was represented as a deceiver or as a myth; his Church as the enemy of progress and enlightenment, and *ancient heathenism* as the perfection of everything that was good and noble. Poets, painters, and sculptors departed from the Christian ideal in art, and sighed after and sought to introduce the gods and goddesses of heathenism. This was the so-called "Renaissance," that is, re-blooming of heathenism.

In 1793 belief in God was a crime prohibited in France under pain of death, and the worship of reason, or man, was set up as the National Worship. From France heathenism was to be spread throughout the civilized world. As this was as yet only a trial, they carefully avoided the name of the ancient heathen church. The worship of Osiris they called the worship of the Supreme Being

(*l'Être Suprême*); and the worship of Isis, that is, the worship of a prostitute upon the altar of God,—a worship to be sanctioned and to be enforced by all the authority of the state ministers, generals, and the assembly,—this worship they called the worship of “reason.”

On November the 10th of 1793, a prostitute was exalted upon a triumphal car; a crucifix was placed beneath her feet, and she was conducted by an escort of statesmen and philosophers to the Cathedral of Notre Dame, there to be placed upon an altar, while incense was burnt and songs were sung in her honor. The same disgraceful scene took place also in other French towns.

The picture which a Protestant historian draws of the general condition of the country at that time is well worth recalling. “The services of religion,” he writes, “were now universally abandoned. The pulpits were deserted throughout the revolutionized districts. Baptism ceased. The Burial Service was no longer heard. The sick received no communion; the dying no consolation. A heavier anathema than that of the Papal Power pressed upon the peopled realms of France—the anathema of Heaven inflicted by the madness of her own inhabitants. The village bells were silent. Sunday was obliterated. Infancy entered the world without a blessing; age left it without a hope. In lieu of the services of the Church, the licentious fêtes of the new system were performed by the most abandoned females. On every tenth day a revolutionary leader ascended the pulpit and preached atheism to the bewildered audience. MARAT was universally deified; and even the instrument of death was sanctified by the name of ‘the holy guillotine.’ On all the public

cemeteries the inscription was placed, 'Death is an eternal sleep.'"

Thousands of those who abhorred this idolatrous worship fell victims to the fury of the Freemasons.

Prudhon has left a nominal list of men who were beheaded, viz.: 1,278 noblemen; 750 ladies; 1,467 wives of artisans; 350 religious; 1,135 priests; 13,633 other men—a total of 18,613. There were, in addition, 3,400 women who died from premature confinement, arising from ill-usage and terror, and 348 who were murdered while pregnant. There were also 15,000 Vendean women killed, 22,000 children, and 90,000 men. Besides these, there were 32,000 victims slaughtered by Carrier, at Nantes; 31,000 at Lyons; and many thousands more at Versailles, Avignon, Toulon, Marseilles, and elsewhere. There were 540 public prosecutors who had the power of themselves to pass sentence of death. There were instituted no less than 50,000 revolutionary tribunals, which cost the country 591,000,000 francs a year. All these tribunals and prosecutors vied with one another in bloody activity. This was Masonic fraternity and loyalty, which massacred not less than 1,300,000 innocent men.

Now, this deification of man, this blasphemous social apostasy from God and from virtue; this recalling of the wildest times of Paganism, in which man is his own God, was not an act of a passing, momentary intoxication of Freemasonry, but a work planned long before and carried into execution when a suitable moment came. Freemasonry, the sworn enemy of God, will not rest until its diabolical doctrines have been once more put into practice, and spread over the face of the whole earth.

The first trial in France to introduce heathenism into the world began too soon. The French are naturally impulsive. The order was not as yet strong enough in the rest of Europe ; nay, even the good, innocent brethren, out of France, stood aghast at the shocking crimes of the French Masons, and refused to co-operate with them ; and as the whole world was to be reduced to one universal Republic, the French Masons had to lay aside the sword for some time, and prepare the world better for the realization of their diabolical object.

“He [Antichrist] shall speak words against the Most High One.” (Dan. vii. 25.) “He opened his mouth in blasphemies against God to blaspheme his name and tabernacle.” (Apoc. xiii. 7.)

Freemasonry, acknowledging no higher being than man himself, has ever since its first failure in introducing idolatry into the world, risen up in the bitterest animosity to blaspheme God, declaring him a usurper from whose yoke man must free himself ; so much so that Antichrist will hardly surpass his forerunner in blasphemies. Open hatred of God is, indeed, the most striking characteristic of the present day. We daily witness the unblushing audacity with which society at large publicly parades in politics, in science, in the press, and in daily life, the fact of its apostasy from God and from Christ.

It is of course indisputably true that in all times and in most places some have been found to deny the God who created them ; but this lamentable fall to the last and lowest depth to which man can sink has invariably been the mournful result of intellectual error or moral depravity, and the few who have fallen thus low have been contented

with toleration at the hands of their fellow-men. But since the beginning of the last century unbelief has advanced with rapid strides; it has come not only to be regarded as on a level with orthodox faith but even to claim precedence over it. The idea of God as it has been publicly avowed over and over again, as, for example, in the famous Resolution of the anti-council at Naples, is the object at which the anti-Christian sects are striking. "Abolissons le Christ! Ecrasons le spectre de Dieu." (Let us do away with Christ! Let us destroy the idea of God) is at present the cry of the French socialists. "The existence of God," said a blasphemous French Freemason, "is the evil of the world." (*Dieu c'est le mal.*) "The world can never be happy," exclaimed the impious La Mettrie, "until it has denied the existence of God."

Feuerbach, when addressing workingmen, said: "Let man alone be our Superior, our Father, our Judge, our Saviour, our fatherland, the end of all our being, and of all our powers. Do you wish to secure a durable peace for civil society? Well, then, labor, first of all, at the simplification of humanity, which can never be accomplished without first getting rid of Christianity." Marr, the head of an infidel club, reported: "Soon I shall have made all my hearers the personal enemies of God." Baker spoke thus: "Religion shall not only be banished from education, it must also be totally banished from the human mind. Our party does not care for freedom of conscience; what it wants, and is determined to have, is the necessity of believing nothing. To attain our end, we must entirely overturn all the elements of existing society, in order to establish our own principles."

“An honest man,” says Quinet, “can be his own God.” Terminier exclaims: “Spinoza is great, because he does not fear to make himself the rival of Jesus Christ. The Nazarite proclaimed a man-God; but the Dutchman proclaimed a God-world.”

Auguste Blanqui, who was seized with apoplexy, in January, 1881, and never recovered consciousness, published, a few weeks before his death, a newspaper, the title of which was, “Ni Dieu, ni Maître” (No God and no Master.)

The highest degree of Freemasonry is that which is known in the jargon of the sect as “the Thirty-third and Last Degree.” Its members are the chosen of the whole flock; they are the ones who have been initiated into the last mysteries of the sect. Three years ago, at Lausanne, a convocation, or, as they phrased it, “a convent,” of the members of this degree throughout all the world was called. At this meeting the members resolved that the time had arrived when the pretence that Freemasonry was a religious institution should be cast aside; when its hostility to God should be openly proclaimed, and its subserviency to Satan should be announced. So it was ordered, by a unanimous vote, that the formula in the constitutions of the sect which hitherto had been used to express an acknowledgment of the existence of God, should be expunged, and that in its place there should be a statement to the effect that Freemasonry recognized only the existence of “a supreme principle.”

In South America, Mexico, Central America, and Cuba they obeyed it without hesitation. In these countries all the Freemasons are most probably ardent atheists, and

they jumped at this chance of abolishing the belief in God. In France matters went more slowly—there, no doubt, in the Masonic Lodges were some Protestants who believed in the existence of God, and some religious Jews. But the Thirty-third Degree was too powerful to be disobeyed, and not long ago the Grand Orient of France, the Supreme Masonic Body in France, obeyed the edict and struck out from their Constitutions the words expressing belief in the existence of God and the immortality of the soul.

The old social order of Europe rested upon the idea of God and of man's duties to God. The new political movement which triumphed in France in the last decade of the last century, which is again making its way to complete and unrestrained power in that country, and which even now has advanced far upon the road, aims at constituting society upon the basis of Atheism. A great writer has described the French Revolution, in the shape which it ultimately assumed, as "a religion without God, without worship, and without future life, but which nevertheless, like Islamism, has inundated the world with its soldiers and apostles." He is right; how right the newspaper organs of French Liberalism at this moment may sufficiently show. Even now those blasphemous and obscene prints are rejoicing over what they call "le fin de Dieu," Death of God. Thus the *Mot d'Ordre* in reference to the atheistic education law recently enacted: "Dieu a éprouvé un rude coup, et c'est le Sénat qui le lui a porté! Les Sénateurs ont estimé que l'hypothèse de Dieu ne valait pas un conflit avec une Chambre des Députés; et, avec une bonne grâce dont il serait injuste de ne pas leur tenir compte, ils

ont profondément mis en terre l'Être Suprême. C'est là un résultat considérable et dont nous devons hautement nous féliciter." And another of these horrible prints, too truly representative of the mind of their party, boasts that they have gone further than even Robespierre ventured to go. He clung to the notion of some kind of Deity. Now, "Il est fini et bien fini, le Dieu de Maximilien." The *Mot d'Ordre* writes: "God has received a great blow by the Senate, whose members have buried the Supreme Being very deep in the earth. This is indeed a great victory of which we all are very proud."

The fruits of this diabolical spirit are visible in Italy and all over France.

Amid other acts of destruction, Italian Freemasonry, now ruler of the City of the Popes, not content with having cancelled the Holy Name of Jesus from the façade of the Roman College, and torn down the Cross and the Via Crucis in the Coliseum, has wrenched the Cross from the hand of the Statue of Rome, surmounting the Capitoline Tower, and replaced it by a lance or spear.

About a year and a half ago they tore down the crucifixes in the schools of Paris.

Some weeks ago the Bishop of Grenoble, France, wrote to the *Univers* the following account of a horrible sacrilege perpetrated in his diocese.

"M. Poncin, the Mayor of Gières, a place near Grenoble, coming on Sunday from a tavern, designedly, and in a spirit of bravado, went towards the village school, where a crucifix hung upon the wall, and, before the people, threw it into the public cesspool.

"Let us add that a noble and courageous lady went to

supplicate the Mayor to permit her to have the pools emptied, that she might recover the crucifix; the Mayor refused. The image of the Son of God made man remains still in the filth."

Words here die on our lips at this profanation. How could it be otherwise when we think of the crucifix thrown into a cesspool? Is not this crucifix the image of the Word Incarnate, dead on the Cross for the salvation of the human race?—of Jesus Christ, whom we love, whom we adore, who is Our Lord, to whom we give our love and our life. The Crucifix! We have carried it to a hundred different regions for twenty-five years, and our greatest care at the present hour is to make it honored.

"I know that this profanation is not Deicide; but it would be hard to find, after Deicide, a graver offence against Our Lord than this.

"We know—alas! too well—that an attempt is being made to un-Christianize France. In all parts clamors resound as they formerly resounded in Jerusalem. It is not only the Jews that cry,—*Tolle! Tolle!*' There are Christian apostates who add sacrilege to blasphemy. Here, we repeat, words die on our lips at the thought of certain public profanations in our diocese. We have only tears to weep on the image of our adorable Saviour. We feel that such an insult demands more than tears: it must have blood. This blood God demands, and He will have. May it rather be ours than yours and that of your children! But the crime of high treason against God creates among the people who commit it a frightful debt, payable only in blood: *'Sine sanguinis effusione non fit remissio.'*

"You (the Masonic Press) find fault because I said

that this profanation demands blood. Are you such strangers to what, from Calvary to the present time, has followed the profanation of the Cross, to doubt it? Jerusalem in ruins, after a dreadful siege in which the Jews perished by hundreds of thousands, when mothers were reduced to eat their own children—Jerusalem, is she, her wandering people scattered, without a country throughout the world, not a proof that the Deicide must shed his blood? Do not say that there is no relation between the death of Jesus Christ and these misfortunes, since the Saviour had announced all these misfortunes when weeping for Jerusalem and for His country. I could cite volumes of evidence to show that profanations of the Cross are always followed by the effusion of blood.

“Blood is revolting to you, gentlemen. France bombarded Algiers in 1830 for a stroke of a fan given to a French ambassador. Who found fault with the punishment?”

“What do I say? When you are insulted, you cry out for blood, who, being only men, have no right to do so; and when I, pointing to the immolation on Calvary itself, affirm with the whole Sacred Scripture, and particularly with Saint Paul, *that sin is expiated only by the effusion of blood*, you exclaim. Do you not see that the corruptions of Paganism were effaced only by the blood of the Divine Lamb, the blood of millions of martyrs? It was thus that the purified sky was raised over a new world.

“Know, gentlemen, that human blood flows in waves in savage nations, and among the more civilized where Mass is not said. Where the altars of a Catholic people are overturned, where the Cross of Calvary is profaned, and

the blood of Christ ceases to flow, there the blood of man is spilled.

“ You say, gentlemen, that I invoke war that there may be blood ; no, I do not invoke war, but I fear it. That is certainly allowable to a man who loves his country, and who has more than once exposed his life to cause her to be respected, who is ready to spill his blood for her well-being.

“ Besides, does not France suffer at present ? Are there not battlefields where French blood flows ? Is not Algeria inundated ? Are not our colonies decimated by malignant fevers ? Is the soil of France itself not becoming barren ? Do not frightful accidents every day stupefy us ? ”

Events in France are taking with frightful rapidity a course which justifies our worst fears and confirms our most terrible anticipations. One after another the outward, visible signs of religion are disappearing, and one after another the bulwarks of morality are being cast down. It is by no accident that the abolition of the sacred and indissoluble character of marriage—so far as human law can effect that abolition—and the abolition of provision for the spiritual wants of the troops have been voted so closely together. It is by no accident that the exclusion of all religion from the elementary schools has been followed by the exclusion of all religious emblems from the courts of justice. There can be no question that the predominant motive in the minds of the majority of the French Chamber is hatred of Christianity ; that their settled resolution is, so far as in them lies, utterly to destroy anything like its public profession in France, and to render the private practice of it as difficult as possible until the time comes

when they can proscribe it altogether. The campaign in which the party into whose hands political power in France has been thrown—and that in no small degree through the cowardly apathy and criminal divisions of Catholics—is, as their own organs in the press do not hesitate to avow, “a war against GOD.” Such is the state of things in that unhappy country.

The principles which inspired the men who in 1793 brought France to the unspeakable degradation which we have faintly sketched, are precisely the same principles by which the demagogues who now rule France are animated. The denial of GOD—Atheism, in a word—is of the very essence of the Revolution in the form which it ultimately assumed in the hands of the Jacobins. Probably before the year 1893 has dawned upon the world, a similar transformation will have been effected again. It is a trite saying that history repeats itself. But the saying is as true as it is trite. And for this reason: that principles must, from their very nature, seek to embody themselves in facts. As BUTLER tells us, “Things are what they are, and their consequences will be what they will be; why then should we desire to be deceived?”

When the ancient heathen wished to express, in one word, the greatest possible misfortune of a society, they used to say: “The gods have left us!”

The war that has been going on against God and his sacred laws cannot continue long unpunished. For the connection between punishment and sin is no less real in the case of nations than in the case of individuals. The eternal laws, unwritten and unchanging, which rule in the public order of the world, are fenced round with terrible

penalties, penalties which are the natural sequence of their violation. Profound is the truth conveyed in the majestic verse of the old poet when he sings:

Stern and imperious Nemesis,
Daughter of Justice, most severe,
Thou art the world's great arbitress
And Queen of causes reigning here,
Whose swift-sure hand is ever near.

Such corruptions can be expiated only by the blood of the just ascending to heaven from the scaffold.

The satanic spirit of Freemasonry discloses itself as clearly in our day as it did in 1793. The Masonic society is the powerful instrument which Satan uses to entice men away from God and to have himself worshipped instead of the Creator; in a word, it is the Church of Satan. It is in the terrible gloom of the nightly Masonic assemblies that their chief leaders draw near to the devil, and there, with most wicked rashness, swear homage to their worst enemy and bind themselves by oath to do his bidding. From this frequent holding of communion with Satan, they imbibe at length his spirit, and come at last to be like him in hating God and all he has done for the salvation of mankind. They are then ready to stand up deliberately against the Almighty and confront his invincible power, content if they can but succeed in detracting in the least degree from his glory, or marring, however slightly, any of his great works—governments, the Church and the family. The leaders of Freemasonry have indeed about them something of demoniacal frenzy. You do not argue with a demoniac, nor is he withheld by prudential considerations. “What have we to do with Thee?” is his cry to the Saviour of men. Nothing save the complete extirpation of

religion and of—what is even more hated—the morality which rests on religion, will satisfy the militant Atheism now dominant in France; nor will any dread of possible consequences lead it to stop short of full satisfaction.

The Roman correspondent of the Paris *Univers* cites an anecdote concerning Garibaldi, that may seem incredible to others, respecting his conduct in Rome in 1849—during the exile of the Holy Father, Pope Pius IX. But distinguished clerics, students of the Urban College at that time, must still be living who remember how, at the appeal of the American students of the Propaganda, Garibaldi shielded that College from assault.

That singular man, George N. Saunders, who was American Consul at London during Frank Pierce's Presidency—from 1853, on—was very thick with the Carbonari of Italy and France—then exiles in London, by rule of Napoleon III.—so-called. Mr. Saunders, on his return to America, frequently and earnestly told us that Mazzini, and others he named, had a hatred of the very name of God—a ferocious and irrational [diabolic] hatred; but that Garibaldi never shared their sentiments—that Garibaldi was simply a hard case, who wanted to indulge his freedom in everything, but had no taste to outrage God or the Catholic religion—except as these hindered him in his fling.

When Garibaldi, on Mazzini's death, was made head of the diabolic Society sometimes known as Carbonari, a total change came over his behavior. He figured thenceforward as one possessed of a legion of devils, and ruled by them at their will.

It is certain that had Judas Iscariot, after betraying Our

Lord, repented, and sought the intercession of the Immaculate Mother of God, he could have saved his soul. While Garibaldi lives there is a possibility of his conversion—by the fervent prayers of persons like Fra Gaetano. But, if converted, were he to tell one-fourth part of what he knows of open *devil-worship* among those known, among other names, as Carbonari, a “judicious public”—including tens of thousands of “liberal” Catholics—would agree that he had become “utterly insane.” (N. Y. *Freeman's Journal*, Feb. 25th, 1882.)

CHAPTER XLVIII.

MEANS USED BY FREEMASONRY TO ESTABLISH THE CHURCH OF SATAN ALL OVER THE WORLD.

First Means.

DESTRUCTION OF GOVERNMENTS.

We have said above that Freemasonry is fully aware that *heathenism*, or the church of Satan, cannot be practically established and maintained all over the world without the aid of a universal Republic founded according to Masonic ideas and principles. Hence Freemasonry works secretly for the overthrow of all governments, in order that its principal members may get the run of them. After it has realized this plan, it will force its subjects by devilish laws to live up to Masonic ideas and principles, that is, to be and to live as heathens.

We have said that Freemasonry has become a great power all over the world. Her power is so great because

it is regularly distributed. The Masonic society has become regularly organized, possessing one grand governing power which extends over the whole world, with stated periods of meetings; has elected its officers, who hold them for seven years. It is also divided into smaller governments, whose authority extends over every part of the country in which the same is held, and again subdivided into lesser, or auxiliary societies, who exercise authority over its own immediate members, but all subject to the controlling power of the general grand society. Thus there is one grand connecting link existing from a simple lodge to a Grand Chapter, Encampment and Consistory, all pursuing one grand object, and that object unknown to all but those initiated into their sublime mysteries. The members of this society are found in every important station in the Union and other countries: in the legislative hall, on the bench, in all the executive departments; in fact, distributing among and commingling with us in all the scenes of life, and all of them, in their own language, "capable of being directed by the efforts of others." With such an organization, its officers regularly chosen, from the "Most Puissant Sovereign Inspector General," "Deputy Sovereign of Sovereigns," down to the simple "Worshipful Master and Wardens," they possess to an alarming degree the power to destroy any government, however pure or well fortified. Although a small minority, yet with such a powerful combination, such facilities to concert its plans of operation, no power could stop the progress of such a conspiracy. In their own language, "the world in arms cannot stop it."

Such is the power of the Masonic institution, unassisted

by other means than the regular distribution of power. But the danger increases tenfold when, in addition to her secret meetings, she binds her members to silence, under no less penalty than an ignominious and inhuman death, to conceal forever her dark conspiracies from the world. She possesses a mystic language by which she can communicate all her wants, and make known her objects, unknown to and unperceived by those unacquainted with her mysteries. Whence the necessity of an unknown language in a government providing for all the honest wants of its subjects? Knaves and villains only need a mystic language. Honest men need it not. But Masonry possesses them, and it is one of her grand principles and most powerful engines to carry into effect her secret and unwarrantable acts.

Masonry also requires her subjects to swear they will obey all regular signs or summons, given, handed, sent, or thrown them by the hand of a brother, or from the body of a lodge or chapter, and conform to all her rules and regulations. Should she require her summons sent, she binds her members to perform this duty, should they in its performance have to do it bareheaded, barefooted, and on frosty ground. Thus distributed, and possessing such powers, no government can be safe, should they arise and unite their strength to overthrow it. Should her plans be concerted, and require the aid of her subjects, they must all obey her summons, no matter what may be its import, and arouse the energies of the brethren to bring them to the field of battle, or act as occasion might require. They are sworn to sound the alarm, to notify all, should they do it barefoot and on frosty ground. Provision is

made in their code for the most extreme case that can possibly arise. So distributed are her members that her whole force can receive the summons, and concentrate before the government can receive the alarm.

But to cap the climax of Masonic government, she requires her subjects to swear solemnly to conceal the secrets of a companion, murder and treason not excepted. What facilities are here offered to the ambitious! What safeguard can avert the impending tempest? Without the least danger, a member of this infernal institution can propose to citizens of a government schemes of treason, should he do it with a charge of secrecy; for, however disposed to support the government, his hearers must remain forever silent, their lips must be forever hermetically sealed. No punishment can be awarded to so daring villains, should they confide the secrets only to worthy companions. No government was ever formed so powerful and well organized for plans of operation. Possessing such means, well may she bid defiance to the "world in arms!" What security can any government possibly possess with the Masonic government within its bosom? Indeed, the past as well as the present furnish ample proofs that the Masonic Society can and will upset any government whenever it chooses in order to realize its plans.

Hence it is that the ex-Provincial Grand Master, the Prussian Minister, Count von Haugwitz, in the memorial presented by him to the Congress of Monarchs at Verona in 1830, bids the rulers of Europe to be on their guard against the "Hydra," (or the many-headed monster and manifold evil of Freemasonry). "I feel at this moment firmly persuaded," writes the ex-Grand Master, "that the

French Revolution, which had its first commencement in 1788, and broke out soon after, attended with all the horrors of regicide, existed Heaven knows how long before, having been planned, and having had the way prepared for it, by associations and secret oaths."

From the time of the French revolution Freemasonry has propagated and constantly developed more than ever the disorganizing elements of revolution. Since the latter part of the seventeenth century, the history of Europe has been nothing but a series of political, social, and anti-religious uprisings, which continue to this very day.

In the name of *liberty*, all political and social institutions are overthrown.

In the name of *equality*, all hierarchies are destroyed, all religious and political ascendancy is abolished.

Revolutions which before were confined to France, became universal in Europe, especially since the French revolution in 1830. Some revolutionary efforts, it is true, were made before in Spain, Italy, and Germany, but they were soon crushed.

From 1830 to 1848, preparations were made secretly by the Freemasons for a universal uprising, which succeeded everywhere in 1848. In this year a revolution broke out all over Europe. Eighteen years had been spent in preparing a simultaneous explosion all over Europe.

A great Masonic *Convent* met at Strasburg in 1847 to make the final arrangements.

The explosion began in Paris at the end of February.

On the 10th of March the city of Vienna was in open rebellion. Metternich, the supporter of Louis Philippe's government, was upset.

On the 18th of March barricades were erected in Berlin; the whole city was in a frightful commotion, which soon after was followed by a German Parliament, in which President Gazern proclaimed the sovereignty of the people. On the very same day a frightful explosion took place at Milan.

On the 20th of March revolution broke out at Parma.

On the 22d a republic was proclaimed at Venice.

Before the month of March was over, Naples, Tuscany, and Rome, at the instigation of Palmerston's envoy, Lord Minto, and Piedmont, had their parliamentary constitutions, preparatory to the Republic in Rome, under Mazzini and Salicetti; Florence also under Guerrazzi and Montanelli. In the meantime, Piedmont was at war with Austria.

The universal Republic prepared by Mazzini seemed to be a success everywhere. But the movement was premature. Russia and Austria soon put an end to all these attempts. The imperial crown which was offered by the Assembly at Frankfort to the Prussian dynasty was refused, and in France the bloody days of May and June brought on a conservative reaction.

At present the dark cloud of war seems to be gathering again in Europe; the mutterings of the storm are heard, and it looks as if a sulphurous earthquake would soon deluge the nations with a lava-tide of blood.

The princes and statesmen of Europe, in their infatuated zeal to crush the Papacy, nursed all the socialistic and revolutionary elements into power, until they have become formidable and threatening to their very existence. The Nihilists of Russia, the Socialists of Germany, the Atheists of France, the Internationalists of England, and the Car-

bonari of Italy, have become so powerful that modern Europe is trembling before the monster she has nursed into life and vitality.

In Russia to-day Nihilism is a terrible menace to the ruling powers, and disaffection is daily cropping up in outbreaks, riots, and assassinations. It looks as if events were maturing for a rising that will deluge the country in blood and bury the empire and the throne in one common grave.

The Balkan revolt is only the commencement of trouble for Austria, and it is evident that the rising is spreading, and will extend from Herzegovina to the other provinces included in the Balkan principalities.

In Germany the people are beginning to writhe under the present military despotism, and Imperialism, lately proclaimed by the emperor as the policy of the Government and state, has aroused the German nation to a sense of danger of being reduced to a state of despotic absolutism worse even than that of Russia.

The action of Prince Bismark in the Reichstag did not help to mend matters, for his conduct towards the members was that of a brow-beating bully. German unity may be all very fine, but German despotism is another matter, and will not be tolerated long by the German people.

A united Italy seems but another of the sham phrases by which statesmen deceive and bewilder people, for Italy was never in a more unsettled state than it is at the present moment, and it is not improbable that the very element which placed Victor Emmanuel on the throne will drive his son Humbert off it.

England, with her usual caution, is looking on to see with what power she can make the best bargain. She knows full well that when once the tocsin of war sounds over Europe she cannot remain inactive. She also knows that in England itself there is a large radical and republican element ready to trample under foot the monarchy and raise on its ruins a republic.

“We venture to believe,” says the *London Tablet*, Nov. 4, 1882, “that in France there is the gravest danger—although perhaps, and probably, it may not be immediate—of a social cataclysm in France, that the anticipation of a reign of terror and of a revival of the Commune is only too well grounded, and that the sectaries who are bent upon overturning by dynamite or otherwise the bases of French society—such of them as are left—and upon entirely reconstituting it on the foundation of Atheism and Materialism, not only are numerous enough to become a political force, but actually do constitute a powerful political force in France with an assured future before it. We proceed to give our reasons for so believing.

“In the first place, then, it is unquestionable that the new Revolutionary International League is a fact, and a very important fact, in the present political condition of Europe. The Continent is honeycombed by secret societies, differing in some respects as to their constitution, modes of procedure, and immediate aim, but all agreed upon this: that the existing social order must be destroyed, and that wealth and the instruments of wealth must be redistributed. Vast classes at the base of society have learnt the lesson which the prophets of Revolution have been for a century incessantly preaching—that the old

conceptions in religion and in politics are false, mere contrivances whereby the priesthood and the well-to-do hold 'the people' in subjection; that the *non-habentes* are the disinherited of the earth, defrauded of their portion of the good things of the world—which are the only good things, for other world there is none—and bound by regard for their own interests to seek to vindicate their rights in any way open to them. 'The masses,' writes one of their leaders, in a well-known work on secret societies in Switzerland, 'the masses can only be gathered under the flag of negation. We are content to lay down the foundation of revolution. We shall have deserved well of them if we stir hatred and contempt against all existing institutions. We make war against all prevailing ideas of religion, of the State, of country, and of patriotism. The idea of GOD is the keystone of a perverted civilization. It must be destroyed. The true root of liberty, of equality, of culture, is Atheism.' To which we may add the dictum of PROUDHON—"the severe moralist" cited with enthusiastic approval by M. CLEMENCEAU'S organ—that "the term form of the State is Anarchy." Entirely in accordance with this doctrine is the manifesto recently adopted by the International Revolutionary League, assembled in general meeting at Geneva—a manifesto since widely circulated throughout Europe. The following are some of the leading portions of that document:

"The Anarchists assembled at Geneva have agreed upon the following principles, which they consider it their duty to expound to their associates: Our enemy is our master. Anarchists—that is to say, 'Men without chiefs'—we

combat all those who have seized on any kind of power, or who seek to seize it. Our enemy is the landlord, who monopolizes the land, and who makes the peasant labor for his profit ; our enemy is the employer, who possesses the manufactory, and who has filled it with hired serfs ; our enemy is the State, Monarchical, Oligarchical, Democratic, or Proletarian, with its functionaries, its staff officers, magistrates, and spies. Our enemy is every abstraction of authority, be it called Devil or God, in the name of which the priests have so long governed simple minds. Our enemy is the law, which has ever been made by the strong for the oppression of the weak and for the justification and the consecration of crime. But if the landlord, the employers, the chiefs of States, the priests, and the law are our enemies, we are also theirs, and we rise against them. We are determined to reconquer the land and the workshop from the landlord and the employer ; we are determined to abolish the State, under whatever name it may disguise itself, and to re-seize our moral liberty in the face of priest and law. With all our strength we work at the destruction of all official institutions, and we declare our solidarity with every man, group, or society that disowns the law by revolutionary acts. We set aside all legal means, because they are the very negation of our rights. We are Communists ; we recognize that without the destruction of the patrimonial, communal, provincial, national landmarks, the work of the Revolution would always remain to be done over again."

Now this language is plain enough. And any one who will take the trouble to look through the journals which represents the Extreme Left party in France, from M. CLE-

MENCEAU'S organ downwards, will find it echoed hardly less plainly, although in various keys and with different degrees of boldness, in all of them. It is language which goes straight to that which is called "the great heart of the people," and it is natural enough that it should ; for it but carries out to a logical and practical end the lessons which generations of demagogues, from MARAT and BARRERE down to M. GAMBETTA and M. CLEMENCEAU, have been industriously teaching. The masses have learnt the lesson, and "it shall go hard but they better the instruction."

We believe, then, that it is strictly correct to speak of a party of dynamites in France and throughout Europe generally. We believe that the Terror and the Commune were but the first and second acts in a great tragedy of which other acts remain to be played ; acts which will prove to be even more terrible and sanguinary than those which the world has yet seen. And why we believe this is because principles from their very nature seek to embody themselves in fact, and the great underlying principle of the Revolution has not up to this time received full embodiment. The Anarchists are but logically developing the political idea of ROUSSEAU and his school more logically and consistently than was possible to the earlier Jacobins. The dogma of the equality of all men in rights, which, as HEINE'S keen eyes discerned, is the real ruling principle of the Revolution, necessarily leads to the doctrine that property is theft. When the archsophist of Geneva declared in the *Contrat Social* that "the social state is of advantage to men only so long as all have something, and no one too much"—the proposition which BABEUF

rightly judged to be "the elixir" of that treatise—he, in fact, formulated the principle that the International Revolutionary League have but explicated and developed in their manifesto which we have quoted. When in his *Discours sur l'inégalité*, he wrote: "The first man who, having enclosed a piece of ground, ventured to say, 'this is mine,' and found people simple enough to believe him, was the true founder of civil society; from what crimes, what wars, what murders, what miseries, what horrors would not anyone have delivered the human race, who, snatching away the stakes, and filling up the ditches, had cried to his fellows, 'Don't listen to that impostor; you are lost if you forget that the produce of the soil belongs to everybody and the soil to nobody'; he clearly formulated the doctrine which the Socialists seek to reduce to practice. When, in another well-known passage of his writings, he brands art and science as the curses of mankind, he sanctions by anticipation the deeds of the apostles of petroleum and dynamite. This is the essence of his teaching: his sentimental mouthings, philanthropic and Deistic, are but of its accidents, mere veneer which has long ago crumbled away from it; and Socialism, Communism, Nihilism, are its legitimate outcome. Chaos is the result of his "uncreating word." More truly to him than to any charlatan who has cursed mankind may the verse be applied:

"Thine hand, great Anarch, lets the curtain fall,
And universal darkness covers all."

Hence Pope Leo XIII. has warned kings and princes against the revolutionary spirit of Freemasonry. "Those sects," he says, "must be repressed; for the cause of

religion is, especially in these times, so bound up with the stability of society, that in no way can the one be sundered from the other. For all that belong to those secret societies, dearly beloved Catholic princes and sons in Jesus Christ, are the enemies, not less of your authority, than of religion also. They are making an attack upon both; they are plotting to overturn both from their foundations, and, if they prove able, they will, for a certainty, not permit either any religion or any royal power to exist. So great is the cunning and astuteness of these men, that, when they appear most bent on extending your power, then they are most busy in contriving its total overthrow. They give you very many reasons to persuade those who have in their hands the administration of affairs, that our power and that of the bishops should be curtailed and weakened; and that many of the rights which belong to this See, and those which belong to the bishops who participate in our cares, should be transferred to those secular rulers. This they do, not only from that most bitter hatred which they bear to all religion, but also from a cunning scheme, hoping that the peoples who are subject to your authority, when they see those restraints abolished, which were imposed by Christ and by the Church which he established, will be the more easily induced, with such an example before their eyes, to change, or even destroy, the form of political government." (*Quo Gravior*, March 13, 1826.)

Indeed, if there ever was a time for those who believe in God and the divine Law to be anxious about the future of their Christian country, that time is the present. "Take away belief in the gods and piety towards them,"

wrote Cicero two thousand years ago, "and you at once take away good faith, you break the ties of human society, you banish from the world the most excellent of all virtues—justice."

And, a century later, Plutarch considered the conception of an Atheistic State as too monstrous to be entertained. "Such a State," he wrote, "has never been seen, and never will be seen." Plutarch has proved a false prophet. Such a State was seen in France just ninety years ago. In France, under the uncontrolled reign of the filthy animalism called Jacobinism, the world beheld the realization of an Atheistic State. The sight served as a warning to Napoleon I. Hence he said, "I need such people as know how to be true men. No one can be a true man without God. In the year 1793, I saw what the man without God can do. Such a man cannot be governed except by grape-shot."

CHAPTER XLIX.

Second Means.

THE OVERTHROW OF THE CATHOLIC CHURCH.

Of all the idle talk about the Catholic Church which misleads idle persons, the idlest is that which represents her as necessarily allied with any particular form of secular polity. It is perfectly true that she is a kingdom: a visible kingdom. But it is equally true that her kingdom is not of this world, and that she has no special sympathy for or affinity with the monarchies of the earth. She is not a mere creed, a mere philosophy: but a polity, an

organized society, ruled by common law: subject to a supreme head: having relations as a community with the other communities in which men are held together. But she differs from them in this: that the form in which she is cast is not of human but of divine appointment: that her ends are not secular but spiritual: and that she knows no limits of space. And this attribute of universality—one of her distinctive notes—determines, if we may so speak, her political status. She alone realizes the dream of a universal empire; for “all nations” were expressly assigned to her by her Divine Founder. Thus it comes to pass that her subjects have a double allegiance; and thus she is brought into relation with the States of this world. The very same persons and the very same things belong to two supreme jurisdictions at once, so that the Church cannot issue any order but that it affects the persons and things of the State: nor can the State issue any order without its affecting the persons and things of the Church. But the maxims of the Church are, as we all know, not antagonistic to civil government, whatever the form which it may assume in any nation. Far, indeed, from it. She declares the magistrate, no less than the priest, to be the minister of GOD: and the civil sword, no less than the spiritual, to be an instrument of divine vengeance against the wrong-doers. Obedience to the powers that be, as “ordained by GOD,” is prescribed by her to her children as an imperative duty in all cases, whenever their higher allegiance to the divine law of which she is the guardian is not affected. And this equally whether those “powers” be monarchical or republican, aristocratic or democratic. So much is cer-

tain, and, indeed, is so well known to Catholics that we should hardly have thought it worth while to set it out here were it not that many non-Catholics who are among our readers have a claim upon our consideration.

When it is said that the Catholic Church is an enemy of republican institutions, of popular government, of democracy, what is simply false is asserted. But if it be said that the Catholic Church repudiates, reprobates, and condemns the theories of the Masonic society which the great French Revolution brought so prominently before the world, and upon which the revolutionists have endeavored to found the public order ever since, the assertion is simply true. When her Divine Founder stood before the judgment seat of PILATE, this was the witness he bore of Himself, "For this was I born, and for this came I into the world, that I should give testimony of the truth." And as He was sent, so is His Church sent, "to bear testimony to the truth," of which she is "the pillar and ground. She is established to spread abroad, explain, and preserve Christ's holy doctrines, pure and uncorrupted, to condemn and reject all false teachings, to inveigh against crime, to encourage virtue; to trace to every one his individual duties, to monarchs as well as to their subjects, to the learned and to the ignorant, to the rich and to the poor, to the just and to the sinner. In a word, it is the duty of the Catholic Church to proclaim Christ's doctrine everywhere one and the same, to defend his rights on earth against every enemy, to resist with all her might the passions and evil tendencies of nations, communities or individuals. Now it is the will of our divine Saviour that the Head of his Church should be free in the exercise of his power, in

benefiting mankind spiritually and temporally. When he established his church, he did not consult the civil authorities; neither Herod nor Pilate was asked for approval. If those rulers had not lived at all, they could not have been more completely ignored, so far as establishing the Church, preaching and teaching the doctrine of Christ, and performing all the offices of the Christian minister, go. Cæsar and his officers had no voice in this. They had authority in the kingdoms of the world, but none whatever in the kingdom of God. It was established, and to be spread and to last forever, whether they willed it or not. The apostles, especially the head of the apostles, and their successors, are to exercise their power in perfect freedom. They are freely to teach what is true, freely to condemn what is false, freely to denounce the crimes of men and of governments, freely to constitute the hierarchy in various countries, freely let persons have recourse to them in their doubts, and freely to reply to them, freely to condemn those who refuse obedience to the Church, freely to separate from the Church those who have separated themselves from her by persisting in error or in disobedience, freely to define religious and moral truths—that is, give laws binding on minds in believing, and on consciences in acting. The ruler of nations and the lord of many legions, though he had not been consulted at all in the establishment of the Church, was bound to hear her voice, like the humblest peasant, and submit his soul to her guidance, under pain of eternal banishment from the presence of God. He might pretend to command when it was his duty to obey, but the mistake was sure to be disastrous to himself, as indeed the final result proved.

When the divine Master had finished his work, and his Vicar reigned in his place, the independence of the spiritual power, in its own province, was, if possible, still more evident. We know what was the attitude of the apostles toward the State. In questions of the soul, they set it at naught. They taught loyalty to Cæsar in all that religion does not condemn, as their successors do at this day, so that among Christians was found a host of martyrs, but not a single conspirator or assassin; but when Cæsar required disloyalty to God, the apostles and the Christians bade him defiance. They knew the penalty, and accepted it. It was perfectly understood that Cæsar, like other beasts of prey, had claws and teeth, and could use them. He did use them with considerable effect. He had soldiers, lictors, prisons, axes, and scaffolds. But such engines, destructive as they were, could only hurt the flesh, and the apostles and Christians were told not to "fear them that kill the body, and are not able to kill the soul." They were warned that they would be "brought before governors," but that they were not even to take thought what they should say. The divine Master would teach them what to say.

The conditions of the combat between Christ and Cæsar, between the spiritual and the secular power, will never cease. In order that the head of his Church might enjoy perfect freedom in the exercise of his power, under God's providence, the Pope became a temporal prince.

Now the Providence of God, in which men in the nineteenth century profess not to believe, gave the City of Rome to the Vicar of his Son. For three hundred years it was held only in suffering and martyrdom, and

no one could dispossess him of it. There he stood, his foot planted where the cross of St. Peter stood, and no power in the world could move him thence. Round about that firm and majestic figure there gathered gradually and slowly a true sovereignty, a power and a principedom over the city of Rome, from which Constantine the Great, the first emperor that believed in the doctrine of the Catholic Church, departed, as the imperial law declared, because an instinct told him that there could not be a supreme power to decide that which was above all supreme powers of the world. He accordingly left the city in the guardianship of the Pontiff, who reigned over it as a temporal prince; and after some centuries of gradual confirmation came a true and proper sovereignty which was confirmed and completed by the Emperor Charlemagne, more than a thousand years ago.

God inspired Christian princes to attach a principality to the Holy See, called the Patrimony of St. Peter,—the States of the Church. “It has been the will of God,” says Pius IX, “that the princes of the earth, even those who are not in communion with the Church of Rome, should defend and maintain the temporal sovereignty of the Holy See, which has been, by a disposition of divine Providence, enjoyed for many centuries by the Roman reigning Pontiffs. The possession of that temporal dominion enables the reigning Pope to exercise his supreme apostolical authority in the government of the Universal Church with that liberty which is necessary to fulfil the duties of his apostolical office, and procure the salvation of the flock of Christ.” (Allocution, May 10th, 1850.)

The Pope, then, possesses his territory under a title

higher and older than any government in the world. Napoleon I. sought to destroy this temporal power of the Pope, but was forced at last to admit the necessity of papal independence. "The Pope," he said, "is not at Paris; it is well. We reverence his authority precisely because he is not at Vienna nor at Madrid. At Vienna and at Madrid they feel the same with regard to Paris. It is, therefore, better that he should be neither with us nor with any of our rivals, but in Rome, his ancient seat, holding an equal balance between all sovereigns. This is the work of the centuries, and they have done well. The temporal power is the wisest and best institution that could be imagined in the government of souls."

The temporal dominion of the Pope being a moral necessity for the well-being of the Church, the Holy Father and the bishops have pronounced anathema against all those who impugn it.

His temporal power over the Ecclesiastical States never ceased until some time ago usurpation entered the gates of Rome, and leaving to the sovereign Person, whom they spoiled of his other powers, the name and title of sovereignty, took possession of that which was not their own, and never could be. No other usurpation on earth can equal it. From that hour the Holy Father, first he who has gone to his reward, and now the other who reigns in his stead, has in every sense of the word been truly imprisoned.

We have said above that Freemasonry, being fully aware of the fact that legitimate government, society and the family are maintained in their rights by the Roman Catholic Church, does, for this very reason, not expect a complete success as long as the people are taught to live

up to Christian principles. Hence it is that Freemasonry works also for the abolition of the Christian religion, and especially for the destruction of its Teacher—the Roman Catholic Church, the only true Teacher from God.

“And it was given to him [Antichrist] to make war with the saints,” that is, with the true followers of Christ. (Apoc. xiii. 7.)

At all times, it is true, there have been thousands of men who were possessed of the spirit of Antichrist. “You have heard,” writes St. John in his first epistle (v. 18), “that Antichrist cometh. Even now there are many Antichrists,” that is, any one who denies Christ, or but one religious truth taught by Christ, is an enemy of Christ. Although the number of such men has always been very great, yet, as we have already remarked, they were never linked into an oath-bound society for the purpose of making war against Christ’s Church. It was only at the period of the Protestant Reformation that Freemasonry, for such a diabolical purpose, completed its present compact and well-united organization. Up to this period there had been evil in the world, and even in the Church, for she could not altogether exclude “false brethren,” but thus far good had visibly overmastered evil. There had been a kingdom of Christ, and a teacher who could neither deceive nor be deceived; an authority in the world, but not of the world, which it was impossible to elude, cajole, terrify, or silence. God owed this to Christians, and he gave it. The Church was that gift. In giving her, he gave all he could. And she did, by the might of his assistance, what he appointed her to do. Even the worst men, if they revolted for a moment against her, because they wanted to

commit sins which she would not tolerate, presently perceived their guilt, and did penance. The spirit of faith was upon them. Human nature was the same as now, and liable to the same infirmities; but there was a light in its darkness, and a remedy, swift and powerful, for all its errors. It could not go far wrong. The gift of faith brought in its train every other. - But thousands of Catholics in Germany, Denmark, Holland, England, Scotland, and other parts of Europe, through their own fault, were now to lose faith, and the darkness of Egypt was to rest upon them.

There is no such proof of the immense and Egyptian stupidity of the modern world as its attitude toward the Church. Except her Divine Founder, it has never known, and never can know, such a benefactor. And upon none of the nations of the earth did the Church lavish her gifts with more prodigality than upon our European forefathers. None had more reason to venerate her with eternal gratitude. It was she who made them manly and free. Rude as they once had been, they became able, under her guidance, to conceive and execute works in every province of the land, of which the matchless beauty was unsurpassed by anything which human genius had ever imagined. She could not change, and did not pretend to change, the immutable conditions of human existence, nor tell her children, with lying flattery, that suffering could be banished from the earth; but while she proclaimed the divine ordinance, that there should always be rich and poor, she inspired the one with supernatural patience, and the other with supernatural charity. And both loved her for the virtues which she taught them. If she ever spoke

in anger, it was against the unjust and the oppressor. It was only tyrants who feared and hated her, because she was always in their way. If they asked the people, too wise for many generations to heed the treacherous invitation, to rebel against her mild authority, it was only that they might substitute for it their own vulgar despotism, as they are doing with so much success in the present day. Yet she was ever the guardian of temporal thrones, and kings reigned in peace, because religion was the nurse of loyalty. Her bishops were the first schoolmasters, her monasteries the asylums of letters and philosophy; and the sure and unbroken progress of intellectual culture had been going on within her bosom for a series of ages, until all the vital and productive energies of human culture were here united and mingled. She had the monopoly of learning; and as to personal and individual liberty, the Catholic Church was the special representative of progress. What more was it possible to do for Europe? Yet she did more. She made Europe, during long ages, one family in Jesus Christ, one fold under one shepherd; and though she could not make all Europeans saints, and did not expect to do so, she could rescue the worst of them from the grasp of demons, and send those who had been criminals into the presence of their Judge in the robe of penitents. Nothing like her has been seen in the world; and for all who have lived by her law, even the world, with all its sadness, has been a foretaste of paradise.

Under such circumstances it was difficult for Freemasonry to find many followers, and to become a strong body. But it was soon to celebrate the birthday of its prolific mother—Protestantism. With Egyptian blindness, and

more than Egyptian ingratitude, thousands of European Catholics cast out their gracious Mother, the Catholic Church, to whom they owe all that they are and have; and having lost the remembrance of all her care for them during a thousand years, substituted for her, Protestantism. Since that time, when a formidable prophetic "seal" was opened, the world has advanced more rapidly than ever in the way of evil. It then discovered, for the first time, with much jubilation, that it was able to teach itself! "Will nobody teach us?" the Pagan world had cried, in its despair. "We defy anybody to teach us," the Protestant world shouted, in its delirium. This was evidently progress. The earlier delusion of the world had been that nobody could find out truth, for want of teachers; but now it is persuaded that anybody can do so, if they teach their teachers; and also, that it does not much matter whether they find it out or not. The only intelligible message of Protestantism of our day is: "Believe what you like, provided you do not believe as your fathers did." The prophets whom Plato expected have come, but so has the Protestant Reformation. More "plebeian" than any gross philosophy dreamed of by Cicero, it exhorted the world to despise, not the Platonic and Socratic *familia*—it might please itself about that—but the very oracles which Plato and Aristotle vainly invoked, and which, if they had heard, they and all their followers would have obeyed with both an intellectual and a spiritual rapture. For fifteen centuries all that was purest, noblest, and most gifted in the human race *did* obey them, with much advantage to themselves and to society in general. But the great apostasy was now at hand. There was to be a

second temptation, and a second fall. Once more man was to be told to get wisdom for himself, in defiance of his Maker; and when it was added, "Thou shalt not surely die," he believed it.

The new device was not yet ten years old when its framers were already asking one another, in great surprise, "What has become of religion and morals?" As one Christian truth after another faded out of sight, and even those who still believed something were not sure what their belief precisely was, fierce "sects of perdition," each with its own Gospel, began to swarm over Europe, whence they passed over into America and other countries of the world. Obedience was dead, for there was nothing to obey; and for the abolished Christian code was substituted one devilish precept, the right of revolt! From the spiritual it was quickly imported into the political sphere, with results of which we are all witnesses. A new "seal" was opened, and disorder and anarchy came forth—the wide avenue to infidelity was opened.

The individual reason, taking as it does the place of faith, the Protestant, whether he believes it or not, is an infidel in germ, and the infidel is a Protestant in full bloom. In other words, infidelity is nothing but Protestantism in the highest degree. Hence it is that Edgar Quinet, a great herald of Protestantism, is right in styling the Protestant sects *the thousand gates open to get out of Christianity*. No wonder, then, that thousands of Protestants have ended, and continue to end, in framing their own formula of faith thus: "I believe in nothing."

It was all that Freemasonry could desire. Protestantism, tending in the same direction as Freemasonry, natu-

rally became the beloved twin-sister of the latter, and as a prolific mother of rebel children, furnished the sect with thousands of members. Protestantism and Freemasonry, with so much apparent zeal for the honor and purity of the Church, united in declaiming against the degeneracy of the clergy. They exaggerated the personal faults of the priests and religious, but especially of the bishops and popes. They spoke of "reform" of faith and morals, in the head as well as in the members of the Church. It was the most tender and vital point of attack, and unhappily these accusations were eagerly caught up, and echoed from mouth to mouth. As soon as these cunning agents of Satan found that they had acquired a moral influence over the people, they extended their attack from the clergy themselves to their possessions. They offered the rich Church-property as a bait to the greed of the nobles and petty princes, and inspired the lower classes with a passion for revolt against Church and State.

Europe was soon flooded with pamphlets, and emissaries preaching, as they declared, the pure Gospel, preaching, first, *a church poor*, that is, deprived of all property, and consequently unable to assist the poor, unable to aid the sick, the widow and the orphans, unable to assist the poor student to prosecute his studies—to aid the missionary in the conversion of the heathen, and, finally, making the clergy dependent on the State for support, thus converting them, as far as possible, into subservient hirelings of the State; and, second, *a church humble*, that is, subject in everything to the control of the State.

Slowly but surely Freemasonry succeeded in spreading all over the civilized world what it called the charitable,

humanitarian principle of *Toleration*,—the refined and enlightened principle of *Liberalism*; and, at the same time, in glaring contradiction to its principle of toleration, Freemasonry inspired the people with a supreme contempt and intense hatred for what it was pleased to call narrow-minded, bigoted dogmatism, well knowing that no church can exist, or can even be imagined, which has not clearly defined principles and dogmas. To bring about this contempt and hatred for the dogmas of the Church, they ridiculed the doctrines of our holy faith, and asserted that they were childish superstitions, upheld only by blind fanaticism.

Indeed, from the time of the so-called Reformation, Freemasonry, wherever it may have taken up its habitation, and however modified it may be by the exigencies of the moment or the pressure of public opinion, has always been the avowed enemy of the Catholic Church, especially of her clergy.

At a meeting of the Provincial Grand Lodge of Warwickshire, held under the presidency of Lord Leigh, Brother J. C. Parkinson, Grand Deacon of the Lodge, and Grand Master of the Provincial Grand Lodge of Middlesex, in responding to the toast of the “Rulers of the Craft,” said that while he regretted the retirement of the Marquis of Ripon, he could not share the naive astonishment of some at being told that the Roman Catholic might not continue to fulfil a leading position in the Craft. The fact was, *that the two systems of Romanism and Masonry were not only incompatible, but were radically opposed.*” (Manchester Guardian, Oct. 8, 1874.)

Again, at a meeting of the “Great City” Lodge, held

at the Cannon Street Terminus Hotel, the Mayor of London, in response to the toast, "Success to the Great City Lodge," proposed by Brother Parkinson, let drop, in the course of his speech, the following remarks: "The present time was a most eventful one, and not the less for the great contest raging between darkness [Catholic Church] and light [Freemasonry]; but this country and the Prince of Wales had determined that light [Masonry] should prevail."

Signor SELLA informs us that he "desires to place the altars of science side by side with the altars of faith." Signo FRAPOLLI, going further, would make of St. Peter's a Masonic temple. Signor DALL' ONGARO longs for the day when upon the tomb of the Apostles there shall be raised a column to "the unknown GOD." And similarly Signor FERRARI thirsts "to overthrow the Cross." One Masonic journal tells us that the Revolution has gone to Rome "to combat the Pope face to face;" another that its mission there "is to assemble under the cupola of St. Peter's the champions of reason;" that it proposes "to give to Freemasonry gigantic proportions in the very heart of Rome, the capital of the universe;" that it "will attack without pity religions, the starting point of all which is belief in GOD and the immortality of the soul."

The "Bollettino" of the Great Orient of Italian Freemasonry, in the very first number, writes:

"The world at this moment begins to breathe, seeing Italy prepared to drive away the Roman Pontificate. . . . Foreign countries recognize the right of the Italians to exist as a nation, now that they have confided to them the highest mission, *i. e.*, that of *freeing them from the yoke of Catholic Rome.*"

And still more clearly, later on, it says:

“To destroy the Catholic Church and Catholic Rome is the end which Freemasonry proposes to itself; for this end it has labored for centuries.”

It was to carry out this intention that it occurred to the Freemasons to deprive the Pope of Rome; and Rome was, in consequence, torn from the Pope. And the Freemason poet in his hymn to SATAN, which was published in this same “*Bollettino*” of the Great Orient of Italy, writes:—

“Tu spiri, O Satana,
Nel verso mio,
Se dal sen rompemi
Sfidando il Dio
Dei re Pontifici.”

“It is thou, O Satan,
Who inspirest my verse,
If it breaks forth from my breast
Defying the God
Of the Pontiff-Kings.”

Ending the poem with this triumphant Masonic vow:—

“Salute! O Satana!
Hai vinto il Geova
Dei Sacerdoti.”

“All hail, O Satan! Thou hast conquered the Jehovah of the priests.”

War to the God of the Catholic and to the Pope as Vicar of Jesus Christ, and war to promote which the Masonic journal has an opposite rubric, “*this is the true end and aim of Rome, Capital of Italy.*” And the laws, the provisions, all, in fact, which was done before 1870 in preparation, and after 1870 as deliberate acts,—even the famous Law of Guarantees—point to this warfare. Those who are its prime movers do not hesitate to confess it, and that openly.

These and the like declarations will be found *ad nauseam* by anyone who will consult the *Rivista Massonica*, which is the chief exponent of Freemasonry in Italy.

One of the principal Masonic writers, who hides his real name under that of "JULIUS," confesses that there never was any question of coming to Rome except for the purpose of ruining the Papacy and restoring pagan Rome. "*Rome, ancient Rome,*" writes JULIUS, "*civil and pagan Rome, rises from the mortal lethargy in which Sacerdotalism had buried her.*" . . . and concludes with the words: "Let us tear from the breast of civil Rome sacerdotal Rome! Like St. PETER, let his successor shake the profane dust from his feet and let him go about his business!"

Thus clearly proving that in their minds Rome as capital signifies Rome paganized.

It is not necessary to quote any more authorities to prove that Rome was seized not to forward the political welfare or unity of Italy, but to expel the Pope and trample upon the Catholic Church. If any more proof were needed to establish this fact, it is found in the writings of Alberto Mario and other shining lights among the Liberals. He openly exclaims: "To disarm the Church is not to kill her. We must decapitate her in Rome."

It is also a well known fact that when Napoleon I. was in Italy, the commands, directions, and letters which he received from the government in France were filled with burning incentives to destroy the Pope, the Catholic Church, and all religion. When the Revolution had gained head in Rome (1849), the massacres of San Callisto occurred, and the orgies of the Capitol, and the sacking of churches, and the obscene profanations of the sacred

vessels, and blasphemies against Christ were publicly uttered. Such deeds revealed the character of Masonic principles, and filled Europe with horror. (See "Popular Errors," by Lord Montagu.)

"Thus there is," says Pius VII., "no necessity for conjectures, nor even for argument, to arrive at the judgment which we have enunciated (against secret societies). Their printed books, which describe the observances practised at the meetings of their higher grades; their catechisms, their statutes, and the other authentic documents of a very grave character; the testimony of their own members, who have left the society and revealed to the magistrates all their errors and frauds,—all these prove that the Carbonari (which term comprises all the secret societies) have for their principal end to bring about an indifference in matters of religion, and to induce every one to exercise a license in framing for himself a religion by his own genius, and consisting of his own opinions—the most pernicious error which it is possible to conceive—to profane and pollute the passion of Jesus Christ by certain wicked ceremonies of their own; to cast contempt on the sacraments of the Church, and the mysteries of the Catholic religion, by substituting for them (most horrible sacrilege!) other new ones, invented by themselves; and to overturn this Apostolic See, against which, because of the primacy which, as St. Augustine says, it has always possessed, they entertain a peculiar hatred, and contrive the most baneful and pernicious plots.

"Nor are the moral precepts taught by the Society of the Carbonari (as shown by the same documents) less nefarious, although they vaunt themselves, with a most

confident air, that they exact from their followers the practice of charity, and of every kind of virtue, and a careful abstinence from every species of vice. That society, then, impudently encourages lustful pleasures, and teaches that it is lawful to kill those who have violated the secret oath which we have mentioned above. And, although Peter, the Prince of the Apostles, commanded that Christians should be subject, for God's sake, to every man, whether to the king, as supreme, or to rulers, as appointed by him, etc.; and although the Apostle Paul enjoins that 'every soul should be subject to the higher powers,' etc., yet that society teaches that it is right to excite seditions, and thus to hurl from power kings and all other rulers, whom they dare, over and over again, to call by the insulting name of tyrants. . . .

"It must not be imagined that all these evils, and many others also, which we have not mentioned, are falsely and calumniously attributed to these clandestine sects. The books which their members have dared to write about religion, and about the State, show us that they spurn the authority of religion, and of political rulers; that they blaspheme majesty; that they are never tired of calling Christ 'a scandal' or a 'folly'; nay, they not unfrequently assert that there is no God, and that the soul of a man dies, and comes to nothing with his body. Their documents and statutes, in which they explain their purposes and give minutes of their meetings for consultation, clearly prove all that we have mentioned of their endeavors to overturn legitimate rulers, and entirely destroy the Church, and avow that all such attempts which have occurred in the world have proceeded from them. Moreover, from

these sources it is proved, beyond doubt, that all the clandestine sects, although they differ in name, are yet intimately connected in the bond of their most impious counsels." (*"Ecclesiam a Jesu Christo,"* September 13, 1821.)

What Pius VII. has said of secret societies is confirmed by Pius IX. in his Allocution, addressed to the Cardinals of the Holy Roman Church, March 12, 1877. He says:

"The seventh year is already upon us, since the invaders of our civil principality, riding roughshod over every right, human and divine, breaking faith in solemn compacts, and taking advantage of the misfortunes of an illustrious Catholic nation, by violence and force of arms, occupied the provinces still remaining in our power, taking possession of this Holy City, and, by this act of sovereign iniquity, overwhelming the entire Church with grief and mourning. The false and worthless promises which, in those woful days, they made to foreign governments concerning our dearest interests, by declaring that they desired to pay homage and honor to the freedom of the Church, and that they intended that the power of the Roman Pontiff should remain free and unabridged,—these promises did not succeed in beguiling us into vain hopes, and did not prevent us, from that very moment, from fully realizing all the tribulations and afflictions that awaited us under their dominion. On the contrary, fully aware of the impious designs entertained by men who are leagued together by a fondness for modern innovations, and by a criminal oath, we at once openly proclaimed that this sacrilegious invasion was not intended so much to oppress our civil principality as it was to undermine, all the more readily, through the

oppression of our temporal power, all the institutions of the Church, to overthrow the authority of the Holy See, and to utterly destroy the power of the Vicar of Jesus Christ, which, all unworthy as we are, we exercise here on earth."

And in his Encyclical letter, of Nov. 21, 1873, Pius IX. says :

"Some of you, Venerable Brethren may perhaps be surprised, that the war which is carried on at this time against the Catholic Church extends so far and wide, But whoever is acquainted with the character, aims and purposes of the sects—be they Freemasons, or by whatever name they are known—and compares them with the character and extent of the strife which throughout nearly the whole world is waged against the Church, cannot hesitate to assign the cause of our present calamities to the craft and conspiracy of the same sects. From them is made up the synagogue of Satan, which is marshalling its forces, and preparing to engage, hand to hand, against the Church of Christ. From their first beginnings they have been denounced to the kings and to the nations by our predecessors, who have watched over Israel; again and again have they condemned them, nor have we ourselves failed in this our duty. Would that the supreme pastors of the Church had been more firmly believed by those who could have warded off so terrible a plague! But the sect, winding along by crooked ways, never ceasing its task, beguiling many with its cunning craft, is now bursting forth from its hiding places, and boasting itself to be all-powerful. These sinful associations, having greatly increased the number of their adherents, fancy that they have now

attained their ends, and all but reached the goal set before them. Succeeding in this object, after which they have so long hankered—the possession of the chief power in many places—they are now boldly using the strength and power they have acquired, that the Church of God may be reduced to the most grinding slavery; that it may be uprooted from its foundations, and defaced in the divine marks with which it shines conspicuous; in a word, that, shaken, shattered, and overthrown by many blows, it may, if possible, be utterly blotted out from the world.”

Whenever the servants of Satan wish to provoke the servants of God to revolt, they know how to do it. “Is it true,” said Nabuchodonosor, “O Sidrach, Misach and Abdenago!” who were the disloyal subjects of his day, “that you do not worship my gods, nor adore the golden statue that I had set up?” “Quite true,” they answered, and then he cast them into the fiery furnace. “Obey the emperor,” said the Roman prefects to the primitive Christians, “and sacrifice to the national gods.” “We cannot do it,” was their tranquil answer, as the persecutor already knew it would be.

Freemasonry has acted in the same way for several years back. In their lodges they framed iniquitous laws against the Church, and had them approved and enforced by the governments whose officers were members of their lodges.

In Italy they have wrested from the Pope all the means of governing the Universal Church. They have driven away from the central houses of the great orders at Rome the men who are the assessors of the administrative departments of Catholicity; they have taken possession of

the institutions which Christian peoples and their princes, and, above all, the Sovereign Pontiffs, have founded at Rome, to be, for the whole universe, sources of charity, learning, and apostolic labor; they have taken from the Head of the Church the Roman universities, and forbidden him to open others; they have laid the axe to the door of the priesthood, by compelling the Levites to military service; and now, by a new law, they have struck a blow at this priesthood, in its Head, by placing a guard at the gate of the Vatican, to prevent the word of Peter from coming forth and reaching the children whom God has given him in all lands. It was, therefore, an infamous and most execrable hypocrisy on the part of the infidel Italian government to proclaim to the world that the Holy Father was perfectly free.

How can the personal freedom of the Pope be said to be guaranteed, when the agents of his will are imprisoned? The Pope himself may rest tranquilly in the Vatican; but, if the emissaries of his authority are subjected to penalty, the exercise of that authority is made penal. It is the Pope who is morally the victim; his agents only suffer materially. Who does not see that the punishment of speech is equivalent to the imposition of silence, and that silence in the Supreme Pastor of the Church is the complete abdication of his office? *

* "During the last ten years," says Signor Merzario, when speaking of the "Clerical Abuses" Bill of the Italian government, "the Pope has been deprived of the temporal power which was for a thousand years in the possession of the papacy; and a numerous cohort of cardinals, prelates, and ecclesiastics, were on a sudden deprived of all authority and name. In this last ten years, very many bishops, chapters, and court dignitaries found their means sensibly diminished, and several of them were reduced to a necessitous life. In the last ten years more than four thousand monastic houses

“In Switzerland the Catholic Churches and schools were closed, the pastors of the flock exiled, the flock scattered, or left to the tender mercies of apostate priests.

“In Prussia, the six following bishops have been deposed by the government:—the Archbishops of Gnesen-Posen and Cologne, the Prince-Bishop of Breslau, the Bishops of Paderborn and Münster and the Auxiliary Bishop of Posen. The proceedings against the Bishop of Limburg and the Bishop Namzanowski are still going on. The sees of Treves and Fulda are vacant by death.

“About six hundred members of different orders and congregations have had to leave the diocese of Cologne, amongst whom are one hundred and twenty priests, who had been active in the cure of souls.”

The following houses have been dissolved: the Carthusian in Hayn, near Rath; the Franciscans in Aix-la-Chapelle, Hardenburg and Düsseldorf; the Dominicans in Düsseldorf; the Jesuits in Aix-la-Chapelle, Bonn, Essen, and Cologne: the Lazarists in Cologne, Neuss, Münster-eifel, Malmedy, Bedburg; the Trappists in Mariawald, the Redemptorists in Aix-la-Chapelle; the Congregation of the Holy Ghost in Marienthal; the Christian Brothers in Burt-

were suppressed, in which more than fifty thousand persons, between friars and nuns, the greater part of whom were forced to abandon their ancient homes, to break inveterate customs, and to wander hither and thither, in search of a roof to cover them; while some, who were aged and infirm, were compelled by the slenderness of their pension to hold out their hands for alms. And lastly, in these ten years, more than eight hundred millions of capital, in landed and chattel property, possessed by secular and regular clergy, were taken by the state, and went to benefit other corporations or private persons; and many sources of income were cut short, or taken away from the remaining clergy, who were burdened, moreover, with severe taxes.”

scheid ; the Poor Brothers of St. Francis in Cologne ; the Alexian Brothers in Aix-la-Chapelle. Besides these, the following have been expelled : the Benedictine Nuns in Bonn and Viersin ; the Poor Clares in Derendorf ; the Carmelite Nuns in Aix-la-Chapelle, Cologne and Neuss ; Sisters of Notre Dame in Essen ; the Ursulines in Hersel, Cologne, and Düsseldorf ; the Sisters of the Poor Child Jesus from fifteen houses ; the Sisters of Charles Borromeo, from the Orphanage in Cologne ; the Sisters of Christian Charity in Crefeld, Solingen, Steele, and Viersin ; the Sisters of the Holy Cross in Rath ; the Sisters of St. Francis in Vिलlich ; of St. Salvator in Mühlheim, on the Rhein ; and of St. Vincent in Norf, near Neuss. In the archdiocese of Cologne there are ninety-four parishes without a pastor, sixty-one without a curate.

“ In the diocese of Paderborn, ninety priests have died since the May Laws, and there are none to supply their places.

“ In the diocese of Münster, sixty parishes are without a priest.

“ In the diocese of Treves at this time, about one hundred and fifty parishes are without any priest, and the number of the faithful thus deprived of the consolation of the sacred rites, even at the terrible moment of death, amounts to about 150,000.

“ In the diocese of Limburg, seventeen parishes—in that of Hildesheim, eleven (with 6,640 souls)—in that of Breslau, sixty-four—in the Prussian part of the archdiocese of Olmütz, nineteen—and in Sigmaringen, eleven parishes are without priests.

“ About the same proportion is vacant in the diocese of

Fulda, Osnabrück, Ermland, Gnesen-Posen, and Culm." (*London Tablet*, April 21, 1877.)

"The list of priests (over one hundred), and others in the diocese of Treves who have recently suffered persecution, naturally calls for some remark. The number of these persons is so large, and the severity of their punishment is so great in proportion to the pettiness of their offences, that we cannot but see in the proceedings a resolute determination on the part of the government to cripple in every way the action of the Catholic Church. But that which fills us with astonishment is not merely that clergymen and others are fined, imprisoned, banished, their goods seized, their furniture sold by public auction, the salary owing to them sequestered, and their hearts broken and lives cut short by worry and imprisonment, but that the courts of Europe, Catholic as well as Protestant, look on with perfect indifference, and offer not, by means of their ambassadors, one word of remonstrance. If the case were reversed, nay, if Catholics in any country of Europe persecuted Protestants with one-tenth of the bitter injustice now exercised in Germany, there would arise one universal cry of indignation from cabinets, the press, public meetings, and every other organ by which public opinion is expressed. Not only were the Falck laws in themselves odious and intolerable, but the execution of them was carried out with systematic cruelty. It was enough that a priest should offend the magistrates or the 'Old Catholics;' that he should express his mind in a sermon on the legislation of the day; that he should allow another priest or curate to say Mass, if he happened to be out of favor with the authorities; or that a layman should cry 'hurrah!' when his pastor was

liberated from prison, or should write an article in a newspaper which the officials of Prince Bismarck considered adverse to his policy,—it was enough that these trivial transgressions be committed, to expose the offender to being torn from his home, his family, his profession, and immured in some damp and windy hole, where his soul bites the dust, and his body pines and withers away with disease.

Now this cruel legal persecution was carried on in order to extirpate, if possible, the Catholic religion from the German empire. When one bishop's see after another has become vacant, and one parish after another is deprived of its pastor, young men will not devote themselves to the priesthood under the tyrannical conditions imposed by the present government; secularism will pervert many Catholics, and seduce them from their allegiance to the Church, by specious promises of promotion and rewards of employment in the civil and military administration; colleges, schools, and universities will be more and more infested by infidel professors; and the vast successes of German arms and imperial sway will, like the triumphs and splendor of Queen Elizabeth's reign, cooperate powerfully in accomplishing the work of apostasy.

The assault made on the Catholic religion in the Teutonic provinces is the more deadly in consequence of the highly intellectual character of the German people. It springs from a deeper design, and a more set purpose. It is aided from without by a liberal press, and by numberless publications issuing from learned, thoughtful, and, unfortunately, free-thinking minds. Nowhere has infidelity cast deeper roots than in German soil, and this makes the

compulsory attendance of Catholic students for the priesthood at the public universities the more dangerous to their faith and morals. There was nothing like this in the Elizabethan persecution. Schism and heresy of various kinds spread wide, Presbyterianism and Puritanism were creeping in; but, on the whole, men had but exchanged a higher religion for a lower, and did not yet dream of casting it off altogether. The case is very different now in Germany; for, whatever hold Lutheranism may still have on the population, and whatever ground the 'Old Catholics' may gain, it is Masonic infidelity which mocks at both, that is really advancing and sapping the foundations of all belief in revelation and the supernatural. Nor can this influence be wholly excluded from the Catholic body, considering how many Catholics are in the service of the government, and compelled to assist in the execution of its laws.

Thus the days have now come of which the first Pope wrote the following words: "There are also false prophets among the [Jewish] people, even as there shall be among you lying teachers, who shall bring in *sects of perdition*, and deny the Lord who bought them, bringing on themselves swift destruction; and many shall follow their luxuries, through whom the way of truth shall be evil spoken of; and through covetousness shall they with feigned words make merchandise with you." (2 Pet. ii. 1-3.)

It is a well-known fact that Protestantism in England has assisted Freemasonry in bringing into Italy those "sects of perdition." They are beginning to open their eyes. They find that the Italians, though they may have

become bad Catholics, will not embrace Protestantism. An eminent Anglican bishop, writing on this subject, says:

“I have for some time come to the sad conclusion that it is perfectly hopeless to make the Italian people Protestants; *but what we can do, and what we are doing, is to make them infidels.* Protestantism to them means not a purer and nobler form of faith, but a negation of all authority, an enfranchisement from all obedience, and independence of all control, free license to go their own way, and act as they like, and think as they like, without check or hindrance.”

Thinking Protestants are beginning to realize the fact that, in nourishing the “sects” that are infidelizing Italy, and whose watchword is hatred of God and Christianity, they are sowing a seed of Atheism and blasphemy which will surely react on themselves, and that they are only strengthening the hands of men whose aim is to trample alike on the altar and the throne.

Maxentius and Constantine the Great stand once more opposed to each other, and victory is once more reserved for him who obeys the heavenly voice: “In hoc signo vinces,” in the sign of the cross thou shalt conquer.

If that loud God-defying hate
Which howls in modern Atheist Rome
Should chase the Pontiff from his home
And drive him to some foreign State,

Where would he turn when foes are strong
And ruthless, and the faith grows weak,
And few would risk their all to seek
The rights which to his See belong ?

Would fragrant climes beyond the seas,
 And isle and coast and harbor calm
 Receive their guest with prayer and psalm,
 And raise successive jubilees ?

Or rather would the Lord, as when
 He met with Peter, turn him back
 And lead him by the same stern track
 To some dark Roman cell or den,

And steep his robe in martyr's stain,
 As many a one was steeped of yore,
 That crime, aghâst, may rage no more
 And utmost loss be utmost gain ?

So was it, and again may be ;
 Our wills we bow to His wise will,
 Howe'er it please Him to fulfil
 His promises of victory.

The course of events, the revolution of Empires, the rise and fall of States, the periods and eras, the progressions and retrogressions of the world's history, not, indeed, the incidental sin, over-abundant as it is, but the great outlines and the results of human affairs, are from the disposition of Him, who has said: "The gates of hell shall not prevail." This religious faith is the only adequate support for the trials, the calamities, of public as of private life. That is the consideration which both supplies the strongest incentive to such active exertion as is possible to us, who know ourselves to be on the side which must win in the event, and which furnishes the only light in the world's great darkness. That, in the beautiful lines familiar to many of us,

"That is the heart for thoughtful seer,
 Watching in trance, nor dark, nor clear,

Th' appalling future, as it nearer draws,
 His spirit calmed the storm to meet,
 Feeling the rock beneath his feet,
 And tracing through the cloud th' eternal cause."

Meanwhile the Church knows how to suffer and to wait ; for she knows that the future is hers. It was one of the greatest of her Pontiffs, St. LEO, who said: "Our religion is founded on the Cross of JESUS CHRIST ; and, therefore, no sort of cruelty can destroy it." Like her great Doctor, when she is weak, then is she strong. All the assaults, all the trials, she has experienced have but served to heighten her triumphs, from the days of the ALBIGENSES to the days of the JACOBINS ; from the days of the HOHENSTAUFFENS and PHILIP the Fair, to the days of the Convention and NAPOLEON the First. It has been said of her truly that it is but one step for her from the Tarpeian Rock to the Capitol, from Calvary to the Quirinal ; and even those who do not share her faith, discern in her, in this age of man, the one element of stability in Europe round which society must group itself when the present period of transition, after greater or less calamities, is over, and that tyranny of materialism whose hand is so heavy in every department of life, is overpast. For ourselves we see in the close and ungrudging union of Catholics, the best pledge and augury of the future. And here, indeed, it was that the late Pontiff of holy memory found the strongest consolation in the hour of his deepest distress and humiliation. Never since the early days when "the multitude of the believers had but one heart and one soul," as he said, had Catholics been so knit together. In "that union between the faithful and the clergy, the clergy and the bishops, the bishops and the Sovereign

Pontiff," he discerned "a well linked battalion," sure of victory in the end. "I candidly own," he said, "I take courage from you." It is opportune to recall, and serviceable to ponder those words; and if need be, in our turn, to take courage from them.

Since the sacrilegious occupation of Rome by the Masonic government, the whole face of Christian Europe has been changed. It is a fact well known in history that Rome has never been usurped but the whole of Europe was in trouble, and Europe never returned again to peace until Rome had been restored to its true sovereign.

In times past Rome has been usurped again and again, but whenever usurpation was attempted, all the other nations and princes were ready to surround and protect the Holy See.

Now what do we see? The whole of Europe, every crowned head, and every government, have consented to the usurpation, and that consent gave rise to troubles in their own dominions. They cannot set their own affairs in order because the Roman question is not solved; it is always cropping out. They thought it was dead and buried long, but it is not. Many ways of solving this question have been proposed.

Several years ago, Cardinal Manning rode in an omnibus in London. There were in it a number of city men reading their newspapers. One of them turned to him, seeing that he was a priest, and asked him with regard to the temporal power of the Pope, "Don't you think he would be much better without it?" He answered that he did not. They next asked did he not think it would liberate him from a great many troubles, and he answered that

it would involve him in a great many more. Ultimately he was told: "You know there was a proposal, and don't you think it would be better if the Pope would go to Jerusalem?" He replied, "Don't you mean to Jericho?" That was one of the proposals for solving the Roman question. Another way was propounded to him by a great diplomatist who had spent all his life in foreign affairs. He suggested that so long as the Pope was on the Continent they would never have peace, and that what ought to be done was that he should be sent to Elba. Why," he said, "that is what you did with Napoleon Bonaparte when they could not control him."

His Eminence continued to say: "Perhaps the proposal from Germany was the most amusing. The Germans had a sharp correspondence with the Italians. They said to them: 'You have done all the mischief. So long as the Pope had estates of his own, if he meddled with Germany we could send troops to deal with him; but now you have surrounded him with your Italian soldiers, and we cannot get at him. Give him his temporal power back.' The Italians say, 'That would be all very pleasant for you; it will not do for us.'" As for Germany, no sooner had Rome been usurped than there took place that terrible conflict between France and Germany.

No sooner was that over than—by what infatuation I cannot conceive—the great statesman had the wondrous indiscretion to render impossible the solid unity of the German peoples by introducing a persecution against the Catholic Church, directed especially against the man outside Germany—the Pope. The history of Germany ever since has been one terrible conflict. They knew the state of

France from the moment when it deserted the Vicar of Jesus Christ. Catholic France, whose tradition it was to be the guardian of all that was sacred in the faith upon earth, became a wreck and a confusion, divided and subdivided by conflicting parties in the state. It has become a republic about which it is necessary to use words of burning indignation when we see it gradually becoming more red every day, and that only the other day the programme put before the Chambers was a revision of the constitution, the *scrutin de liste*, and the abolition of the prayers before the meeting of the Chamber.

Since that time Europe has had little peace, and any one who has not only the light of faith but the discernment of reason and common sense—must say that before Europe can again be reorganized in peace there must come a solution and reparation of that great wrong.

How is it possible for the Vicar of CHRIST to come to terms with a movement which is essentially anti-Christian? which seeks, avowedly seeks, to overthrow the Religion of JESUS CHRIST, and to institute for it mere Atheistic animalism? For this reason the proposition “that the Roman Pontiff can and should reconcile himself with it and come to terms with it,” has been condemned.

It is true, history shows us the Supreme Pontiff under another aspect. There were times when his triple crown crumbled, when his sceptre shrunk to a hollow reed, when his throne became a shadow, and his home a dungeon. But God permitted this only to show us how inestimable is human virtue, when compared with human grandeur. Human grandeur may perish, but virtue is immortal. God permitted it, to prove to the scoffing infidel world that the

simplicity of the patriarchs, the piety of the saints, the patience of the martyrs, have not as yet vanished from the earth. God permitted it, in fine, to show the rabid enemies of our holy faith that, though our common Father were in chains, though his motives were calumniated, and though his kingly power were destroyed, yet the Church, the holy Catholic Church of Jesus Christ, is still able to guide and to support her children, and to confound, if she cannot reclaim, her enemies.

The Pontiff is firm, immovable as a rock. No threats can awe, no promise can tempt, no sufferings can appal him. With exile, the dungeon, and death before his eyes, he dashes away the proffered cup, in which the pearl of his liberty is to be dissolved: "*Non possumus*," is his bold and noble language. "We can die, but we cannot give up the rights of the Church." The Catholic world cannot, and will not, submit and agree to the sacrilegious occupation of the Papal States by any government. The voices of more than two hundred millions of Catholics will ring from every land under the sun, demanding perfect liberty of action for their common spiritual father, and the undisturbed possession of the Patrimony of St. Peter. The spirit of opposition to the temporal power of the Pope is but the spirit of modern Paganism, which aims at the destruction of civil government, the rights of justice, the law of God and of man. All justice-loving men admit this. The opposers of the temporal power start from the pagan principle of separation of the temporal from the spiritual; they are either bigots, or infidels, or vain and frothy theorizers, or corrupt politicians of the Masonic sect, restless demagogues; and if they be Christians, their faith

sits as lightly on their conscience as a feather on the back of a whirlwind: they are all pervaded by the pestilential spirit of modern Paganism. When a government becomes indifferent in religious matters, wishes to assume supreme control over the asylums of suffering humanity, secularizes churches and schools, caring only for the mere literary or arithmetical education of its subjects; when it makes laws infringing on the rights of conscience or property; when it interferes with the sacraments and the rites of the Church, then it is Pagan in spirit. It endeavors to prevent men from attaining the end of creation; it ceases to be a free government, or to fulfil the end for which all governments were instituted. Every temporal ruler who denies the Pope's rights to his temporal power will soon find his own abolished.

CHAPTER L.

Third Means.

SPREAD OF INFIDEL AND IMMORAL PRINCIPLES THROUGH THE PRESS.

We have said above that Freemasonry is aware of the fact that men renounce God and religion only after they have become very immoral and corrupted.

There lived in France a certain philosopher, an infidel, named Banguer. When he was lying on his death-bed, he sent for the priest, the Rev. La Berthonie, to assist him in his last moments. The priest instructed him at great length in order to rouse his faith. "Hasten to the end, Rev. Father," said the philosopher, "for it is my heart rather than

my mind that must be healed ; I was an unbeliever only because I was wicked and corrupted." To corrupt, then, the minds and hearts of men is one of the best means to make of them apostates from the faith. The radical perversion of men's minds, going on around us, is indeed terribly systematic. Comparing the onward progress, the social, political and religious world, to that of a river, we shall find that the poison which taints the water comes in each case from the same source. There are, it is true, some rivulets which add their share of infection to the main stream, but these are of secondary importance.

Human errors and passion, organized as they are by the secret society of Freemasonry, constitute the chief power of this evil.

Freemasonry, aiming as it does at the destruction of faith, spreads among men infidel principles for the corruption of the mind, and immoral maxims and practices for the perversion of the heart. The powerful engines which it uses for this purpose, are : THE PRESS, AND GODLESS EDUCATION.

The position claimed by Freemasonry throughout the whole world is peculiarly and radically an exceptional one.

It alone is never discussed by the press ; indeed, it refuses to allow itself to be discussed. Christianity, religion, the Church, the priesthood, the government, are freely discussed by the press ; even the most sacred affairs of families and individuals are made public by the press. Freemasonry alone is never discussed, because the modern Press has become, body and soul, the bonded slave of Freemasonry. Hence it is that the Protestant and infidel Press looks on with perfect indifference to the outrages and wrongs inflicted by Freemasonry upon the Catholic Church in Europe,

and has not one word of remonstrance to offer against the cruelties of the governments. Although Freemasonry does not allow itself to be discussed, because its deeds are evil, yet it knows how to use the power of the Press for its mining and sapping purposes.

By thee, religion, liberty and laws
 Exert their influence and advance their cause.
 By thee worse plagues than Pharaoh's land befell,
 Diffused, make earth the vestibule of hell.
 Thou fountain at which drink the good and wise,
 Thou ever bubbling spring of endless lies,
 Like Eden's dread probationary tree,
 Knowledge of good and evil is from thee.

Freemasonry has taken advantage of the popular feeling in favor of the liberty of the Press, thereby to subject every action of the government, every judgment of the courts of law, every principle of religion, ethics, philosophy, to an indiscriminate criticism, scattered broadcast through the length and breadth of the land. Freemasonry understands that, if the unlearned become accustomed to sit in judgment on the learned, the ruled to question the acts of their rulers, the hands to arraign the heads; if the people, uneducated and proportionately impulsive, are trained to claim to themselves the right of forming, each one for himself, peremptory opinions upon every subject, even upon questions whose perplexity appals the wisest and most experienced; if they are accustomed to put themselves on a fancied mental equality with statesmen, diplomatists, legislators, judges, generals, bishops, magistrates, doctors, lawyers, if they are helped along this road of upstart folly by abundant use of ridicule, of sneers, contemptuous depreciation, dressed up in a glittering and nervous style, directed

against those who stand at the helm of the government, or are found in authority of place and dignity, the Freemasons' cause will be greatly benefited, because modesty and self-knowledge will be thus expelled, in order to make way for a spirit of *self-sufficiency and ignorant imperiousness of thought and will*. *Such ignorant imperiousness of thought and will* leads to the commission of many crimes.

“People suppose,” says Professor M. Franck, at the College of France, “that despotism is dead, that arbitrary power has come to an end, because in the greater part of the civilized countries of Europe you no longer find Absolute Monarchy. It is an error. Despotism may wear, and has, in fact, worn various forms. Absolute Monarchy is only one of those forms. . . . Do we not find another, and that a not less imperious, a not less formidable one, in an unbridled and unrestrained democracy? There are publicists and even politicians, or at all events partisans and sectaries, who speak of the will of the people as a will not only sovereign but infallible and impeccable, to which are due, without restriction, obedience and respect. This opinion has all the appearances, I mean all the pretensions, of a dogma. That shall not prevent our inquiring upon what foundation it reposes. . . . Suppose an individual, an isolated man, placed in such a situation that he can do all he wishes, that no will is admitted to prescribe limits to him, does it therefore follow that his will, whatever it decides, shall be irreproachable and unquestionable? No one will dare to maintain that. Why then should it be otherwise with the will of a people? Above collective will, as above every individual will, there are the eternal laws of justice, of reason, of conscience, which command the respect of all that

merits respect, which condemn violence, spoliation, tyranny, envy, baseness, even when they veil themselves under the mask of the public interest."

Indeed, if any truth is clearer than another from human history, it is this,—that the eternal laws of justice, of reason, of conscience, can be no more violated by nations than by individuals, except under heavy penalties. Look at the present order in France and Italy. There we see a regime set up which is merely the organization of violence, of spoliation, of tyranny, of envy, of baseness; and such a regime is weighted down with its own ruin and with the ruin of the nation that has set it up. It is by no arbitrary decree, but in the nature of things that peace and happiness are given only to a people who observe the laws of God; but if they are induced by the Press to transgress even the laws of nature, then the Press puts in the hands of the people the most terrible of swords for their own temporal and spiritual destruction. It is precisely this destruction Freemasonry aims at by means of the Press.

Moreover, Freemasonry uses the Press to banish from society and the family all ideas of the supernatural. It is by the Press that it throws contempt and ridicule on all forms of religious belief that have strength in them enough to vindicate God's presence in the world; by means of the Press, it puts all the weights of wit, of skeptical criticism, of poetry, fiction, periodical literature, in the scale of worldliness, materialism and a loose morality; by means of the Press, it constantly inoculates the public with a false refinement, falsified public opinions, sophistical principles, untrue ideas, false desires, a perverted conscience, corrupt morals, infidel conceits, and emas-

culated ethics, borrowed from those superficial sophists, whose reputation it has been Freemasonry's business to create.

To supply the juvenile intellectual cravings, ton loads of immoral literature are daily sharpening the appetites of the young of both sexes for villainy and crime. In the name of "literature," numerous club rooms have lately been opened by boys, to which girls too are invited for the study of the *Clipper*, *Police Gazette*, etc., and the mutual culture of the sexes. Every wholesome taste for good reading is nigh gone. The very filthiest sheets are sold to the very youngest child. The shelves of our city and town libraries are loaded down with novels and periodicals, that are so poisoned that they cannot possibly be read without corrupting the young minds and hearts. The daily papers that have the largest circulation pander to the false tastes and passions of the public, and become the willing accomplices of criminal professions. Their treacherous and inhuman advertisements allure many an unfortunate school graduate to a life that is full of shame, and to a murder and suicide that is full of torture. *The most indecent disclosures that absolute truth even forbids, and in no way demanded by justice for the punishment of crime, are the intellectual spice demanded by a nation of public school graduates.

A late convert acknowledged that, before his conversion, he spent, within three years, six thousand dollars for bad books.

A zealous missionary gave a retreat in a certain town. The parish priest said to him at the beginning of the retreat: "My people are simple. They never read any-

thing ;” and yet during the retreat the people brought forth their bad books. They were so numerous and so bad, so obscene, that worse books could not be found even in the large cities ! The very titles alone were an outrage on public decency !

All these hideous monsters of the Press meet us at every turn, and nothing escapes their infection. They spread to the royal palace and to the lowly hut ; they influence both the highest minister of the Crown, and the ragged urchin who shouts in the rear of a popular demonstration. By this infamous means of the Press it is that at the present day not only the educated classes, not only the painters and poets and artists, but even the dry-goods clerk, the barber, the simple mechanic,—all classes, from the highest to the lowest, seem to vie with one another in sneering at and ridiculing the doctrines and practices of piety of the Church of Jesus Christ, and in holding iniquity in veneration.

It is by means of the Press that Freemasonry circulates its devilish doctrines among the people, doctrines which sap alike the altar and the throne, carry on a war of extermination against every holy principle, against the welfare and the very existence of society, and spread among the people a religion of licentiousness, cruelty, and vice ; the substitution of the reign of the passions for the calm and elevating influences of reason and religion.

The Bulletin of St. Francis de Sales relates the following facts of the baneful effects caused by the bad and sentimental literature of the day.

In 1823 a young man of a very good family finished his studies in the Seminary of Ste. Barbe, at Annonay,

France. During his vacations he read a number of immoral and irreligious productions which had so bad an influence on him that he ended by becoming an infidel and a debauchee. He began to gamble, and in a few days lost not only all his clothes but also all his pocket money. One night, wishing to continue his play, he asked for credit, and said that he would obtain fifty francs on his return home with which to pay his debt. He lost, and went home. His father was in bed and refused to give him the money. A quarrel ensued, and he took up a knife and killed his unhappy parent, and then in a frenzy turned upon his mother and slew her. He was arrested and condemned to death. His only sister became insane and died some years after her brother's execution. On the trial it was proved that this family was destroyed by this unhappy youth's habit of reading bad productions of the Press, and he himself confessed the same just before he died. Not many years ago a youth of twenty was condemned by Recorder Hackett to twenty years' hard labor, for robbing his mother and ill-treating her. When taken to prison he declared to a priest who visited him, that he lost his purity of heart and conscience by reading bad and exciting articles of the Press.

Indeed, the fatal miasma, floating in the whole literary atmosphere, is drawn in with every breath, corrupting the very life-blood of religion in the mind and soul, and leaving "the slime of the serpent" over every reader.

Bad newspapers are now among the greatest evils of the world. But it is the fitting chastisement of apostate nations that they should be governed by newspapers, instead of by the prophets and the saints. They are the

only teachers that such nations deserve. In pagan times the Sophists had been the "Church of the Devil;" in the revived paganism of our own age, it is the infidel journalists who supply their place. Such an infidel journalist who has

Some rusty heathen name unwashed by baptism,
a face vile and degraded, on which are stamped the seven
deadly sins, and is the title page to a whole volume of
roguery,

A wilderness of faults and follies ;
A bookful blockhead, ignorantly read,
With loads of learned lumber in his head.
With just enough of learning to misquote,
Whose learning seems deep as the sky in the lake
Till the mire at six inches reveals the mistake,

sets himself up as a world-reformer. He says,

" I am Sir Oracle,
And when I ope my lips let no dog bark."

" His reasons are two grains of wheat hid in two bushels of chaff. You shall seek all day ere you find them ; and when you have found them, they are not worth the search."

He is indebted to his memory for his jests and to his imagination for his facts.

He looks upon himself as an apostle of enlightenment, and measures the advance of enlightenment by the decline of Christianity. He is as peremptory and self sufficient in proclaiming his own crude ideas, as if he alone had nothing to learn from God or men. He is right because everybody else is wrong. He suffices to himself. He can teach the Catholic Church and his own. But nobody can teach him. He pretends to abolish all abuses. He scrapes together all the crimes, all the scandals, all the filth of the Christian world, raises a great dust. He is

himself defiled with the very filth that he pretends to sweep away. He depicts immorality in so attractive colors as to make it morally certain that the aim of the writer is not merely to report current events, but chiefly to foster vice and lead others into sin and crime. In his heart and soul he knows that his acts are criminal; but, in his malicious desire to destroy the moral life of his fellow creatures, he will not hesitate to enunciate the most vile and unjust principles; with him, reputation is of no account. He is like a stone that cries with fiendish, mocking laugh, "I am a heart without Christ." He is like the weeds that say, "We turn the blessed light and air, nature's purest gifts—to poison." It is proof that life-destroying vapors lurk in an abyss when a lamp-flame dies within it. The hearts of infidel writers bear witness to the living divinity of Christianity by quenching its light in themselves. Sensual and impudent, judging all things, and, by preference, those of which they know least, scoffers to whom modesty and reverence are unknown, and filled with the spirit of delusion, they call evil good, and good evil, tell the truth only by accident, and lie with such determination, that all who love God and their country may almost wish, in the words of Sir Walter Scott, "that the scoundrels might be squeezed to death in their own presses." What Egyptian of all the host who were drowned in the Red Sea could hope to surpass, in sensuality and irreligion, the writers of so many newspapers of the day? If Pharaoh were among us now, as indeed he is, only more like the unclean swine than ever, he would not want counsellors after his own heart. Egyptian or Israelite, it is all the same to such papers as

are quite ready to abuse the Moses of the Catholic Church, if Pharaoh will pay. Happy readers, who have exchanged the "mental darkness" of the Roman Pontiffs for the electric illumination of infidel newspapers! No doubt, when the sort of prophets who write in such papers are up to their necks in the Red Sea, their old delusion will be so strong upon them that they will still be muttering, to their last gasp, though we shall not be there to hear it, the same Egyptian shibboleths: "Spiritual tyranny," "Mental darkness," "No Popery," "Down with the Church," "Liberty of the Press," "Liberty and equality of the People!"

The knowledge of their guilt haunts them day and night like a grisly spectre. The souls that they have ruined, the victims of their nameless crimes are before them, and cry aloud to heaven for vengeance.

He that hides a dark soul and foul thoughts,
Benighted walks under the mid-day sun.
Himself is his own dungeon.

Hence, with the writers of the infidel Press it has become fashionable to get rid of religion and conscience. A man who wishes to gratify his evil desires, without shame, without remorse, says: "There is no God; there is no hell: there is no hereafter, there is only this present life, and all in it is good." He looks upon conscience as a creation of man. He calls its dictates an imagination. He says that the notion of guiltiness which that dictate enforces, is simply irrational.

When he advocates the rights of conscience, he, of course, in no sense means the rights of the Creator, nor the duty to him, in thought and deed, of the creature; he

means only the right of thinking, speaking, writing, and eating according to his judgment or his humor, without any thought of God at all. He does not even pretend to go by any moral rule, but he demands what he thinks is an American's prerogative, to be his own master in all things, and to profess what he pleases, asking no one's leave, and accounting any one unutterably impertinent who dares to say a word against his going to perdition, if he likes it, in his own way. With such a man the right of conscience means the very right and freedom of conscience to dispense with conscience, to ignore a Law-giver and Judge, to be independent of unseen obligations; to be free to take up any or no religion, to take up this or that, and let it go again, to boast of being above all religions, and to be an impartial critic of each of them; in a word, conscience is with that man nothing else than the right of self-will. Such is the idea which the men of the infidel Press have of conscience. Their rule and measure of right and wrong is utility, or expedience, or the happiness of the greatest number, or State convenience or fitness, order, a long sighted selfishness, a desire to be consistent with one's self.

But all these false conceptions of conscience will be no excuse before God for not having known better. The idea that there is no law or rule over our thoughts, desires, words, and actions, and that, without sin or error, we may think, desire, say, and do what we please, especially in matters of religion, is a downright absurdity. Our intellect is formed for truth, and cannot help thinking according to truth. The intellect is not a faculty or power, which is, in itself, free, as the will is. Wheresoever it

sees the truth it cannot help embracing it. It is not free to accept or to reject it, except when ignorance puts the mind in such a state as to render it unable to see the truth. Whenever the mind sees the truth, it is forced to accept it. When the mind does not see the truth, it is inactive—it does nothing. If, in this case, it asserts one proposition rather than another, such assertion is merely an act of the will, and not an act of the intellect. For instance, if I am asked whether the moon is inhabited, I can assert that it is, merely because I choose to do so. But I am not compelled to make this assertion by any evidence, for I do not *know*. But if I am asked, to how much two and two amount, I cannot choose my answer: I am forced to say “four.” The intellect, then, is bound to acknowledge the truth when it sees the truth. But the will may deny it. The intellect of any man cannot help acknowledging the existence of God, and of the first principles of right and wrong. But a perverse will may deny these truths.

Of all things that are good for men, truth is, without doubt, the greatest good.

Truth is the good thing for the intellect. As the eye was made to receive light, and the ear to receive sounds, and the hand to do all kinds of work, so the intellect was made to see and embrace the truth, to unite itself with the truth, and to find its repose in truth alone.

Truth is the good thing for the heart. The heart is bound to love something. Now, when the intellect does not show it a true, honest object of love, the heart is sure to soil itself in a sordid love.

Truth is the good thing for society. If truth does not guide its steps, society must fall into misery, and setting

itself against the divine laws of the universe, will speedily be brought to utter ruin.

Truth is the good thing for men. They cannot attain their ultimate end—they cannot reach eternal goodness, except by means of the truth. So necessary is truth for men that the Son of God came down from heaven to teach them the truth.

Truth, then, is above all good things; it is a greater good than wealth and honors; it is above life and death, above men and angels. God is the only fountain of truth; truth alone leads to him, as it comes from him who is Truth itself. If this be so, what right can there be for any one to obscure the truth, to rob men of the truth, to proclaim errors under every attractive form, to proclaim errors to every class of men? No, there is no such right. Reason and conscience condemn such impious license.

When God gave to man a free will, he intended that man should freely choose what is good and reject what is evil, in order thus to gain merit—a privilege which is denied to beasts, for they blindly follow their instincts. Who can be foolish enough to think that God, in giving man a free will, dispensed him from the observance of his laws? God is infinite goodness, justice, wisdom, mercy and purity, and he impressed on man the notion of goodness, justice, mercy, purity, in order that, as he himself hates all wickedness, injustice, errors, and impurity, so man also should do the same. Hence it is impossible that God can concede to man a license to commit acts utterly repugnant to the divine nature, and also repugnant to the nature of man, who is made in the likeness and image of God.

Our use of liberty, therefore, must be consistent with reason; it must be based upon a hatred of all that is evil, unjust, unkind, false, or impure; and upon a strong desire to attain to all that is good, and true, and perfect.

Who, then, are the worst enemies of the liberty of man? First, that ignorance and error which prevent him from distinguishing clearly that which is just and right from that which is evil and false. Secondly, his passions, which keep him from embracing the good which he knows and sees, and induce him to desire that which he knows to be bad. Thirdly, any powers or authorities external to man, which prevent him from doing that which he knows to be good and which he desires to do, or force him to do that which he sees to be unlawful, and which he shrinks from doing. Fourthly, all those who deny and pervert religious and moral truths. What wickedness, what impiety to sneer at what is good, in the present and in the future, for the intellect and will of man! How detestable are they who entangle men in the subtle webs of sophisms, and expel religion and morality from the hearts of men, who instil doubts and disputes about social truth which is the only stable foundation on which nations and empires can tranquilly repose! Most execrable men, those who assume the right to insult the Lord and to destroy man.

After the devil has used these men for his own diabolical purposes, he will cast the vile wretches, like worn-out brooms, into the fire of hell.

“The privilege that bad men have in evil,
Is that they go unpunished to the devil.”

CHAPTER LI.

Fourth Means.

SECULAR OR PUBLIC SCHOOL EDUCATION.

We have seen that true education embraces not only one portion of the "triple man," but the whole—the physical, intellectual and moral being—the body, the mind and the heart; we have seen that the essential element of education—its pith and marrow, so to speak—is the religious element.

"Religion," says Lord Derby, "is not a thing apart from education, but is interwoven with its whole system. It is a principle which controls and regulates the whole mind and happiness of the people." And "popular education," says Guizot, "to be truly good and sociably useful, must be fundamentally religious."

It is certain that two orders of things actually exist in this world—the natural order and the supernatural—nature and grace. These two orders have the same ultimate end, though in themselves they are distinct. Nature is and must always be subordinate to grace, the natural order must always be subservient to the supernatural. This is God's immutable decree. Hence religion must always hold the first place in everything. A system of education then that places the natural and the supernatural on the same level is absurd and must be condemned; but a system of education that ignores the supernatural order altogether is, if possible, even more wicked and detestable. Now, so wicked, detestable, irreligious a system of educa-

tion has been introduced by the efforts of Freemasonry into High-Schools and Universities in Europe, and into the Public Schools of the United States.

It is not by chance that the efforts of these enemies of God and society all over the world are being directed to the control of primary instruction. They know that the best means to obtain their principal end is to get hold of the young. This truth has not dawned slowly upon the world, nor is it one that has been reserved for our own age to discover. Probably from the first, men have recognized the need of impressing the minds of the youth with the principles of the various religious, political, social or infidel movements in which they have been interested, but it is only in our own times that it has become possible to do this with effect on the largest scale. The spread of universal godless State education has opened up new arenas for strife, and everywhere in Europe the struggle between infidelity and Christianity has centred round the schools. Education is the one burning question of the hour, and the struggle that has so long vexed the old civilizations of Europe is now troubling the young barbarians of the Antipodes and the west; and the same cries, the same arguments for and against the godless schools, with which we ourselves have so long been familiar, are now being heard in Europe, Australia, and in America. The same forces are at work and are bearing the same results, and the fine line which is thought to divide the Liberalism of other countries from the Liberalism of our own on this question is found to disappear. The war is the same in every country. In the United States it may perhaps be justly deemed—

The viler, as more underhand, not openly bearing the sword.

“You well know,” says Pius IX., “that the modern enemies of religion and human society direct, with a most diabolical spirit, all their artifices to pervert the minds and hearts of youth from their earliest years. They leave nothing untried; they shrink from no attempt to withdraw schools and every institution destined for the education of youth from the authority of the Church and the vigilance of her pastors.” (Pius IX., Encycl. Letter, Dec. 8, 1849.)

“Now, it is not wonderful that these unhappy efforts to spread irreligious and revolutionary principles should be directed chiefly to corrupt the training and education of youth. They know that the mind and heart of young persons, like soft wax, to which one may give what form soever he pleases, are very susceptible of every sort of impression; that, when age has now hardened them, they keep tenaciously those which they received in the early period of their life, and reject others. Hence the well-known proverb taken from Holy Scripture: A young man according to his way, even when he is old he will not depart from it.

“They know that, by corrupting youth, they will more easily accomplish their infamous projects of subverting families and society, and of destroying authority, human and divine.” (Pius VII., Encycl. Letter, July 10, 1880.)

First of all, Freemasonry took possession of the High Schools and Universities wherever it could do so. There the professors, members of the secret Society, boldly taught, without stint and hindrance, the principles of infidelity and immorality, declaring that Christianity was

but a childish superstition ; and they inoculated with their diabolical doctrines those who were to be the future government officers, generals, professors, and even members of the clergy.

The Masonic members of scientific pursuits endeavored to make the worse appear the better cause.

The professor of chemistry, never finding in his crucible that intangible something that men call *spirit*, proclaimed it a myth in the name of science.

The professor of anatomy, failing in dissecting the human frame to meet the immaterial substance, the soul, denied its existence.

The physicist, after having weighed the conflicting theories of his predecessors in the scale of criticism, finally decided that bodies are nothing more than the accidental assemblage of atoms, rejecting the very idea of a Creator.

The professor of geology, after investigating the secrets of the earth, triumphantly told his scholars that he had accumulated an overwhelming mass of facts to refute the Biblical cosmogony, and tried to subvert the authority of Holy Writ.

The professor of astronomy flattered himself that he had discovered natural and necessary laws which did away with the necessity of admitting that a divine hand once launched the bodies into space and still guided them in their course.

The professor of ethnography taught that, in studying the peculiarities of the races, he had met with widely different conformations, and therefore he believed himself sufficiently authorized to deny the unity of the human race.

They concluded that nothing but matter existed, that God was a myth, and the soul the dream of a dream.

Thus these sophists have succeeded in obscuring and confusing, in the minds of the people, all ideas of virtue and vice, of right and wrong—all ideas of duty, religion, and morals. Treason is called patriotism; for instance, in Rome, treason to the Pope. The loyal and faithful man is looked upon as a traitor to his country; firmness in the cause of truth or virtue is called obstinacy; and strength of soul, a refractory blindness. The bases of morality are sapped in the name of liberty; the discipline of the Church, when not branded as "mummery," is held up as hostile to personal freedom; and her dogmas are treated as opinions which may be received or rejected with like indifference. By honeyed words, a studied candor, a dazzle of erudition, they have spread their "gossamer nets of seduction" over the world. Their number is legion in every country.

Now, if God and his Church are despised, his laws will be hated and violated; man will see only his own interests; his neighbor's property will only whet his appetite; his neighbor's life will only be a secondary consideration: he would, according to his creed, be a fool not to shed his blood when interest requires it; his fellow-men become imbued with his principles; anarchy succeeds subordination; vice takes the place of virtue; what was sacred is profaned; what was honorable becomes disgraceful; might becomes right; treaties are waste paper; honor is an empty name; the most sacred obligations dwindle down into mere optional practices; youth despises age; wisdom is folly; subjection to authority is laughed at as a foolish

dream; the moral code itself soon becomes little more than the bugbear of the weak-minded; crowns are trampled under foot; thrones are overturned, nations steeped in blood, and republics swept from the face of the earth.

Witness the downfall of so many empires, kingdoms, dynasties, and republics, of the past. Witness the great confusion in the governments of the present. Witness the nameless abominations of the Communists, Fourierites, and other such vile and degraded Masonic brotherhoods and sisterhoods; the cold-blooded murders and frightful suicides that fill so many domestic hearths with grief and shame; the scarcely-concealed corruption of public men in national, state, and municipal positions, with whom rascality seems to be the rule, and honesty the exception, so that the way of the transgressor has ceased to be "hard," and rascality rides rampant over the land, from the halls of legislation to the lowest department of public service; the adroit peculation and wilful embezzlement of the public money; those monopolizing speculations and voluntary insolvencies so ruinous to the community at large; and, above all, those shocking atrocities so common in private life, and, sad to confess, especially so in this country; the legal dissolution of the matrimonial tie, and the wanton tampering with life in its very bud. Yes, it is the sect without religion that makes war on God and his Christ, and says, with Lucifer, "*Non serviam*"—"I will not serve thee." This daring rebel against God and his law promises all his followers, as Satan did the Saviour, riches, and honors, and power, if they will but fall down and worship it. It is blind, and attempts to lead; it is ignorant, and offers to teach and direct men. It will not

receive the law, but claims the right to give it. It arrogates the "higher law," and "would be as God." How incomprehensibly strange it is that there are so many men in our day who give ear to this tempter, instead of saying, "Get thee behind me, Satan," and, "Thou art a liar and a cheat from the beginning!"

When Freemasonry now saw that education without religion was a powerful engine for the spread of infidelity and immorality among the higher classes of society, they established what they called "The Educational League." This Educational League established libraries and courses of instruction for men and women. On their banner is inscribed, "Spread of Education;" but under this device is hidden the scheme of propagating irreligion. In the third article of its statutes it is said that "neither politics nor religion shall have any part in the education to be given by their association." And lest there should be any mistake as to the meaning of this article, one of the leading Masonic journals declares that religion is "useless as an instrument for forming the minds of children, and that from a certain point of view it is *capable of leading them to abandon all moral principles*. It is incumbent on us, therefore," concludes this journal, "to *exclude* all religion. We will teach you its rights and duties in the name of liberty, of conscience, of reason, and, in fine, in the name of our society."* And again: "Freemasons must give in their adhesion *en masse* to the excellent Educational League, and the Lodges must in the peace of their temples seek out the best means of making it effectual. Their in-

* "*La Solidarité.*" (Le Monde Maçonique, October, 5866 [1866], p. 472.)

fluence in this way will be most useful. *The principles we profess are precisely in accord with those which inspired that project.*"* In April of the same year, the same organ of Freemasonry contained the following paragraph: "We are happy to announce that the Educational League and the statue of *our brother* Voltaire meet with the greatest support in all the lodges. There could not be two subscription-lists more in harmony with each other: Voltaire, the representative of the destruction of prejudices and superstition; the Educational League, the engine for building up a new society based *solely upon learning and instruction*. Our brethren understood it so." In fine, that there may not remain upon our minds the least doubt as to the identity of the principles of this League with those of Voltaire, we find its founder in France proposing, at a great Masonic dinner, a toast to the memory of that arch-infidel; while the newspaper from which we have quoted so largely, informs its readers that at one of the "professional schools," described above, the prize for good conduct (*le prix de morale*) was awarded to "*the daughters of a free-thinker, who have never attended any place of religious worship.*"

The efforts to corrupt the youth of unhappy France by means of godless education in its higher branches, have been not less energetic and widespread. The lectures of the School of Medicine of Paris were inaugurated in 1865, amid shouts of "*Materialism forever,*" † and on the 30th of December, a candidate for degrees was permitted by the Medical Faculty to advance the following revolu-

* "*La Solidarité.*" (Le Monde Maçonique, February, 5867 [1867].)

† *Vive le Materialisme.*

tionary doctrine, grounded on the materialistic principles he had been taught: "Who still speaks to us of free-will? As the stone which falls to the ground obeys the laws of weight, man obeys the laws which are proper to him. . . . Responsibility is the same for all, that is to say, *none*." And again: "Physicians must not be accomplices of the magistrates and judges, who punish men for acts for which they are not responsible"—(pp. 32, 33). Here we have a sample of the teaching of the School of Medicine of Paris, not only the first medical school of France, but among the first schools of Europe. And this sample is, unfortunately, not a solitary one. The Medical Faculty of the University of Paris gave medals in 1866 for two dissertations, in one of which we find a denial of the act of creation and of God the Creator, and a rejection of every metaphysical idea, *as useless and dangerous*; while human thought is set down as produced *by heat*! In the other, we read the following propositions: "Matter is eternal." "The action of a *First Cause* is useless and irrational—*it is chimerical!*" Again: "It is absolutely impossible to explain the existence of a creative power;" and "an immaterial being is not necessary for the production of life." And, "to attribute the phenomenon of life to an immaterial soul, is to substitute a chimerical being for the hypothesis of mechanists. Materialists have done good service to physiology by eliminating metaphysical entities from this study. The idea of the soul, as an immaterial power, is mere abstraction; in fact, nothing of the kind exists."

Unhappily, these principles, subversive of all morality, are not advanced by the aspirants only to academical distinctions; most certainly the students would not advance

these theories had they not learned them from their masters. Hence we find one of the Professors of the University of France, in Bordeaux, asserting, that "even among civilized nations moral ideas are so relative, contradictory, and dependent on exterior and individual relations, that it is impossible, and will always be impossible, to find an absolute definition of goodness."—(p. 38, *note*.) And the "Medical Review" published the discourse pronounced by one of the physicians of the Faculty of Paris, M. Verneuil, over the grave of a member of their learned body, Dr. Foucher, in which we find the following :

"We are reproached with believing with the sages of old that Fate is blind, and, as such, presides over our lot. And why should we not believe it? . . . Humbling and sad as is this admission, still we must make it: imperceptible elements of the great social organization appearing upon this earth as living beings, fragments of matter agitated by a spirit, we are born, we live, and we die, unconscious of our destiny, playing our part without any precise notion of the end, and in the midst of the darkness which covers our origin and our end, having only one consolation—the love of our fellow-man.

"This simple philosophy alone," M. Verneuil continues, "assuages our grief and ends by drying our tears. By the side of the half-open tomb we ask, whether he whom it contains served the good cause without deceit. . . . If, by his intelligence, or his kindness of heart, he labored in the great work, we say he has paid his part of the common debt, and whether he returns to his original nothing or not, whether he is destroyed or merely changes his

form, whether he hears our words or not, we thank him in the name of the past and of the future."

Another distinguished Professor published, in 1866, *Lectures on the Physiology of the Nervous System*, in which we find the following passage :

"We admit," he says, "*without any restriction*, that intellectual phenomena in animals are of the same order as in man. . . . As for *free-will*, we comprehend a certain kind of free-will in the more intelligent animals, and, on the other hand, we may add, that perhaps man is not so free as he would fain persuade himself he is. And, as *to feeling the distinction between good and evil*, it is a grave question, *which we must first study in man himself!*"

Let it not be supposed that these principles are merely announced as abstractions; conclusions are drawn from them which must fill every thinking mind with horror. Eighty students of the Normal School, the great training institution of teachers for the North of France, applauded such conclusions in a public letter. Several of the infidel Professors of the Faculty of Medicine received ovations from crowded class-rooms: millions of immoral and irreligious books were scattered throughout the country. Thus Freemasonry, under the pretext of combating ignorance, wages a deceitful and implacable war against religion. "We too," says the organ of Freemasons,* "we too expect our Messiah, the true Messiah of the mind and reason—universal education!"

It is scarcely necessary to mention that the seeds of irreligion and anarchy thus sown broadcast over the fair face of France, have already produced a too abundant harvest

* *Le Monde Maçonnique*, June, 1866.

of evils, perhaps the most disastrous recorded on the page of history. All Europe has been horrified by atrocities perpetrated within the last few years in the name of liberty in that city which was looked on as the centre of civilization of the world. National monuments have been destroyed, peaceable citizens robbed and murdered; the venerable Archbishop, many of the clergy, and leading members of the civil and military authorities, massacred in cold blood. In other cities of France, too, we have seen anarchy and irreligion proclaimed—miscreants in arms against the property and liberty and lives of their fellow-citizens, often of the helpless and unprotected; and all this at a moment when the country was invaded, and a part of it occupied, by its enemies. The storm had been sown, and in very truth unfortunate France has reaped the whirlwind.

Spread of Infidelity through bad Education not confined to France.

And unhappily, the spread of infidel principles by means of bad education is not confined to France. A few years ago a congress of students was held at Liège, in Belgium, where infidel and anti-social principles in their worst form were proclaimed amidst the plaudits of the assembly.

In Italy the same method of perverting the young has been introduced. The Liberals have turned their unholy hands to the elementary schools, whence they announce their intention of banishing every form or semblance of religion. At a congress of school-teachers recently held at Milan, the Minister of Public Instruction addressed himself

to the task of ridiculing religion and extolling "progress" and "reason," and his audience, with the solitary exception of one fearless woman, applauded his remarks to the echo.

Hence it is that Pope Pius IX. exclaimed: "Alas! most beloved sons, the times through which we are passing are sad, evil and fatal times; whichever way we turn our eyes, we can find consolation nowhere except in God, and we may justly say to him: *Non est alius qui pugnet pro nobis, nisi tu Deus noster.* Now, to ascertain how deplorable the present times really are, it is only necessary to cast one's eyes upon this centre of Catholicity, this ancient Rome, of which we may now again repeat: *Vice tuæ lugent!* The streets of Rome weep because they are encumbered with numerous temples dedicated to falsehood and error. They weep because along their walls may be daily seen the open doors of schools which fiercely attack the religion of Jesus Christ, and where everything is taught that is contrary to Catholic faith. They weep because they daily witness the increasing multiplication of certain infernal houses which blight the mind, corrode the hearts, and corrupt the souls of young people, and of all the imprudent people who frequent them; and we can say, with too much truth, that certain persons who formerly *nutriebantur in crœcis*, now *amplexati sunt stercora*.

"But what fills the measure of our grief is that such a system of corruption is not only tolerated, but, what is worse yet, sustained, protected and encouraged by the power of those who govern, to such an extent that the ministers of God can now hardly raise their voices in condemnation of this plenitude of sin."

In Germany they have tried to expel Christianity from education. In England, irreligion and socialism are publicly taught.

Cardinal Manning, in his speech at Cardiff, said :

“Down to the year 1870 the national education of England was a Christian education throughout. There were various modifications in the system. There was a conscience clause, and there were other changes which, in some degree, began to introduce a new system of education. As a whole, the schools of the Church of England, the schools of the Catholic Church, the schools of the Wesleyans, and the schools of the Nonconformists generally were Christian in their character. There was no legislation or legal hindrance to the full and perfect teaching of Christianity in those schools, and all the books they used were pervaded and quickened throughout by the recognition of the revelation of God. I am sorry to say that in the last few years a great blow has been struck at Christianity of the United Kingdom in its highest region. The very coping of the whole edifice—the national universities—have been stripped of the Christianity which was their inheritance, and they are thrown open to anybody, to everybody, to all doctrines, to the four winds of heaven, to all conflicting opinions in philosophy and in religion. And the men that are educated in our universities will be the fathers of the families of the next generation; they will be the literary men who form the opinions of those who shall come after us; they will be the legislators who will make laws on education for the United Kingdom. And if they have been trained, formed themselves in the higher regions of education without

Christianity, I ask you, when they come to deal with the question of the education of the English people, what will be their judgment of the relation between Christianity and what they will call culture?

“The education of the people of this United Kingdom has been struck at even in its lower foundation, when the board school system was established, founded upon a universal education rate. In those schools no religion, no doctrine could be taught; and in the schools that were purely Christian—I mean the Anglican, the Catholic, the Wesleyan, and others—during the whole hours of the school day it was forbidden that religion should be taught, and if it be possible to make the case worse, the books that were to be used were to be passed through, what shall I call it? not the fire, for that purifies, but to have expunged from every page the name of our Divine Redeemer, and the very name of God. We are now, therefore, under a system in which the heaviest blow has been struck both at the coping and at the foundation of the Christian education of England. The education of England, therefore, as known to the State, is now exclusively secular. The universities for the rich and for the upper middle class, the board schools for the poor and the lower middle-class, complete a continuous system of secular education, that is, of instruction in which God has no part. This school board system was said, some time ago, to be productive of clever devils.”

Even in Ireland it is a matter of notoriety that a chair in one of the Queen's colleges has been occupied since their foundation by a gentleman who, in a published work, extolled the first French revolution, and, in another part

of the same book, compared our Saviour, whose name be praised forever, to Luther and to Mahomet! Again: in Trinity College one of the Fellows denies the fundamental truths of Christianity respecting the eternity of the punishment of sin; and others call in question the inspiration of the Holy Scriptures, or of portions of them, and impugn many truths which constitute the foundation of all revealed religion. In the same University, too, the doctrines of Positivism, a late form of infidel philosophy, have a large number of followers. The nature of that philosophy may be gathered from the following passages in the "Catechism of Positivism, or Summary Exposition of the Universal Religion," translated from the French of Auguste Comte. The Preface begins thus:

SEI "In the name of the past and of the future, the servants of humanity—both its philosophical and practical servants—come forward to claim, as their due, the general direction of this world. Their object is to constitute at length a real Providence in all departments—moral, intellectual, and material. Consequently they exclude once for all, from political supremacy, all the different servants of God—Catholic, Protestant, or Deist—as being at once behind-hand and a cause of disturbance."

The work consists of "Thirteen Systematic conversations between a Woman and a Priest of Humanity," and the doctrines contained in it are epitomized in the following blasphemous lines:

"In a word, Humanity definitely occupies the place of God, but she does not forget the services which the idea of God provisionally rendered."

Testimony of Rev. Professor Liddon.

Again, during the last two sessions of Parliament, a Select Committee of the House of Lords sat to inquire into the condition of the English Universities. The Marquis of Salisbury was the chairman. The evidence taken before that committee reveals the appalling fact that infidelity, or doubt as to the first principles of the Christian religion, nay, of belief in God, is widespread in the Universities of England, and especially among the most intellectual of the students; and that this sad result is due in a great measure to the teaching and examinations. In the first report for the session 1871, pp. 67, 69, and 70, and in the evidence of the Rev. Professor Liddon, D. D., Canon of St. Paul's, London, and Professor of Exegesis in the University of Oxford, we find the following passages:—

“*Quest.* 695. *Chairman.*—‘Very strong evidence has been given to us upon the influence of the Final School,’ (the examination for degrees with honors) ‘upon Oxford thought, as tending to produce at least momentary disbelief.’

“*Witness.*—‘I have no doubt whatever it is one of the main causes of our present embarrassments.’

“696.—‘That, I suppose, is a comparatively new phenomenon?’

“‘Yes; it dates from the last great modification in the system pursued in the Honors School of *literæ humaniores*. It is mainly the one-sided system, as I should venture to call it, of modern philosophical writers.’

“697.—‘Is there any special defect in the manage-

ment which produces this state of things, or is it essential to the nature of the school?’

“‘I fear it is to a great extent essential to the nature of the school, as its subjects are at present distributed.’

Again, in answer to Question 706, the same witness says:

“‘I ought to have stated to the noble Chairman just now that cases have come within my own experience of men who have come up from school as Christians, and have been earnest Christians up to the time of beginning to read philosophy for the Final School, but who, during the year and a half or two years employed in this study, have surrendered first their Christianity, and next their belief in God, and have left the University not believing in a Supreme Being.’”

Spread of Infidelity through bad Education in America ; or, the Object of the Public School System.

Mr. O. A. Brownson, in his book “The Convert,” Chaps. VII. and VIII., gives us the following information on the origin of the Public Schools in this country :

“Frances Wright was born in Scotland, and inherited a considerable property. She had been highly educated, and was a woman of rare original powers, and extensive and varied information. She was brought up in the utilitarian principles of Jeremy Bentham. She visited this country in 1824. Returning to England in 1825, she wrote a book in a strain of almost unbounded eulogy of the American people and their institutions. She saw only one stain upon the American character, one thing in the

condition of the American people to censure or to deplore—that was negro slavery.

“When, in the next year, Mr. Owen came, with his friends, to commence his experiment of creating a new moral world at New Harmony, Frances Wright came with him, not as a full believer in his crotchets, but to try an experiment, devised with Jefferson, Lafayette, and others, for the emancipation of the negro slave.

“Fanny Wright, however, failed in her negro experiment. She soon discovered that the American people were not, as yet, prepared to engage in earnest for the abolition of slavery. On more mature reflection she came to the conclusion that slavery must be abolished only as the result of a general emancipation, and a radical reform of the American people themselves.

“The first step to be taken for this purpose was to rouse the American mind to a sense of its rights and dignity, to emancipate it from superstition, from its subjection to the clergy, and its fear of unseen powers, to withdraw it from the contemplation of the stars or an imaginary heaven after death, and fix it on the great and glorious work of promoting *man's earthly well-being*.

“The second step was, by political action, to get adopted, at the earliest practical moment, a system of State schools, in which all the children from two years old and upward should be fed, clothed—in a word, maintained, instructed, and educated at the public expense.

“In furtherance of the first object, Fanny prepared a course of Lectures on *Knowledge*, which she delivered in the principal cities of the Union. She thought that she possessed advantages in the fact that she was a woman;

for there would, for that reason, be a greater curiosity to hear her, and she would be permitted to speak with greater boldness and directness against the clergy and superstition than would be one of the other sex.

“The great measure, however, on which Fanny and her friends relied for ultimate success, was the system of public schools. These schools were intended to deprive, as well as to relieve, parents of all care and responsibility of their children after a year or two years of age. It was assumed that parents were, in general, incompetent to train up their children, provide proper establishments, teachers and governors for them, till they should reach the age of majority.

“The *aim* was, on the one hand, to relieve marriage of its burdens, and to remove the principal reasons for making it *indissoluble*; and, on the other hand, to provide for bringing up all children, in a rational manner, to be reasonable men and women, that is, *free from superstition, free from all belief in God and immortality*, free from all regard for the invisible, and make them look *upon this life as their only life*, this earth as their only home, and *the promotion of their earthly interests and enjoyments as their only end*. The three great enemies to earthly happiness were held to be religion, marriage, or family, and private property. Once get rid of these three institutions, and we may hope soon to realize our earthly paradise. For religion is to be substituted science, that is, science of the world, of the five senses only; for private property, a community of goods; and for private families, community of wives.

“Fanny Wright and her school saw clearly that their

principles could not be carried into practice in the present state of society. So they proposed them to be adopted only by a future generation, trained and prepared in a system of schools founded and sustained by the Public. They placed their dependence on education in a system of *Public Schools*, managed after a plan of William Phi-quepal, a Frenchman, and subsequently the husband of Fanny Wright.

“In order to get their system of schools adopted, they proposed to organize the whole Union *secretly*, very much on *the plan of the Carbonari of Europe*. The members of this secret society were to avail themselves of all the means in their power, each in his own locality, to form public opinion in favor of education by the State at the public expense, and to get such men elected to the Legislature as would be likely to favor their purposes. This secret organization commenced in the State of New York, and was to extend over the whole Union. Mr. O. A. Brownson was one of the agents for organizing the State of New York. He, however, became tired of the work, and abandoned it after a few months.

“The attention of so-called philanthropic men in all parts of the country was directed to the subject. In 1817 and the following years commenced what has been improperly termed a revival of education. To form public opinion in favor of Public Schools, the following means were employed: Public School societies and organizations were established in New York, Philadelphia, Boston, Portland, Lancaster, Pittsburgh, Worcester, Hartford, Lowell, Providence, Cincinnati, etc.; Thomas H. Gallaudet, James G. Carter, and Walter R. Johnson, made great

efforts through the press; there were established the 'American Journal of Education,' in January, 1826, and the 'American Annals of Education.' Conventions were held throughout New England from 1826 to 1830, in behalf of Public Schools; lectures were delivered in every precinct in the States, on the subject of education; there were also established local school periodicals, as well as others of a more general character, to contribute towards forming public opinion in favor of Public Schools, in every corner of the country. All these means, and the zealous and unwearied efforts of Horace Mann, Henry Barnard, and others, have contributed towards the success in establishing the Public Schools in our country."—*American Encyclopædia*.

This is a brief history of the Public Schools. It tells in clear terms all that they are, and all that they are to bring about, namely: a generation without belief in God and immortality, free from all regard for the invisible—a generation that looks upon this life as their only life, this earth as their only home, and the promotion of their earthly interests and enjoyments as their only end; a generation that looks upon religion, marriage, upon family and private property, as the greatest enemies to worldly happiness; a generation that substitutes a science of this world for religion, a community of goods for private property, a community of wives for the private family; in other words, a generation that substitutes the devil for God, hell for heaven, sin and vice for virtue and holiness of life.

We may, then, most confidently assert with the Prelates of the National Synod held in Thurles, in 1860:

"It is no longer a single heresy, or an eccentric fanaticism,

the denial of some revealed truth, or the excesses of some extravagant error, but a comprehensive, all-pervading, well-digested system of unbelief, suited to every capacity and reaching every intellect, that corrupts and desolates the moral world. Is not such the calamitous spectacle which Europe offers to us at this moment? Education, the source of all intellectual life, by which the mind of man is nurtured and disciplined, his principles determined, his feelings regulated, his judgments fixed, his character formed, has been forcibly severed from every connection with religion, and made the vehicle of that cold scepticism and heartless indifferentism which have seduced and corrupted youth, and by a necessary consequence shaken to its centre the whole fabric of social life. Separated from her heavenly monitor, learning is no longer the organ of that wisdom which cometh from above, which, according to St. James, is chaste, peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation, but rather of that wisdom which he describes as "earthly, sensual, and devilish."—(James iii. 15-17.)

Yes, we most emphatically assert that the defenders and upholders of *Public Schools without religion* seek in America, as well as in Europe, to turn the people into refined Pagans. They recently betrayed themselves. They wish, as Dr. Wehrenphennig and Dr. Wirgow openly said, for an equalization of religious contradictories, a religion and an education which stand above creeds, and know nothing about dogmas; in other words, they wish for a religion of which a certain poet says: "My religion is to have no religion." The object, then, of

these godless, irreligious *Public Schools* is to spread among the people the worst of religions, the *no religion*, the religion which pleases most hardened adulterers and criminals.

The result of the American system was stated by the Rev. Dr. Cheever, that five-sixths of the people of the United States do not attend any place of worship.

It was this that made a distinguished Prussian remark, "I came to your country to study its geography, its laws, its institutions, and I find 2,000 religions, and no one believing in a God." He believed that this lamentable state of things grew out of the secular system. All persons who considered the history of their country and examined closely into the principles of things, must come to the conclusion that the effect of the Board School system would be to disintegrate all the numerous bodies of the land.

CHAPTER LII.

THREE GREAT EVIL CONSEQUENCES OF PUBLIC SCHOOL EDUCATION ON THE MALE PORTION OF SOCIETY.

"If the detestable system of godless education becomes a source of evil to individuals as well as to society, when it is employed in the higher teaching and in schools frequented by the better class, who does not see," said Pius IX., "that the same system will give rise to still greater evils, if it be introduced into primary schools?"

To succeed in introducing into the Public Schools a

system of education without religion, the "Craft" appeared before the Public in the light of an angel. They told the Public that ignorance was the mother of all vices, and learning the source of all virtues, and the life-preserver and safeguard of the Republic. The Public believed the angel of light, and accepted State education without suspecting that this kind of education was like the fisher's hook. The fish is glad while it swallows the bait and spies not the hook; but no sooner has the fisherman drawn up his line than it is tormented within, and soon after comes to destruction from the very bait in which it so much rejoiced. So it is with all those who hailed Public School education and let their children have the benefit of it. The young generation has swallowed this hook, and is now experiencing the torment of its evil consequences.

In these Public Schools the whole education of children is directed to the cultivation of the intellectual faculties alone. The heart, with all its moral and mysterious emotions, is entirely neglected. Every mental power and acquirement is intended and directed to promote their prosperity, success, and happiness in this life; at least this is what is sought and promised as the reward of study and application. They are constantly presented with the bright side of the world. Scientific knowledge, they are taught, will do away with the old drudgery of labor, and bring the acquirements of wealth and honor within the reach of all, no matter how poor or humble the condition of their fathers or mothers. They have all, no doubt, read the Declaration of Independence, and learned that all men are created free and equal. They have shared the equal bounty of the State in the way of education,

and have, in the language of the day, "an equal right on the world for a living."

Let a stranger, say an educated Pagan, enter one of our Public Schools; will he discover sign, symbol, or token of any kind, to indicate that either the teacher or children are Christians? Or suppose this Pagan, or Turk, or Atheist, sends children there to be educated, they can do so with perfect safety to their Pagan, Mohammedan, or infidel superstitions or opinions. They will not, through the whole course of instruction, hear a prayer, a lecture, or a single advice, lesson, or precept of the Church; they will, as far as the State plan of teaching extends, remain ignorant of the holy name of God, or the Blessed Trinity, or the Lord's Prayer, or the Ten Commandments, or the Gospels, or the death and sufferings of our Lord, or the resurrection of the body, or a future state of reward and punishment. *No prayer* is offered up, or even permitted to be taught, to those little ones whom our Lord loves so tenderly. The teacher is not even permitted by law to explain what is meant by the term, "our Saviour," "our Redeemer."

Should a child ask, in a reading-lesson, what "our Lord and Saviour," meant, the teacher must tell him: "Hush! if you want to know that, you must ask somebody out of school! We don't teach anything about religion here! We have neither Lord, nor God, nor Saviour here!"

The school-books must be made unchristian, lest they give offence to the countless sects of Protestantism. The infernal writings of great infidels, such as Voltaire, Paine, and Renan, may be read in the Public Schools, but nothing of God.

If the Public Schools differ in any degree from the ancient heathen, it is to our greater shame and confusion, and to their advantage. They taught piety to "*their gods*;" we ignore the *true God altogether*, and bring the false gods of the heathens down to earth to be made the slaves and instruments of our sensual gratifications. Thus the mind of the child is, and remains, a religious void; at least, there is but a religious mist in his intellect. The child even unlearns, in the society of the school, whatever principles of religion he may have learned from his parents.

Neglect any part of man's nature, and you at once disturb the equilibrium of the whole, and produce disorder; educate the body at the expense of the mind and soul, and you will have only animated clay; educate the intelligence at the expense of the moral and religious feelings, and you but fearfully increase a man's power to effect evil. You store the arsenal of his mind with weapons to sap alike the altar and the throne: to carry on a war of extermination against every holy principle, against the welfare and the very existence of society.

Science, without religion, is more destructive than the sword in the hands of unprincipled men; it will prove more of a demon than a god.

Of all the serpents that were ever hatched to pollute the earth with their slimy touch, none was ever able to strike its poisonous fangs so deep into the vitals, or to send its deadly venom rankling through the veins and arteries of our youth of both sexes with such deadly effect as the *serpent of the public school persuasion*. Even the San Francisco *Alta*, one of the chief worshippers of this

monstrous reptile, in a lucid moment which happened on the 31st of January, 1872, in view of its frightful ravages amongst the youth of our country, called this venomous monster "our anaconda."

It is quite evident from the object of the Public School system that this ungodly serpent sprung from the same prolific mother of perdition—Freemasonry—which, under pretext of imparting learning, has, for about fifty years, been trying to inoculate the youth of both sexes with the virus of infidelity and immorality. Frightful indeed are the evil consequences produced on the youth of both sexes by this system of godless education.

EVIL CONSEQUENCES ON THE MALE PORTION OF SOCIETY.

First evil consequence : It undermines parental authority.

We must remember that, as I have said, not one of the boys has ever been taught the first principles of faith, of morality, of prayer. As far as the Public School training went, the boys are perfectly ignorant of the divine law as the rule of our life; they are, in fact, but educated apes or animals.

Now, one of the most direful effects produced by this kind of godless education is the weakening, not to say the entire destruction, of that filial love, respect, honor and obedience, which the child owes to its father and mother, and along with that, the sapping of the very foundations of the family government; and, finally, the ruin of society itself.

During the last century infidel philosophers proclaimed the false maxim that all men are born free and equal in rights, a maxim so often repeated in this country, and

especially in Public Schools. It would have been more correct to say that all men are born dependent and unequal. The first of these dependencies and inequalities has its foundation in the divine constitution of the family. When the infant comes into the world, it enters into a hierarchy of powers and of functions; it finds beside its cradle, in the very authors of its being, not equals, but superiors, who have the right of directing it. This is an authority which takes possession of it from the first moment of its existence, and which never afterwards leaves it.

Never, at any period of its life, will it ever become the equal of its father or mother; its rights will never be equal to theirs. Between it and them there will always exist a bond of dependence and of subordination, which, formed by nature itself, is indissoluble. This bond may expand with years, in proportion as the mind and the will require less guidance and restraint. The time will come when the child, having become a man, will be entitled, in his turn, to assume possession of his freedom; but even, then, when filial submission will have lost its primitive force, in consequence of the voluntary choice of a personal condition, there will always remain that mixture of respect and love, of deference and honor, which is like a second obedience, softened and prolonged. Commands will be followed by warnings and counsels, all the more worthy of being heeded because dictated by the experience of life. Finally, there will come to the family gathered around its head, a solemn hour, when in the presence of death the authority of other times will reappear under the most august form, that of a last will

holy and sacred to all, and which will be the supreme exercise of paternal authority.

The bond which unites children to their parents is the most natural of all, because children are their parents' over again; they are flesh of their flesh, and life of their life. Hence it behooves parents to raise them according to the command of God; to choose freely for their education such teachers as they may deem most worthy and most competent to form their minds, and to guide their wills with a view to their spiritual and temporal welfare; it behooves parents to make use of the authority which God has given them over their children, to compel them to perform their duties; to guide them in the choice of a state of life, by consulting only their true interests and their own conscience, enlightened by the knowledge of justice and faith. Parents derive these essential, imprescriptible and inalienable rights from nature itself, in the order divinely established in a constitution anterior to every human institution.

And when we thus claim in behalf of paternal authority the fulness of its rights, are we not at the same time pleading the cause of civil and religious society? Everything in the way of strength and stability that is wrenched from the family is equally lost to the State. The authority of the father and of the mother is the first that imposes itself upon the understanding and upon the heart of man. By accustoming himself to venerating and loving it, he will learn to respect all others. These habits, acquired at the domestic fire-side, he will one day carry into that other family, more vast, but none the less united, called the State; and obedience to the laws of his

country will be all the easier to him for having yielded, at an early age, to salutary discipline.

On the other hand, the spirit of insubordination in the bosom of the family begets a spirit of "revolution and anarchy in the State." Hence it is, that, following the example of the sophists of the last century, all those who contemplate revolutions in the social order commence by sapping paternal authority, knowing full well that with it, everything stands or falls. It, therefore, behoves every man who loves his country to combat these pernicious doctrines, the basis of an inevitable decadence. Long periods of great prosperity belong only to nations that can understand and observe, to its fullest extent, the old and immortal precept: "Honor thy father and thy mother, that thy days may be long in the land."

As the family is, so is the State; the strength of one constitutes the prosperity of the other. To the natural law more than to any other has God attached an immediate and temporal promise. He gives the empire of the world to nations that know how to respect it; whilst he allows those that make a sport of it to fall into decline. To the one as well as to the other there is a question of life or death; in the observance of this fundamental law, there is an element of elevation or a cause of decline: *Justitia elevat gentem; miseros autem fecit populos peccatum*. Justice exalteth a nation, but sin maketh nations miserable. (Prov. xiv. 34.)

A short time ago, a certain boy was weeping and crying in the street. He was met by another boy, who asked him: "What is the matter with you, James? Why do you weep and cry?" "Ah!" exclaimed James, "I weep

and cry because my father whipped me. I do not mind the whipping, but think of the great shame and insult for a free-born American boy to be whipped by a foreigner!" Now, James was a Public School boy. His answer needs no comment; what constitutes the strength of domestic society is the respect of children for their parents. When this respect disappears, instead thereof arise domestic feuds, animosities, bickerings and strifes, until, finding neither peace nor pleasure at home, the chances are that children thus educated will betake themselves to drinking saloons, gambling hells, or other haunts of vice. Hence come idleness, drunkenness, gambling debauchery, lying, cheating, fraud, embezzlement, forgery, burglary, robbery murder, and all the endless catalogue of crimes against the laws of God and man. Need we wonder at seeing children frequently behaving, so to speak, as the equal of their parents; dictating conditions with the haughty assurance of inexperienced youth; arrogating to themselves as a right what is only a kindness, or claiming as a debt what is only a gift; availing themselves of the advantage of good fortune only to dispense themselves from adding anything to it by their own merits; and instead of creating new claims for themselves upon the parental inheritance by labor and virtue, waiting in culpable idleness for the time when they can enjoy without labor the long-desired patrimony which has, perhaps, already been squandered beforehand? Need we wonder at the almost unanimous cry, on the part of parents, throughout the length and breadth of the land, that they can neither command the respect nor obedience of their children? They exclaim: "What will become of our children? What shall we do

with our boys? They are vicious; they are idle; they are bad; they are hoodlums; they are vagabonds; they are criminals." And are not our Police Courts crowded, and our county prisons and State penitentiaries being filled with beardless boys, many of whom have had comfortable homes, and have grown up in the society of respectable parents, but *never under their control*?

Now, "the relaxation of parental authority," as Dr. Wayland writes, "has always been one of the surest indications of the decline of social order, and the unfailling forerunner of public turbulence and anarchy." Yes, writes Dr. John Le Conte, a leading Professor of the California State University: "There can be no doubt that gradual impairment and loss of parental authority and influence is one of the most serious and momentous evils which beset the American civilization. It undermines the very foundations of the family, the essential unit of society. Any education, therefore, which weakens the family tie, strikes at the very foundations of society, and no amount of good in other directions can atone for this greatest of all evils.

Hence I am opposed to compulsory State education.

This certainly strikes at the integrity of the family, for it makes children the wards of the State. I fully believe, also, that private schools, each parent choosing his own, furnish a better education, all things considered, than any public school system." (Zach. Montgomery, *State vs. Parental Education*.) No doubt, there is no period or condition of life when the happiness of the parent does not largely depend upon the manner of the child's education.

But especially is this proposition true when considered with reference to those seasons of poverty, of sickness or

of extreme old age, when more than at any other time of life man feels the necessity of human sympathy and human succor. If your children have been properly educated, it is then that they will rally to your support. If assailed by poverty, they will stand as faithful sentinels at your door, to see that want does not enter there. In the hour of your sickness, theirs are the eyes that will watch throughout the livelong night without growing weary, and theirs the hands that will smooth the pillow where rests the aching head, and lift to the parched lips the soothing cup of cold water; and when death shall have forever closed your earthly career, upon your honored grave will fall in mute eloquence the grateful tears of their undying filial love; and finally, in the lives of unnumbered generations yet unborn, will bloom forth and fructify the seeds of truth, honor, justice and charity, which you, by means of a good education, shall have sown in the minds and hearts of your children.

One day the Mayor of a certain city gave a great dinner to his friends. When the dinner was over, he missed his watch. Thinking that some one might by mistake have taken it, he requested every one to see whether it was not found in his pocket. All examined their pockets except one, who said that he knew nothing about the watch and that they should believe him upon his word. A short time after, when alone with this friend of his, the Mayor said to him: "Excuse me for having exposed you to so great an embarrassment after dinner. My watch was soon after found again. It slipped down between the lining through a hole in my pocket. But tell me, why did you not wish to show your pocket?" "It was," said he, "be-

cause I had my dinner in it, that is, some cheese and bread; for the invitation to dine with you was quite unexpected." "I admire your frugality," said the Mayor. "I cannot believe that you are a miser nor that you have to pay off debts." "No, Mayor," said the guest; "I am no miser nor do I owe money to any one. If I take but little for my dinner, it is on account of my aged mother, who would have to suffer much if I did not give her some money from time to time. Now in order to be able to save up some cents for her, I take for my dinner only a little cheese and bread on three days of the week." The Mayor was touched to the quick, and wiped off a tear from his eyes, saying: "Truly, you are a good son! Henceforth you shall eat at my table, in order to be still more able to provide for your good mother, whom I cannot congratulate enough on having so dutiful a son." (*Schmid's Hist. Catech.*)

Most undoubtedly, dutiful children are one of the greatest blessings for parents; of that blessing, however, those parents will be deprived whose children have received a godless education. Exceptions there are, but very few. As a rule, children without religion are the greatest misfortune and the greatest curse that can fall upon parents.

History informs us that Dion the philosopher gave a sharp reproof to Dionysius the tyrant, on account of his cruelty. Dionysius felt highly offended, and resolved to avenge himself on Dion; so he took the son of Dion prisoner—not, indeed, for the purpose of killing him, but of giving him up into the hands of a godless teacher. After the young man had been long enough under this teacher to learn from him the principles of infidelity and immorality, Dionysius sent him back to his father. Now what

object had the tyrant in acting thus? He foresaw that this corrupted son, by his impious conduct during his whole lifetime, would cause his father constant grief and sorrow, so much so that he would be for him a lifelong affliction and curse. This, the tyrant thought, was the longest and greatest revenge he could take on Dion for having censured his conduct.

Ah! if while your children are young and helpless you needlessly turn them over to the *town* to be educated, ten chances to one, when you grow old and poor and helpless, they will requite this neglect by turning you over to the town to be supported while living, and by the town to be buried in a pauper's grave when dead.

Second Evil Consequence of Public School Education :
it creates repugnance to labor.

The law of labor is imposed on all, and is to a certain degree obligatory at all ages. The child has not yet attained the age of reason, and already it has its work—work preparatory to life, real work of the heart and of the mind, corresponding to the work of education and of instruction.

There are, undoubtedly, innocent pleasures indispensable to childhood, and it is these which dispose it best for this first work of life. But if the child that does *not* play at all is unnatural, the child that does nothing but play is not less so.

Youth is more subject than infancy to this wearisome work of preparation for the future life; and no sooner is it ended than a still more serious work, that of the different occupations of life, claims its empire.

There is but one only dispensation from this law of labor here on earth—that accorded to infirmity and grievous illness. In this case the pain of labor is exchanged for the labor of pain, just as the merit and joy of action are exchanged for the merit and the suffering of pain together with the joy of offering the pain to God in union with the Passion of our Lord. There is no other road between these two: work or suffer. Such is the universal law for all men. This great law obliges some to the work of the hands, it obliges others to the work of the mind, all to the work called for by their station of life. There is no exception for those who would seek in their wealth the right to that gilded sloth which snatches them from the duties, but not from the weariness of life. This weariness which seizes them sooner or later is the forerunner of their future punishment, if they persist in sinning against the universal law of labor. In point of fact, the less the obligation of labor urges by *necessity*, the more it urges by *charity* and for charity, and the less our own wants occupy us, the greater should be our zeal to tend the wants of others; for “God gave to every one of them commandment concerning his neighbor.” (Eccl. xvii. 12.)

It is, therefore, no exaggeration to say that the man who does not like to work is like a wheel out of order in a machine. A wheel out of order only spoils the work, it only wounds the hand it should assist, it hinders the other wheels from doing their duty. Such a wheel must therefore be either repaired or taken out and cast away.

Do not suppose that the rich are happy, because they have nothing to do and can be gentlemen of leisure.

The rich as well as the poor must work if they wish to be happy. He that has nothing to do, nothing to live for, is miserable, whether he is rich or poor.

Look at that rich man, who has nothing to do the whole day long. Oh, what a wretched life! He is weary of his very existence. Late in the morning he rises, he commences to dress; it is troublesome; he sits down; he stretches himself—he yawns!

Then he has to finish his toilet; it is a terrible affair. He looks in the mirror; he stares at bottles of perfumery.—Ah! he is so tired! He yawns again!

At last he goes down to breakfast; he looks at the dishes; which one shall he take? Ah! he has no appetite. So he—yawns again!

He takes up the newspaper, glances over it; nothing but politics, and politics are such, so tiresome a bore—and the poor man drops the paper in disgust and—yawns again!

It is now about noon. He must go out and take an airing. But whither shall he go? To Madame N.? No, she has gone to the country. To Mr. F.? Oh, but he has gone to the sea-shore. Where *shall* he go? It is so troublesome to decide, and the poor man, from sheer weariness, yawns again. At last he makes up his mind to take a walk. He meets a friend, a rich idler like himself. They touch the tips of their fingers together. To shake hands is too troublesome. They bow a little. They look at each other. They drawl out a “How do-you-do?” and then, as they have nothing else to do, they yawn!

The unfortunate man sits down on a chair; he rests his feet on the rounds of another chair; he stretches himself

at his ease, he bites the head of a cane; he stares into the air; he thinks of nothing, thinking is too troublesome, and so he yawns again!

In the evening he goes to the theatre, stretches himself in his box; he looks, he drawls out a few remarks, then he yawns again.

At last he returns home. It is late. He feels tired, and he ends the day as he began it—by yawning!

O what a wretched, dreary, monotonous life!

Look at the good honest workman. He rises early; he says his morning prayers; he takes his breakfast; he has a good appetite and a good conscience. He goes cheerfully to his work, and he sings and whistles and prays, too, sometimes. In the evening he returns home with a light heart. His day has been well employed. His wife and innocent children meet him with a warm welcome, with a loving embrace. Ah! how happy is the life of such a man! He is indeed happier than a king.

And now I ask, does Public School education cultivate a taste for labor? Quite the contrary. Hence Captain Lees—referring to the *kind* of education which the mass of our American boys have been receiving—says: “*Education makes the pick, shovel and wheelbarrow repugnant to the American youth.*”

In reference to this point, Mr. Carr, the Superintendent of Public Instruction in California, said in his Biennial Report, about a year ago: “Two things are especially to be noted in our popular school education: it usually leads to no interest in literature or acquaintance with it, nor to any sense of the value of history to modern men—a serious defect; and *its most general character and result*

are a distaste for manual labor. We have some good schools, of course; but great numbers of teachers and principals of our high schools in country places have for several years explicitly taught their pupils and urged upon parents the sentiment that in this country education should raise all who obtain it above the necessity of drudgery; that there are better ways of making a living than manual labor, and that these higher ways will be open to all those who get an education. All this has resulted in a dainty, effeminate and false view of the world, as a place where only uneducated people need work hard or engage in toilsome and unattractive employments."

The great evil which overtakes so many of the young men who were educated in the Public School, may be called Micawber evil—"waiting for something to turn up." These young men have been educated in the highest hopes of accomplishing something great, they know not what, and getting on, they know not how.

In mere delay there is sufficient danger; but woe to the young man who depends for a livelihood on his public school education.

In this country there is no disgrace in honest labor. It is labor that has made America what she is; it is labor that will make her what she is destined to be—the mightiest power of the earth.

But that pestilent Public School education, which has never appreciated, perhaps never could appreciate, this grand truth; that public school education, the poorest and proudest, the most sensitive and the most shamefaced, of all wretched shams, has brought many a young man to grief and shame. Advised by those who know this country well,

to take anything or to do anything that offers, the young man cannot stoop to employment against which his high-stomached pride revolts—he is not used to that kind of thing at home; so he wanders hopelessly about, looking in vain for what *would* suit his high notions of Public School education, until he finds himself with linen soiled, hat battered, clothes seedy, boots unreliable, and spirits depressed—so down, fatally down, the poor young man of Public School education sinks, until there is not strength or energy to accept the work that offers; and the poor young man fades away in some dismal garret or foul cellar, and drops altogether out of sight into the last receptacle of the accomplished Public School graduate, the grave of a pauper.

*Third evil consequence of Public School education :
It sharpens the intelligence of young men for the committing of all kinds of crimes.*

As the present system of the Public Schools tends to engender and stimulate, in the minds and hearts of the great mass of our country's youth, appetites, tastes, and aspirations which they have not the means to gratify, it is not difficult to tell what becomes of so many of them. Such men, as experience teaches, readily embrace the doctrine of communism, viz :

“No more rich, no more poor, no more masters, no more servants, no more palaces, no more cabins, everything equal, everything in common—the land, the woods, the rivers, the fish, the game, and even the—women! Equal happiness for all!”

To show the folly and wickedness of communism, a

certain gentleman spoke one day before a communist club in the following manner :

“Citizens, you have just heard a very fine speech on communism. I see that the subject is one that pleases you very much. Now, my friends, I have some practical experience on this subject. I have been for years living in a country where communism is practised in the most perfect manner. There, my friends, the property holder is unknown ; there everything is in common. There are no police, no jails, no lawyers, no judges. There every one can live as he pleases. There nobody works. All live by hunting and fishing. And sometimes when there are no more fish, no more game to be had, why, then the people hunt one another. They have rather a lively time of it then. The fierce, strong, able-bodied men catch hold of the weak, they put them on the spit, they roast them at the fire and eat them. And after they have eaten their fill, they shout ; ‘*Liberty, equality, fraternity!*’ Their principle is, *the survival of the fittest.*”

“Now, my friends, if you are really determined to introduce communism into society, I would advise you, first, to provide yourself with a good number of spits and toasting forks ; they would be a most useful article of furniture under the new reign of communism.”

Moreover, the present Public School education, as Dr. Holland says in an article published in *Scribner's Monthly*, is for certain classes an education in stealing, in the betrayal of trusts, watering of stocks, grain gambling, stock gambling, in the use of power without heart, without conscience, honor or patriotism.”

Indeed, such young men cannot reconcile “poverty

and wealth," "labor and ease," "sickness and health," "adversity and prosperity," "rich and poor," "obedience and authority," "liberty and law," etc., etc. All these are enigmas to them, or, if they affect to understand them at all, they think they arise from bad management or bad government, and can and ought to be remedied by repression or sumptuary legislation. They will be tyrants or slaves, gluttons or misers, fanatics or libertines, sneak-thieves or highway robbers, as circumstances may influence them. Think you that the common "fall back" on the principle of self-interest—well or ill understood—will ever restrain such a one from doing any act of impulse or indulgence, provided he thinks it can be safely done? He will look on life as a game of address or force, in which the best man is he who carries off the prize.

He will look upon power as belonging of right to the strongest; the weak, or those who differ from him in opinion, he will treat with contempt and cruelty, and will think they have no rights he is bound to respect. In power, such a man will be arbitrary and cruel; out of power, he will be faithless, hypocritical and subservient. Trust him with authority, he will abuse it; trust him with money, he will steal it; trust him with your confidence, he will betray it. Such a man—Pagan and unprincipled as he is—may nevertheless affect, when it suits his purpose, great religious zeal and purity. He will talk of "*Philanthropy*" and the "*Humanities*," have great compassion, perhaps, for "a dray-horse," and give the cold shoulder to the houseless pauper or orphan.

The heart of such a man is cold, insincere, destitute of every tender chord for a tender vibration, of every parti-

cle of right or just feeling or principle that can be touched ; on the contrary, it is roused to rage, revenge, and falsehood, if interfered with. How is such a heart to be touched or moved, or placed under such influences as could move it ? Indeed, it would require a miracle ! Nay, even a miracle would fail to make a salutary impression upon such a heart. A French infidel declared that should he be told that the most remarkable miracle was occurring close by his house, he would not take a step out of his way to see it. Pride never surrenders ; it prefers rather to take an illogical position than bow even to the authority of reason. Furious, beside itself, and absurd, it revolts against evidence. To all reasoning, to undeniable evidence, the infidel—the man without religion—opposes his own will : “ Such is my determination.” It is sweet to him to be stronger, single-handed, than common sense, stronger than miracles, than even the God who manifests himself by them.

Such a man is always in favor of *strong government*, provided he can get to run it. He will talk loudly of loyalty and the “ *life of the nation.*” He worships the *State*, because, to his gross animal understanding, it represents *power*, and makes money his God, because it gives him this power. Such a man may be called civilized, but he is only an *accomplished barbarian*. His head and hands are instructed, his heart, and low passions and appetites, unbridled and untamed. Such a man can never be made to understand the beautiful and benign principles of our republican form of government. Like all brutes, he relies on force, and tries and judges every issue by success. What he calls “ *the final arbitrament of arms*” is to such

a one a righteous decision, provided always it be in his favor. He may affect the demagogue, and talk loudly about the power of the people, but you will observe that this refers to them *en masse*, in the whole or concrete. He cannot understand the individual man as entitled to any consideration or rights (unless he happened to be made rich) independently of the State. Indeed, he looks upon poor men as made for the State, and it can be only on this ground that he claims the children as his property—"children of the State!!" He insists on educating them by the *State*, and for the State, and not for the comfort and support of their fathers and mothers, nor that they should thereby fulfil the immortal destiny for which they were created. He holds the life, the dignity, the comfort or happiness of the family or individual as naught in the balance against "*the life, the power, the wealth and glory of the nation.*" "*Perish the People—live the State;*" this is his motto, and such have ever been the principles and motto of all Pagans from the beginning.

Do you wish me to be more plain still about what man can do, if his intellect alone has been educated, to the neglect of morals? Then remember the unquestionable fact, if such a man is criminal, the sharper and more scientifically cultivated is his intellect, other things being equal, the more dangerous he is to society, and that for several plain reasons.

First, his superior knowledge places at his command instruments and opportunities for the commission of crime, and facilities for making them available, such as are altogether beyond the reach of the ignorant criminal. For example, it was but a short time ago that a criminal

without moral culture, but with a training of the intellect, which had enabled him to obtain the position of City and County Clerk of San Francisco, appropriated to his own use many thousands of dollars belonging to his various deputies and others.

The New York *Times* states that between July, 1873, and December 31, 1877, both inclusive, the names of more than three hundred firms in this country were published as embezzlers or defaulters, in sums of over \$5,000, while doubtless scores more escaped publicity. In many cases the thefts amounted to hundreds of thousands, in one or two to millions. They were not humble, uneducated men who did these things. To read the antecedents of most of those who figure in this black list might well make those persons despair who have supposed education to be the great preventive of crime. Let us take, haphazard, a few cases: Charles T. Carlton, Secretary of the Union Trust Company, New York, \$400,000, (dead); Charles H. Phelps, Cashier of the State Treasury Department, Albany, New York, \$300,000; J. Duncan, Bank President, San Francisco, \$750,000; Stephen Wardwell, Cashier of the Commercial National Bank, Providence, R. I., \$20,000; David Gage, City Treasurer, Chicago, Ill., \$500,000; Theodore Wick, Treasurer, Ohio, \$90,000; Water Commissioner, Pittsburgh, Pa., \$500,000; Henry Nicoll, Chairman of the Executive Committee of the Bar Association, New York, \$200,000; Abraham Jackson, lawyer and President, Boston, Mass., \$300,000; John B. Morton, Philadelphia, \$1,000,000; E. J. Winslow, Boston, Mass., \$600,000; G. Van Hollern, City Collector, Chicago, \$130,000; John C.

Tracy, Bank President, Hartford, Conn., falsification of accounts to the extent of \$600,000; Hildreth & Tighe, lawyers and agents, New York, over \$130,000.

Now, it is not improbable that, if these criminals had never learned to read and write, their greatest crimes might never have exceeded, in enormity and heinousness, the stealing of a ham, or the robbing of a hen-roost.

A second reason why a criminal with a cultivated intellect is a more dangerous man to a community than an ignorant one is, because he has at his command more facilities for escape. The scientific scoundrel generally manages to gather his ill-gotten goods in quantities so large, that he can afford to employ the ablest counsel; make corrupting presents to witnesses, jurors and judges; or, if these resources should fail him and the worst come to the worst, he may be able with a golden key to open his prison doors and go forth to distant lands, where, with a rich remnant of his stolen treasures, he can spend the remainder of his days in luxury and ease.

A third, and by no means insignificant reason, why the cultivated criminal is more to be feared than the vulgar and illiterate one, is because of the false charm with which his refined mental training, his genteel address, and fashionable apparel, coupled with the bold and gigantic character of his villanous achievements, tend to adorn his most infamous crimes, whereby others are led to follow his nefarious example. Such being the fruits of a cultivated intellect when made to serve the base designs of a corrupt heart, well might Captain Lees, when alluding to mere mental training, declare, "*that if a man is a criminal, the better educated he is, the more des-*

perate and dangerous he is." This fact being admitted, can it be denied that every dollar expended by the State upon our present public school system, which practically looks alone to the cultivation of the intellect, while virtually making it a penal offence to instruct the conscience, must of necessity tend to the increase, instead of the diminution of crime ?

It is for this reason that Governor Brown, when addressing the Seventh National Teachers' Convention, in St. Louis, said : "It is a very customary declaration to pronounce that education is the great safeguard of republics against the decay of virtue and the reign of immorality. Yet the facts can scarcely bear out the proposition. The highest civilizations, both ancient and modern, have sometimes been the most flagitious. Nowadays, certainly your prime rascals have been educated rascals."

M. W. Hazen (a Protestant American) writes in very plain English, in the *Journal of Education* of March 17, 1881, published in Boston :

"In their moral aspect, however, the public schools are more vulnerable. Here are evils that are undermining their very foundations. It is not a question of Bible or no Bible, of Catholic or of Protestant influence, but rather of such positively immoral tendencies as make the public schools dangerous to the family, the State and the Nation. This is not stating the case too strongly. In the constant association of all classes on the school playground, our boys and girls are exposed at the most susceptible age to the worst possible influences. When the low and vile mingle with the better class of children, it is the universal result that the worst influences prevail. In

passing by the school-grounds in almost any city, one is shocked at the vile, obscene, and profane expressions that are heard on every side. The better class of people are rapidly withdrawing their children from some of the schools on this very account. Even the members of the school boards in some instances have done this. Nor is this evil confined to the cities. In a town of less than two thousand inhabitants, not far from Boston, the superintendent has been notified that several parents would be obliged to withdraw their children from the school for this very reason. It is impossible for parents to counteract this evil influence. Weeds always grow faster than wheat. Besides, in many cases, parents do not know of anything like the extent of the evil until it is too late. The better class of parents, rich and poor, are rapidly awakening to the sense of the wrong they are doing their children in thus allowing them to be exposed to such pernicious influences.

“This is the great fault with our schools to-day. This, unless remedied, will destroy either the schools or the nation. Parents will not long suffer their children to be hopelessly defiled for any real or apparent benefit arising from the literary work of the school. “What shall it profit a man if he gain the whole world and lose his own soul?” and what will it avail for a boy to be able to read and write and use figures with ease, if his moral nature is so polluted that he is a curse to himself and to his associates?

“This evil has gone further than most of us are aware. A grammar master in one of our largest cities found his pupils in possession of the most obscene things printed on

cards which they were passing around among themselves. A high-school master, within sight of Boston, lately found that a paper edited by students, and containing the most filthy language, was in the hands of a large part of the pupils, and that this had been going on for a long time."

The editor of the New York *Methodist* calls the public schools "hot-beds of infidelity," declaring further, that science, falsely so called, usurps the place of the Bible. Doubt is engendered, and finally unbelief, full-blown, with all its arid negations, comes to be the fixed and settled habit of the soul.

The Philadelphia *Record*, referring to the remarks from the pulpit of Rev. Dr. Batterson, quotes the preacher as follows: "He was constantly hearing reports concerning the condition of a high-school teacher who is in the habit of telling his scholars that there are a great many things in the Bible which are not true, and especially of throwing doubt upon the Mosaic account of the creation. 'The tendency of such speaking,' says the speaker, in energetic tones, 'is to sow doubt in the minds of boys as to the truth of the Bible, and consequently to shake their faith in religion. The mother of one of these boys also tells me that this same teacher warns them against going home and telling their parents that he (the teacher) does not believe in a God. Such teachings cannot fail in the end to produce infidelity.' In conversation subsequent to the service, Dr. Batterson said that these reports had come direct to him from the parents of children whom he had visited in relation to a class that he is preparing for confirmation. One mother in particular had considerable difficulty in rooting out the infidel ideas which had been inculcated in her boy.

while another parent had suffered considerable mental anxiety from the same cause. From inquiries he had made, the reverend gentleman was of opinion that this insidious mode of spreading unbelief had been going on for years. 'It is wrong, it is wicked,' he said with fervor, 'that our lads should be exposed to such traps as these, and the Board of Education should lose no time in taking up the question and prohibiting the practice. As it is now, the boys are leaving school with weakened faith in the Bible, in Christian teaching, and in everything else.' It ends by declaring it an outrage upon the religious people of any city, whether Jews or Christians, Protestants or Catholics, that the public school system, supported as it is by revenues from public taxation, should be made a vehicle for assaults upon the theological faith of any section of the community."

The Boston Daily *Herald* published, on Oct. 20th, eleven years ago, the following as an editorial article: "Year after year the Chief of Police publishes his statistics of prostitution in this city, but how few of the citizens bestow more than a passing thought upon the misery that they represent! Although these figures are large enough to make every lover of humanity hang his head with feelings of sorrow and shame at the picture, we are assured that they represent but a little, as it were, of the actual licentiousness that prevails among all classes of society. Within a few months a gentleman* whose scientific attainments have made his name a household word in all lands, has personally investigated the subject,

* Professor Agassiz.

and the result has filled him with dismay. When he sees the depths of degradation to which men and women have fallen, he has almost lost faith in the boasted civilization of the nineteenth century. In the course of his inquiries he has visited both the well-known 'houses of pleasure' and the 'private establishments' scattered all over the city. He states that he has a list of both, with the street and number, the number of inmates, and many other facts that would perfectly astonish the people if made public. He freely conversed with the inmates, and the life-histories that were revealed were sad indeed. To his utter surprise, a large proportion of the 'soiled doves' *traced their fall to influences that met them in the Public Schools*; and although Boston is justly proud of its schools, it would seem, from his story, that they need a thorough purification. In too many of them, the most obscene and soul-polluting books and pictures circulate among both sexes. The very secrecy with which it is done, throws an almost irresistible charm about it; and to such an extent has the evil gone, that we fear a large proportion of both boys and girls possess some of the articles which they kindly (?) lend one another. The natural result follows, and frequently the most debasing and revolting practices are indulged in. And the evil is not confined only to Boston. Other cities suffer in the same way. It is but a few years since the second city in the Commonwealth was stirred almost to its foundations by the discovery of an association of boys and girls who were wont to indulge their passions in one of the school-houses of the city; and not long ago another somewhat similar affair was discovered by the authorities, but hushed up for fear of depopulating the schools."

“That the devil is in the *Public Schools*, raging and rampant there among the *pupils* as well as among the *teachers*, no one can well doubt who has sent a little child into them, as guiltless of evil or unclean thoughts as a newly-fallen snow flake, and had him come home, in a short time, contaminated almost beyond belief by the vileness and filth which he has seen, and heard, and learned, *there*.”—(Hathe Tying Griswold, in *Old and New*, for March; or *Boston Pilot*, April 6, 1872.)

A celebrated physician of this country says in his book, “*Satan in Society*,” as follows :

“The evils and dangers of the present system of educating and bringing up the boys and girls of our country are too obvious to require minute description. Irreligion and infidelity are progressing *pari passu* with the advance guards of immorality and crime, and all are *fostered*, if *not engendered*, by the *materialistic system of school instruction*, and the consequent wretched training at home and on the play-ground. The entire absence of all religious instruction from the school-room is fast bearing fruit in a generation of infidels, and we are becoming worse even than the Pagans of old, who had at least their positive sciences of philosophy, and their religion, such as it was, to oppose which, was a criminal offence. To those who would dispute this somewhat horrible assertion, the author would point to the published statistics of church attendance, from which it appears that of the entire population but a very small proportion are habitual church-goers. Deducting from these, again, those who attend church simply as a matter of fashion, or from other than religious motives, and there remains a minimum almost too small to be con-

sidered, abundantly sustaining our charge. The disintegration of the prevalent forms of religious belief, the rapid multiplication of sects, the increase in the ranks of intellectual sceptics, the fashionable detractions from, and perversions of, the Holy Scriptures, acting with the influences already mentioned, may well cause alarm.

“But we have not only the removal of the salutary restraints of religious influence from our popular system of education; we have the promiscuous intermingling of the sexes in our Public Schools, which, however much we may theorize to the contrary, is, to say the least, subversive of that modest reserve and shyness which in all ages have proved the true ægis of virtue. We are bound to accept human nature as it is, and not as we would wish it to be, and both Christian and Pagan philosophy agree in detecting therein certain very dangerous elements. Among the most dangerous and inevitable is the sexual instinct, which, implanted by the Creator for the wisest purposes, is, perhaps, the most potent of all evils when not properly restrained, retarded, and directed. This mysterious instinct develops earlier in proportion as the eye and the imagination are soonest furnished the materials upon which it thrives; and, long before the age of puberty, it is strong, and well-nigh ungovernable, in those who have been allowed these unfortunate occasions. The boy of the present generation has more practical knowledge of this instinct at the age of fifteen, than, under proper training, he should be entitled to at the time of his marriage; and the boy of eleven or twelve boastfully announces to his companions the evidences of his approaching virility. Nourished by languishing glances during the hours passed in the school-room, fanned

by more intimate association on the journey to and from school, fed by stolen interviews and openly arranged festivities, pic-nics, excursions, parties, and the like,—stimulated by the prurient gossip of the newspaper, the flash novels, sentimental weeklies and magazines, the gallant of twelve years is the libertine of fourteen. That this picture is not over drawn, every experienced physician will bear witness.”

Yes, there is a crime most terrible in its frequency as well as in its deplorable consequences, and which for the purity and preservation of their children demands the special consideration of parents; and this crime, says Dr. J. H. Kellogg, in his “House Hand-Book of Medicine,” is that secret, self-polluting and self-destroying vice which has brought many a youth to the lunatic asylum or to the grave almost before he was suspected of having any knowledge even of the existence of such a vice. As to the causes which lead to this deplorable vice, the author gives the most conspicuous place to “evil associations.” He says: “A bad boy can do more harm in a community than can be counteracted by all the clergymen, Sabbath-school teachers, tract-distributors and other Christian workers combined.” That “an evil boy is a pest, compared with which the cholera, small-pox, and even the plague, are nothing;” and that “the damage which would be done by a terrific hurricane sweeping with destructive force through a thickly settled district, is insignificant when compared with the evil work which may be accomplished by one vicious lad.” He says: “We have known instances in which a boy of seven or eight years of age has implanted the venom of vice in the hearts and minds of half

a score of pure-minded lads within a few days of his first association with them. This vice spreads like wild-fire. It is more catching than the most contagious disease, and more tenacious when once implanted than the leprosy. Boys are easily influenced, either for right or for wrong, but especially for the wrong; hence it is the duty of parents to select good companions for their children, and it is the duty of children to avoid bad company as they would avoid carrion or the most loathsome object."

We beg leave to assure the reader that the following words, which we take the liberty of putting in italics, though expressing our sentiments, are not *our* words, but the words of *Dr. Kellogg*, the author of the work we are noticing. At page 359 he says: "*A boy with a match-box in a powder-magazine would be in no greater danger than in the company of most of the lads who attend our public schools and play upon the streets.*" ("Family's Defender," by Zach. Montgomery).

Yes, continue a little longer to educate the greater part of the community according to the present system of the Public Schools, and rest assured we shall soon have a hell upon earth—society will be stabbed to the heart by the ruffian assassin called *godless Public School education*—it will reel, stagger, and sink a bleeding victim to the ground, expiring, like the suicide, by the wound itself has inflicted. Let this pernicious system of education be perpetuated, and the father may successfully toil for wealth, but his falsely-trained and hoodlum sons will squander it in debauchery and riotous living; while his wretched daughters, by their lives of shame, will cause his nearest friends to blush to own him for an acquaintance. Jewish

rabbis, Protestant ministers, and Catholic priests and people may pour out their money like water, and burden themselves with debt to build up and adorn magnificent temples dedicated to the worship of Almighty God, but the day is not distant, when their neglected, faithless, and God-denying children will either in a frenzied moment of fanatical hate burn them to the ground as useless relics of a barbarous superstition, or else with fiendish deliberation turn them into theaters, gambling hells or infamous dens of debauchery. I truly believe that if Satan was presented with a blank sheet of paper, and bade to write on it the most fatal gift to man, he would simply write one word—"godless schools." He might then turn his attention from this planet; "godless Public Schools" would do the rest.

"If thy right hand scandalize thee, cut it off and cast it from thee; for it is expedient for thee that one of thy members should perish, rather than thy whole body be cast into hell." (Matt. v., 30.) By the present Public School system, the State scandalizes the family, because it usurps the rights and duties that belong alone to parents; it scandalizes the tax-payer, because it takes money from him which it has no right to take; it scandalizes society, because, instead of teaching virtue, it teaches vice; it promises bread, and gives a stone; it promises wealth and honor, and gives taxes, slavery and degradation; it scandalizes the young men and the young women, because, instead of inspiring them with love for Christianity and their religious duties, it inspires them rather with contempt for religion, and turns them into actual unbelievers, and thus destroys the very life of society and the

basis of every government; it scandalizes all nations, because there is not, and there never has been, any nation inculcating education without religion.

Surely it is time for all good Christians of America to cry out to our rulers, "And now, O ye rulers, understand; receive instruction, you that judge the earth."—(Ps. ii. 10.) Do not force any longer upon a Christian nation an educational system which produces such results; do not train any longer our children without religion to infidelity, and consequently to revolution. Do not teach the youth of America any longer to reject God and his religion; they will not long be faithful to you if you make them unfaithful to the faith of their fathers. You, and all the classes in society who delight in seeing the influence of religion weakened or destroyed, never seem to realize, until it is too late, that you are sure to be the especial victims of your own success. The man who scorns to love God and his law, how shall he continue to love his neighbor? The man who has said "there is no God," is he not on the point of also saying "lust is lawful," "property is robbery?" If you raise up instruments to deny God and to do away with all religious principles, God will use these very instruments to do away with you also.

Your Pagan system of education will ultimately overturn all order in the land. Among ancient Pagan nations, where the poor were comparatively ignorant—where they did not know their rights—it was easy to hold them in bondage; but now things have changed. Discontent in the lower order of society can no longer be smothered. Education has become general; and, unfortunately, the very element, without which, education is often a curse,

is omitted. Religious education has been separated from secular instruction. Without religion, the poor are unable to control their passions, or to bear their hard lot. They see wealth around them, and, unless taught by religion, they see no reason why that wealth should not be divided amongst them. Why should they starve, while their neighbors roll in splendor and luxury? If the poor were ignorant, they would not, perhaps, notice all the sad privations of their state; they would not, perhaps, feel them so keenly. But they are partially educated, and, "a little learning is a dangerous thing."

They know their power, and, not having the soothing influence of religion to restrain them, they use their power. They have done so in France and elsewhere, and if they do not always succeed in producing revolution and anarchy, it is only the bayonet that prevents them. Such is the abyss that yawns beneath the feet of our country, and into which the advocates of *education without religion*—perhaps some of them unconsciously—seek to precipitate us, by continuing to force upon this Christian nation an anti-Christian, an anti-American system of education.

CHAPTER LIII.

EVIL CONSEQUENCES OF THE PUBLIC SCHOOL SYSTEM ON THE FEMALE PORTION OF SOCIETY.

What I have said in the preceding chapter is but a faint picture of the bad effects of what is called *polite education*, as given in Public Schools, on the male portion of society.

It is with some reluctance that I am now going to trace the same evil influence in its still more injurious consequences on the female portion. It is very difficult to treat this part of the subject with the necessary freedom, not only on account of its intrinsic delicacy, but also because of that false (and, indeed, to themselves injurious) idea that there is nothing wanting to the absolute perfection of our women.

Let it not be said, that in calling public attention to these evil consequences on the female portion of the community, we are overstepping the boundaries of propriety or decency. There is a license for the poet; a license for the stage; a license for the bar; a license for the writer of fiction; a license for the press; and why should there not be a license for a Christian writer? It is high time for *true* modesty to take the place of that *false modesty* which has driven virtue, like an exile, out of the land, and peopled it largely with Fourierites, Owenites, and other socialists and free-lovers.

Now, if a "godless system of education" proves so fatal to boys, I think all must admit that it must prove far more fatal to girls. It is not that moral and religious education is not equally required by both, in a spiritual sense, but that women, in an especial manner, have certain duties assigned them, in the order of Providence, of so high and holy a character, that it requires, in some sense, a special education to fit them for the faithful discharge of these duties.

Let us remember that the Public School girls of to-day will be the wives, housekeepers and mothers of to-morrow. Now, the general complaint about the greater part of our

Public School girls is that they are not fit to be good wives, housekeepers and mothers. As wives, they forget what they owe to their husbands; are capricious and vain, often light and frivolous, extravagant and foolish, bent on having their own way, though ruinous to the family, and generally contriving, by coaxings, blandishments, or poutings, to get it. They hold obedience in horror, and seek only to govern their husbands and all around them.

As housekeepers they devote their time to pleasure or amusement, wasting their life in luxurious ease, in reading sentimental or sensational novels, or in following the caprices of fashion; thus they let the household go to ruin, and the honest earnings of the husband become speedily insufficient for the family expenses, and he is sorely tempted to provide for them by rash speculation or by fraud, which though it may be carried on for a while without detection, is sure to end in disgrace and ruin at last.

Indeed, young women whose education has been devoid of moral and religious instruction, whose imagination, always over-ardent and vivacious, has been still more stimulated by a class of exercises, public examinations, and studies better calculated to give them an unreal than a sober view of life, are not prepared to fulfil their divine mission on earth. An illustration of this truth is the fact that quite recently over six hundred personal applications—mostly made by girls of from fifteen to twenty—were made in one day at the Grand Opera house in New York to fill places in the ballet and Oriental marches of the spectacle of *Lalla Rookh*. Assuredly this fact is evidence that the women in New York, like so many women in all quarters of the land, are unwilling to do the work which properly

belongs to them to do, and prefer any shift, even the degrading one mentioned above, to honest household labor. There are thousands of ladies to whom the following description, written by a lady herself, may be applied :

“ How is it that there is not more nature in the present age, and less sophistication in society, and that mothers do not teach their daughters to fit themselves for wives and mothers ? for they all seem to be setting traps to get husbands. Why, the young women of the present day are quite ashamed should they be ignorant of the name of the last new opera and its composer, but would feel quite indignant if they were asked whether they knew how to make good soup, or to broil a beefsteak, or mend stockings.

“ Above all, you can notice in the young women of the present day a madness beyond description for dress, for balls, theatres, watering-places and all kinds of worldly amusements ; you can see in them the greatest desire to appear ladies. They go and spend the whole day at the perfumer's, where they purchase their complexion ; at the goldsmith's, and the milliner's, where they get their figures. Some time ago, the father of one of these women had to pay a bill of forty-nine hundred dollars at the milliner's, for his daughter. The chief mental agony of the masses of the young women of the present day seems to be, who shall have the finest dresses. They do nothing from morning till night but read novels, and look at their white hands, or the passers-by in the street. They all seem to be senseless creatures, for their capacious brain soars no higher than dress, fashion, pleasure, comfort of life. Were it not for their vain daughters, hundreds of

parents at this moment would have a happier countenance, and not that careworn, wretched look that we so frequently see when honest people get in debt, incurred by living beyond their *means*. Were it not for the extravagancy of young women, young men would not be afraid to marry, consequently would not be led into the temptations they had in the single state, for marriage is a sure step towards morality, and consequently tends to the decrease of crime.

“Very many young women act as catch-traps, with their painted faces and affected sweetness, to lure young men into the swamps of iniquity.

To such a girl the words of the poet apply :

She sits in a fashionable parlor,
 And rocks in her easy chair ;
 She is clad in silks and satins,
 And jewels are in her hair ;
 She winks and giggles and simpers ;
 And simpers and giggles and winks ;
 And though she talks but little,
 'Tis a good deal more than she thinks.

She lies abed in the morning
 Till nearly the hour of noon,
 Then comes down snapping and snarling,
 Because she was called so soon ;
 Her hair is still in papers
 Her cheeks still fresh with paint—
 Remains of her last nights blushes,
 Before she intended to faint.

She dotes upon men unshaven,
 And men with flowing hair
 She is eloquent over mustaches,
 They give such a foreign air.
 She talks of Italian music,

And falls in love with the moon ;
 And if a mouse were to meet her,
 She would sink away in a swoon.

Her feet are so very little,
 Her hands are so very white,
 Her jewels so very heavy,
 And her head so very light ;
 Her color is made of cosmetics
 (Though this she will never own)
 Her body is made mostly of cotton,
 Her heart is made wholly of stone.

She falls in love with a fellow
 Who swells with a foreign air ;
 He marries *her* for her money,
She marries him for his hair !
 One of the very best matches—
 Both are well mated in life ;
 She's got a fool for a husband,
 He's got a fool for a wife !

STARK.

“ I frequently read comments about servants not knowing and performing their proper duties ; in fact, of their incompetency to fill the office they apply for : *and it is true.*

“ In Boston, a short time ago one hundred and eighty unfortunate girls were arrested in *one night* ; and I doubt not that the greater portion of them could have *once* been respectable servants, but considered the office and *name too low !* Men think it no disgrace to become carpenters and masons, and it is certainly as respectable to clean a house, and keep it in order, as it is to build it. And what kind of a name have these girls now ? What future have these women to look forward to ? Generally the world's cold, nipping scorn, combined with ill-health and destitution. A girl would much rather work in a

factory, or a 'saloon,' because she can be called 'miss,' dress finer, and imagine she will be thought a *lady*! Poor girl! It is this delusion, this false pride, that crowds the streets nightly with pretty young girls, some of whom count only twelve short summers. With Hamlet, I exclaim: 'Oh, horrible! most horrible!' I lived in a house in which there was a girl, Annie C., not seventeen, and she attended in a restaurant. I once said to her, 'Why do you not take the situation of a seamstress, or a nurse in a gentleman's family?' She turned upon me in the most insolent way, saying, 'Me be a servant! That will do very well for Irish, or Dutch, or English girls, but I am an *American*, and feel myself as *good as anybody*.'

"However, this girl afterwards went as a ballet-girl at one of the lowest places in Boston; and the last account I heard of her was, she was travelling with an Ethiopian troop *alone*. Poor young creature! what will be her end? The truth is, that after a girl is fifteen years old, in this country, she considers herself a person of *sound judgment*, and the parents look up to these sprites with a sort of deferential fear. These girls are simply living pictures walking about the earth, deriding everything they are incapable of understanding. And who could be charmed with such women, with such 'Grecian Bends,' Grecian noses? The genuine well-bred woman will shine out from beneath the plainest garb; and shoddy vulgarity, even should it be incased in rubies and diamonds, will only be rendered the more obvious and conspicuous to those who at a glance can discover the difference—to those who cannot be deceived, even by the radiant sparkling of these richest of gems.

“These sort of women wish to have ‘women’s rights.’ They would like, if they knew how, to turn the world upside down, and inside out. This great desire among a certain class of women, to have the world think that they possess masculine power, generally proceeds from persons who wish to create a sensation, and fail to do so in the station they belong to. When a woman wishes to go out of her natural element, she shows that her intellect is shallow, and she is desirous of being thought greater than her sex generally; while, in reality, she discovers to us her own littleness. These people seem to wish to be what it is impossible for them ever to become—men.”

Lippincott, in his Gazetteer of the world, tells us that in Egypt it has been the custom for hundreds of years to hatch chickens by artificial heat and raise them by hand; and he asserts it as a remarkable fact that chickens thus hatched and raised without a mother’s care, are wholly destitute of the instincts which relate to the care of the young. And so it is in a large degree with children who have been brought up under this abnormal system of education. When they themselves become parents, they know nothing of the duties of parents, except as they have been meagrely taught them in a school of parental neglect; they have none of the habits or character necessary to govern their household and to train their children properly. Hence arises that growing neglect or laxity of family discipline; that insubordination, that lawlessness, and precocious depravity of Young America; that almost total lack of filial reverence and obedience with the children of this generation. Exceptions there happily are; but the number of children that grow up without any proper training or discipline at

home is fearfully large, and their evil example corrupts many of those who are well brought up.

Let us again bear in mind that the Public School girls of to-day will be the mothers of to-morrow. Now, mothers are called by God to take particular care of the bodily and spiritual life of children. This care is indeed a very heavy burden which mothers cannot carry without a tender love for their offspring. Hence it is that the Creator has given to mothers a natural love for their children. This natural love, however, in order to be persevering and untiring, must be cultivated, must be ennobled and supernaturalized by religious education; otherwise this love will decrease and be lost in the end, and with the loss of this love, the Christian woman has lost her divine calling.

Now as no religious education is imparted to the girls in the Public Schools, can we wonder to see thousands of them who have lost their divine calling, can we wonder if we see how they disdain the retired and simple domestic virtues, and scorn to be tied down to the modest but essential duties—the drudgery, they call it—of mothers? Can we wonder if we see how they manage to be relieved of household cares, especially of child-bearing, and of the duty of bringing up children? Can we wonder if we hear that they repress their maternal instincts, and that the horrible crime of infanticide after and before birth has become so fearfully prevalent as to threaten actually the American nation with extinction?

Now tell me how much is left in these women of that admirable composition of grace and of purity, of strength and of tenderness, of love and endurance, which we call a “*mother*?”

As to fashionable infanticide after birth, the *Oakland Daily Times*, of Oct. 22d, 1880, wrote the following sensible remarks : “ It is to be feared that maternal philoprogenitiveness is not one of the worst evils of society. The statistics of an Eastern city reveal the startling fact that 200 babes have died there within the short space of one week. Mothers, who call themselves such, but have no claim to the title, refuse to give their offspring natural nourishment, for fear of leaving traces of maternity in face and figure. Instead, they procure for them a preparation of milk, sold by druggists, the principal ingredient of which is starch. Now, this very indigestible substance the young stomach is not strong enough to digest, and as it therefore never receives enough nutriment to satisfy the pangs of hunger, the babe dies, inch by inch, of slow, cruel starvation. The mother thus becomes her child’s murderer in the sight of nature, and should be so held in the sight of the law.

“ That a little life of a few months should know the dreadful, griping clutches of human hunger, before the agony of which many a strong man and woman have quailed and prayed for death ! Is it a marvel that the babe is puny, sickly and fretful, ‘ whining low to itself, and not its mother, from mere habit ? ’ We know that infanticide is practised in nearly all barbarous nations, and to some extent in every civilized country ; that the sewers of Paris reveal horrible truths ; but a shadow of mercy partially veils them, for death comes swiftly and does his work in a few minutes—only a gasp, a gurgle, and all is over. But to live on, and slowly starve a babe, the nearest thing on this earth to heaven—with no power to redress wrong, without even

language for expression of suffering, it is a wonder that the merciful God sanctions motherhood to such cruel women and does not blast them with his fury."

A few years ago all New York was stirred to its centre by the murder of one of its rich men, and a large reward was offered for the detection of the assassin; while behind many of its brown stone fronts the massacre of the innocents went on, unchallenged, by an assassin of the household. 'It is alarming,' said one of the doctors, 'the prevalence of this custom, even in my own practice. No longer than a week ago, a gentleman, whose wife moves in fashionable circles, came to my office and asked me if I did not think she ought to nurse her child of a few months old, as it was puny, sick and fretful? I replied, 'Certainly, sir, if your wife desires a living child.' To-day he came to me for a certificate of its death.

In the days of our grandmothers a woman was congratulated on having a large family, and like the noble Roman matron, counted them her family jewels. Now, she counts the jewels of traffic more valuable than the soul-jewels that God gave her. 'The babe has fought for its breath,' has become the blood-mark on the door of many an aristocratic mansion.

Now, as to fashionable infanticide before birth, or criminal abortion and its alarming prevalence, Dr. J. H. Kellogg, in his "Home Hand-Book of Domestic Hygiene and Rational Medicine," among other things, says: "But few medical men are aware of the enormous proportions which have been assumed by this terrible crime during the present century. That it is increasing with fearful rapidity and has really reached such a magnitude as to seriously

affect the growth of civilized nations, and to threaten their very extinction, has become a patent fact to observing physicians."

He quotes a writer on this subject (Reamy), who says :

"From a very large verbal and written correspondence in this and other States, I am satisfied that we have become a *nation of murderers.*"

He also quotes from a sermon of an Eastern clergyman, saying: "Why send missionaries to India, when child-murder is here of daily, almost hourly occurrence; aye, when the hand that puts money into the contribution box to-day, yesterday, or a month ago, or to-morrow, will murder her own unborn offspring."

Again he quotes the language of an eminent medical author, declaring "that the frequency of this form of destroying human life exceeds all others by at least fifty per cent. and that not more than one in a thousand of the guilty parties receive any punishment by the hands of the civil law. But there is a surer mode of punishment for the guilty mother in the self-executing laws of nature."

Touching the immediate consequences to mothers who are guilty of these horrid crimes, Dr. Kellogg says that "the mother suffers not only imminent danger of life at the time, but the almost certain penalty of chronic invalidism for the remainder of her life. We have good authority for the assertion that abortion is '*fifteen times as dangerous as natural child-birth,*' and not only real abortion itself, but even the intentional prevention of human life, or the thwarting of the great object of marriage in the very use of the marriage privilege is fatal to health; for "all medical authorities agree," says Dr. Kellogg, "that the pre-

vention of conception, no matter by which one of the numerous methods commonly employed it may be induced, is always harmful and productive of disease." He further adds: "Personal experience in the medical care of a large number of women suffering with all forms of sexual derangements, has enabled us to confirm this judgment many times."

So very common has this diabolical device become in some of those localities where this public school system has longest held sway, that the original object of marriage seems to have been almost lost sight of, and men and women marry, not for the purpose of raising up children, but solely for the purposes of speculation, or the gratification of the animal appetites.

Dr. Storer, of Massachusetts, declares that increase of children in Massachusetts is limited almost wholly to the foreign population. Mr. Warren Johnson, State Superintendent of Common Schools in Maine, reports to the Legislature a decrease of 16,683, between the ages of four and twenty-one years, from the census of 1858. The total decrease from maximum of 1860 is nearly 20,000. Mr. Johnson asks: "Are the modern fashionable criminalities of infanticide creeping into our State community?" Dr. H. R. Storer, of Massachusetts, in 1859, declared that forced abortions in America were of frequent occurrence, and that this frequency was increasing, so that from 1 in 1,633 of the population in 1805, it had risen to 1 in 340 in 1849; and Dr. Kyle, of Xenia, Ohio, asserted that abortions occurred most frequently among those who are known as the better class; among church members, and those generally who pretend to be the most

polite, virtuous, moral, and religious. And, without mincing matters at all, this eminent physician boldly declares that a "venal press, a demoralized clergy, and the prevalence of medical charlatanism, are the principal causes of the fearful increase of this abominable crime." The paucity of children in the families of wealthy and well-to-do Americans has been publicly noticed and commented upon time and again; but the true cause thereof, if known, was carefully concealed. And can we wonder that the crime has descended from the highest to the lowest, and now pervades all classes of society? Statistics have been frequently published to show that in certain States of the Union, and in certain districts of those States, the births did not, and do not, equal deaths; and were it not for the foreign population among us, many of those districts, and not a few of those States, would be depopulated in a few years. Massachusetts and New York lead the van in this criminal record. Dr. T. A. Reamy, of Zanesville, Ohio, in 1867, wrote, that after a careful survey of the field, he was ready to say that "to-day no sin approaches with such stealth and dangerous power the altars of the Church as foeticide; and, unless it can be stayed, not only will it work its legitimate moral depravity and social ruin, but (he believed) God will visit dreadful judgment upon us, no less severe, perhaps, than he did upon the Cities of the Plain."

In 1865, Dr. Morse Stewart, of Detroit, Michigan, declared that few of either sex entered the marital relation without full information as to the ways and means of destroying the legitimate results of matrimony. And among married persons so extensive has this practice become,

that people of high repute not only commit this crime, but do not even blush to speak boastfully among their intimates of the deed, and the means of accomplishing it.

Dr. Nathan Allen, of Lowell, Mass., at a meeting of the Social Science Association, Boston, entitled "Wanted—More Mothers," remarked "that the increase of population for twenty-five years has been mainly in cities and towns, and it will be found to be largely made up of the foreign element; and in the smaller villages, chiefly American, the stock has hardly increased at all.

"We find there are absolutely more deaths than births among the strictly American children; so that, aside from immigration, and births of children of foreign parentage, the population of Massachusetts is really decreasing.

"Another fact developed by report is, that whereas, in 1765, nearly one-half of the population of Massachusetts was under fifteen years of age, it is believed that, at the *present* time, *not* more than *one-fifth* of the purely American population is under that age. In an equal number of American and foreign families, the births will be nearly three times as many in the latter as in the former. In some of the old towns, the records of a hundred years do not show a single instance of a married couple without children. The New York census of 1865 shows that, out of nine hundred and ninety-three thousand two hundred and thirty-six married women, one hundred and thirty-seven thousand seven hundred and forty-five had no children, and three hundred and thirty-three thousand only had one or two.

"In the small town of Billerica, there are ninety families with ten or more children; five of these had four-

teen, and one twenty-one ; the total in the ninety families is ten hundred and ninety-three. The birth rates show that American families *do not* increase at *all*, and the inspection of the registration in other States shows that the same remark applies to all."

Many parts of Vermont are undergoing a gradual depopulation. Sandgate had a population of 1,187 in 1810, and 805 in 1860.

The town of Rupert had a population of 1,848 in 1800, which had diminished to 1,103 in 1860.

The town of Arlington was settled in the year 1762. In the year 1800 all the arable and pasturage land was occupied, and the inhabitants numbered 1,569. In 1830 the number had decreased to 1,207, and in 1860 to 1,146.

Mrs. A. B. Boone says, in her book, "The Increase of Crime," "I have frequently heard women say, 'I don't mind having one or two children, but no more for me.' When I first heard these expressions I thought it merely a joke, but eventually I found out they *meant* what they said, and I was amazed. And when these women do condescend to have one or two children, what sort of a life-long inheritance are they giving their offspring? Ill-health even unto death. Frequently I come in contact with women of thirty, and even twenty-five, so debilitated that they are far more fit for hospitals than to fill the sacred office of either wife or mother.

"I am sorry to add that the crime of *child-murder* is carried on to the greatest extent among the wealthy. In Cambridgeport, a medical lady informed me that she was continually applied to for this purpose, and always refused in the most decided manner; but, to her knowledge,

one woman performed, on an average, from a hundred to a hundred and fifty cases in a week. And yet churches abound in this place.

“The Rev. Dr. Todd has written two most truthful lectures, one entitled ‘Fashionable Murders,’ and the other ‘A Cloud with a dark Lining.’ His revelation with regard to the determination that the Americans evince not to have children, is fearfully true, more especially among the women.

“Speaking of having children, reminds me of a circumstance that happened some fifteen years ago. I had a letter of introduction to a lady who wished to engage my children to read at a party she was about to give. She received me with an air of melancholy politeness, at the same time informing me that the gathering was postponed, as dear little Fanny was ‘real sick.’ I saw a wine-glass and teaspoon on the table by the side of the sofa, which had a small blanket on it bound with sky-blue ribbon, covering up something that I supposed to be a sick child. I approached, and gently drew aside the blanket. I jumped back—it was a poodle-dog, whose black eyes winked at me as if about to cry. A sort of appeal for sympathy shone in its glowing orbs. I was almost convulsed with laughter, as it was so unexpected. When able to speak, I said, ‘Pardon me, madam, for laughing; but I thought it was a baby.’ She replied indignantly, ‘Oh, dear, no! I never had a baby; nor I don’t want one either!’ And it would be a blessing, I say, if such women as these *never* became mothers. When I was a young girl, and heard people say they hated children, and saw them fondling dogs, and feeding kittens with a

spoon because the *old cat* was too weak to attend to so many, and knew, at the same time, that poor *human mothers* were compelled (just as *slaves once* were) to separate from their husbands and children when *poverty* demanded that they should go into the '*Union,*' or, rather, *Disunion*—I say, when I pondered on these things, thoughts would flit through my mind, whether, when death severed the body from the *souls* of these people, that their spirits were not instantly infused into cats and dogs, and that they came back in those shapes as a penance for their *brutality* to mankind, and their *loving-kindness* to *brutes*. However, we never went to the party. The woman remarked to a friend that she thought me devoid of all feeling, to laugh at a little, sick, *innocent dog!*

“Three doors from the rooms I lived in is the stylish house of Dr. and Mrs. Grindle, where there are hundreds of ‘fashionable murders’ committed yearly. And twice the papers have teemed with accounts of the unhappy mothers dying, and on the last occasion the child was not to be found, although born alive—and nothing done to either the doctor or his lady!”

A gentleman of one of the smaller towns of Connecticut writes to the *Independent* as follows: “I have just read, with great interest, your editorial on the ‘Murder of Helplessness.’ The paper will go into hundreds of families where the crime is practised, to bear witness against it; for, thank God, it is fashionable to take the *Independent*. For more than a year it has been on my mind to write to you upon this question. You will have the thanks of every well-wisher of the human race. But you make a great

mistake when you speak of the crime of fœticide as being confined to the large cities. It prevails all over the country. I dare not tell you what I know—and the information has been given me unsolicited—in reference to this horrible practice in the land. I do not believe there is a village in the New England States but this crime is practised more or less. There are men who make it their business, with medicine and instruments, to carry on this slaughter. And even M. D.'s (physicians) in good and regular standing in the church have practised it. Men are making here, in this highly and moral State, \$3,000 and \$4,000 a year in the small towns alone, at this business. Their patients are from the highly religious and fashionable to the low and vicious. Their scale of charges is according to the cupidity and size of purse of the victims. Delicate females go, in the dead of night, dressed in masculine attire, to avoid detection, to obtain the means to hide their shame. The cause of the evil lies in 'lust, which is as near to the murder as fire to smoke.' The demoralization of the people at large, in the practice of licentiousness, furnishes a topic of the greatest anxiety to the philanthropist. When American women lose their shame, the race is lost—church-membership is no bar. The continence of man and the chastity of woman are the only hope."

Trustworthy physicians assure us that there are not less than sixty ghouls (gules) in New York City, who grow rich by killing infants. We have seen the number stated at six times sixty. Those who have passed through Fifth Avenue, New York, must have noticed a magnificent dwelling, or rather palace, in the neighborhood of the

Central Park. It was built by a certain doctress who has acquired her wealth by the murder of helpless innocents.

A few weeks ago, I read, in the New York *Freeman's Journal*, that one of the most eminent physicians of New Jersey—himself an American Protestant—remarked that, in his opinion, no less than ten thousand such murders are committed every year in the city of Newark! He could recall no instance of a Catholic mother being a party to the crime. What food for thought!—what a commentary upon the morals of the community!—ten thousand murders annually in a city of 140,000 inhabitants! *O tempora! O mores!* Were the people of Sodom and Gomorrah more wicked than these degenerate descendants of puritanical settlers? But is Newark more criminal than other American cities where Protestantism predominates?

The unhappy victims of these ghouls are not generally of the low and debased sort. Most of these illegitimate mothers are of the educated classes, many of them, shocking to say, under the age of fifteen; many of them delicate, sensitive females, who make use of these unhallowed means to hide their shame from the eyes of their friends and relatives.

The number of marriages (outside the Catholic Church) has largely decreased within the past few years. The crime of infanticide is largely increasing. A certain species of it is practised in the first families, and the drugs and implements of committing such murders are publicly sold everywhere. Physicians advertise publicly, offering their services to enable people, as they say, "to enjoy the pleasures of marriage without the burden." How to pre-

serve their looks, and how to avoid having children, seem to be the chief aim of many women nowadays. In the upper classes of society, in some of our large cities, a lady who is the mother of more than two children is looked upon as unfashionable.

The author of the book "Satan in Society" writes, on pages 130-131, as follows: "A medical writer of some note published, in 1861, a pamphlet, in which he declared himself the hero of three hundred abortions." He admits, in a work of his, that he only found abortion necessary to save the life of the mother in four instances, thus publicly confessing that in an immense number of cases he has performed the operation on other grounds; and yet, in the face of all this self-accusation, several attempts at his expulsion from his county medical society have been defeated, and he is accounted "a brother in good standing" of several learned bodies, and holds an enviable position in a fashionable church and fashionable society. This rascal walks unhung; for this the "Medical Code" is primarily responsible, and after that the "ministers of the Gospel," the "worshippers" in the churches, the dwellers in "stone fronts."

I have said above that the love of children has always been deemed a sign of superior intelligence—of noble manhood. Affection for its offspring is a quality possessed alike by all animals, with scarcely an exception; and few indeed of the millions of the animal creation seek to destroy their own offspring after birth, or to so neglect them as to leave them liable to destruction by other bodies or forces. It was left for human intelligence to encompass the death of their children, both before birth and after,

and it was left to the anti-Christian civilization and godless education of this nineteenth century also to discover and adopt the most revolting and barbarous means to accomplish this end. The crime of fœticide, or infanticide, is not of recent growth. Like every other crime, it has had a venerable existence, but its beastly development among us has been mainly the work of a few years. Thirteen years ago its prevalence attracted the attention of medical jurists in all parts of our country, and essays, tracts, and bound volumes were issued against it. But the crime grew apace, and its deadly and dastardly fruits appear before us to-day, sickening to the moral conscience and religious sentiments of the nation.

And in view of the alarming increase of this crime of child-murder, the prediction of Dr. M. B. Wright, to the Medical Society of Ohio, in 1860, will soon be fulfilled, namely: "The time is not far distant when children will be sacrificed among us with as little hesitation as among the Hindoos, unless we stop it here and now."

The frightful increase of immorality, of unnatural crimes, in these latter years, and especially in those very States where the common school system of education is fully carried out, as in New England, proves, beyond doubt, that there is something essentially wrong and most fatal in this system. Some years ago the public were startled by the shocking developments of depravity in one of the female Public Schools of Boston; so shocking, indeed, as almost to stagger belief. The *Boston Times* published the whole occurrence at the time, but after creating great excitement for a few weeks, the matter was quietly hushed up, for fear of injuring the character of the common schools.

Only a few years ago other startling transactions came to light in New York, involving the character of some of the leading school commissioners, and some of the principal female teachers in the common schools. These scandals became so notorious, that they could be no longer blinked at or smothered, and several of the leading papers came out openly, to lash vice in high places. The Chicago papers assert openly that the Public Schools there are *assignation houses* for boys and girls above a certain age.

“It is but a few years ago that Mr. Wilbur H. Storey, who owns the Chicago *Times*—the paper, at that time, of largest circulation in Chicago—published in his paper, and sustained the assertion, that the Public School system in Chicago had become so corrupt, that any school-boy attending, who had reached fourteen years of age, was whistled at by his companions as a *spooney*, if he had not a *liaison* with some one or more of the Public School girls!

“The *Daily Sentinel*, of Indianapolis, quoted Mr. Storey’s articles, and said, with great regret, that it was only too true of Indianapolis also, judging by the wanton manners of troops of the girls attending Public Schools in Indianapolis.”

And there are but too many cities to which the same order of remark applies. Far be it from me to say that *all* the children of the Public Schools of any of these cities are corrupted. It is marvellous how some are protected from even the *knowledge* of vice, in these hot-beds of pollution. But the *system* of schools without the control of positive religious teaching and discipline, tends only to

one vile end. We are assured, as to the City of New York, that smart girls, even of most immature years, show their discontent at their neglected fate, from hearing girls only a few years older tell what “*nice*” acquaintances they have made on the streets, or in the cars, going or coming, and what delicious lunches they have taken with these “gentlemen” at restaurants of most unquestionably bad repute. These things I have learned from a friend who heard them from members of the City Police, and from others that could not avoid the unhappy knowledge of the facts indicated.

The moral character of the Public Schools in many of our cities has sunk so low, that even courtesans have disguised themselves as school-girls, in order the more surely to ply their foul avocation.

Does any one wonder, then, that we hear and read of “Trunk Horrors?” Does any one wonder that we have divorces, despair, infanticides, fœticides, suicides, bagnios, etc., and that other class, I fear not less numerous, but certainly more dangerous, “*the assignation houses?*” These you cannot “police,” or “localize.” They, like a subtle poison, circulate through all the veins and arteries of that society called in fashionable phrase “genteel,” penetrating the vital tissues of the social body, and corrupting, too often, the very fountains of life.

“And as for the Public School girls,” says the writer of “Satan in Society,” they return from their ‘*polishing schools*’—these demoiselles—cursed with a superficial smattering of everything but what they ought to have learned—physical and moral wrecks, whom we physicians are expected to *wind up* in the morning for the husband-hunt-

ing excitements of the evening. And these creatures are intended for wives! But *wives* only, for it is fast going out of fashion to intend them for *mothers*—an ‘accident’ of the kind being regarded as ‘*foolish!*’

“We assert, then, that the present system of education, by its faults of omission and commission, is directly responsible, not, it is true, for the bare existence, but for the enormous prevalence of vices and crimes which we deplore.”

So apparent has it become to thinking minds that the frightful growth of this crime and other horrible vices is owing to the godless system of education, that in November last the Boston correspondent of the San Francisco *Morning Call*, writing to that paper, says: “The rapid progress of knowledge, peculiar to the educational system of this State, has led to the erection of two more State Prisons.”

Need we wonder at this? Let us rest assured that those men or women who can with cold, deliberate design and premeditation murder their unborn babes, are capable of committing any kind of crime; for such men or women brought up without religion are a kind of monsters, with the intelligence of a man and the cruelty and instincts of a beast.

To sum up, in the words of R. Grant White, the lamentable evils of the Public School system—and let it be observed that he is not a Catholic, but a religionist of an extremely “liberal” type: “There is probably not one of those various social contrivances, political engines, or modes of common action, called institutions, which are regarded as characteristic of the United States, if not peculiar to them, in which the people of this country have placed more

confidence, or felt greater pride, than its public school system. There is not one of them so unworthy of either confidence or pride, not one which has failed so completely to accomplish the end for which it was established.

“If ignorance were the mother of vice, and if our public school system were what it is set up to be, the fruits of the latter would by this time have been manifest, plainly visible to the whole world, in the higher tone of our society, in the greater purity of our politics, and the incorruptibility of our legislators, . . . in the superior wisdom and more solid integrity of our bench, in the sobriety of our matrons, the modesty of our maidens, in the greater faithfulness of wives, the diminution of divorces, in the steady decrease of vice and crime and idleness and vagrancy and vagabondage. . . . But who needs to be told that in all these respects we have deteriorated? It is matter of public record. It is known to every observant man who has lived more than thirty years. Our large towns swarm with idle, vicious lads and young men, who have no visible means of support. Our rural districts are infested with tramps, a creature unknown to our forefathers, and even to us in our youth. The corruption of our legislative bodies is so wide, and so deep, and so well known that great corporations and business men of large wealth can almost always obtain the legislation needful for their ends, right or wrong. Bribery at elections is almost openly practised by both our great political parties. The general tone and character of our bench, both for learning, for wisdom, for integrity, have fallen notably during the last thirty years. Dishonesty in business and betrayal of trust have become so common that the public record of the last fifteen years

on this subject is such that it cannot be remembered without shame. Politics, instead of being purified and elevated, has become a trade, in which success falls, year by year, more and more to inferior men who have a little low cunning. Divorces have multiplied until they have become so common as to be a stock-jest in the facetious column of our newspapers. Crime and vice have increased year after year almost *pari passu* with the development of the public school system, which, instead of lifting the masses, has given us in their place a nondescript and hybrid class, unfit for professional or mercantile life, unwilling, and almost unable, to be farmers or artisans, so that gradually our skilled labor is done more by immigrant foreigners, while our native citizens, who would otherwise naturally fill this respectable and comfortable position in society, seek to make their living by their wits—honestly, if they can; if not, more or less dishonestly, or, failing thus, by petty office-seeking. Filial respect and paternal love have both diminished; and as for the modesty of our young men, and even of our young women, they do not even blush that they have lost it. This is the condition in which we are after more than half a century of experience of our public-school system. And the census returns show that crime, immorality, and insanity are greater in proportion to population in those communities which have been long under the influence of the public school system than they are in those which have been without it.”—*North American Review*, number of Dec., 1880.

The various exchanges within the space of a solitary week in these United States tell us of a boy who kills a girl because she rejected his suit, owing to his dissipated

habits ; two Arkansas boys quarrel over a rabbit hunt, and one murdered the other with an axe ; a St. Louis boy stabs his playmate, who teased him for his ignorance of English ; a West Virginia boy shoots his rival in a girl's affection ; a Virginia boy confesses to the poisoning of two persons ; a little girl refuses to lay down a pail, and is shot dead by a Texas boy ; a Kansas boy is on trial for intentionally drowning a playmate ; some Wisconsin boys maltreated a child nearly to death ; an Iowa boy is a forger ; in Chicago three boys pleaded guilty to highway robbery ; a Missouri boy set fire to a house ; a New Mexico boy shot a baby ; a California horse-thief is eight years of age. None of the other criminals mentioned was over sixteen.

This is all the result of irreligious training and dime-novel reading.

CHAPTER LIV.

AMERICAN FREEMASONRY.

Many persons have been of the opinion that American Freemasonry is altogether different from that which has already done so much mischief in Europe and other countries, and is preparing still greater evils for a certain future time. Let it be as bad abroad as it may be described, they say here in America, at least, it is quite harmless, and how fantastic soever its outer forms, and how unnecessarily secret its bond of union may be, it is really little else than a charitable institution ; it has never manifested any revolutionary spirit in this glorious Union.

There seems to be some truth in this general assertion. The American character cannot easily be shaped to ends such as are contemplated in the secret teachings of the higher grades. It is naturally religious, and will not brook an unveiled conspiracy against religion and the government.

Moreover, it is eminently practical, and cannot easily be induced to sanction a proclamation of war against property and the recognized principles of social and political life. Nevertheless, after all that may be pleaded in favor of the exceptional character of American Freemasonry, it must be confessed that the Masonic spirit and tendency are the same all over the world. The devil cannot change his nature. There is no country where the tendencies of Freemasonry are less restrained and are freer to run their natural course and reach their natural results than in our own. Hence the following points are deserving of the gravest consideration :

1. We have already given the reasons why no man, to whatever religious denomination he may belong, can take the Masonic oath without committing a most grievous offence against the law of nature.

Now as every Freemason has to take this oath, all, without exception, are made rebels against the law of nature.

2. When Freemasonry obliges her subjects to assist each other so far as to extricate them from any difficulty, whether "right or wrong," then are the fountains of justice polluted, and the crime becomes sullied by Masonic influence. We have no security for the faithful administration of justice while such obligations are administered and adhered to. A felon may be arraigned for an offence against the

laws of his country : should he belong to this society, no punishment can be awarded him adequate to his crime. Such has been the influence of Masonry, that few jurors have been impanelled without finding at least one Mason upon it. No matter if a Masonic juror has taken an oath a "true verdict to find, according to evidence," he has taken a Masonic obligation, paramount to his civil one, and of much more horrid import, to shield the culprit, whether right or wrong ; but, should this fail him, he gives the grand hailing sign to the executive, and the sword of justice is averted.

3. Neither have we any security for the impartial administration of justice between man and man. A Masonic juror is bound to aid a brother, whether right or wrong, and the sanctity of a witness's oath to tell the "truth, the whole truth, and nothing but the truth," is lost in his previous oath to conceal the secrets of a companion, "*murder and treason not excepted.*" Such obligations have a direct tendency to promote crimes of the deepest dye. It emboldens the criminal to commit greater crimes by the facilities afforded him in this oath of secrecy. Few persons individually commit crimes of great magnitude, and fear of exposure in ordinary cases would deter him from communicating his designs ; but in his present case he runs no risk. Should he require an accomplice, he finds a Master Mason, he confides his intended crime to him, with perfect knowledge that he is bound by an oath to conceal the same, should it be less than murder and treason. Should it exceed these, he seeks a companion Royal Arch Mason. He communicates his intended purpose to him, requires his aid ; perhaps he finds a companion who will

not stoop to commit such acts ; he readily answers, Do as you choose, but recollect you are bound to keep the secrets of a companion, "murder and treason not excepted." It necessarily familiarizes the young novice with the relation of the most horrid crimes, and however honest he may be when first caught in her snares, from the recital of actual crimes, he is impressed with a belief that his oath of secrecy forbids his communicating the same. It emboldens *him* to commit crimes. Is it uncharitable to suppose that many of the corruptions which have been committed by our lawgivers have been done by the members of this society, under the sanction of Masonic obligations ?

4. The same facilities are offered for her subjects to effect their purposes in the legislative hall as in the commission of crime ; and there are but too many who are ready to accept of the inducements she holds forth. In ordinary cases, the offer or acceptance of a bribe would be attended with the fear of detection ; but in this case there is none, unless some members should consider their obligation to their country paramount to all others. Some time ago, an account of this kind was registered on the journals of Congress, when a bribe was offered a member to assist in some moneyed concerns. This bribe was offered under the sanction of Masonry. The words were as follows :—"I give it you as a man and a Mason, and hope you belong to that society." If one case can be found where the exposition was made because the person was not a Mason, or considered his duty to his country of more consequence than that to Masonry, have we not reason to fear that too many of the mysterious acts of our lawgivers spring from the same corrupt source ? Too much facility is offered for

bribery and corruption in so important a branch of our government.

5. By requiring her members to swear, as she does in some chapters, to "vote for a companion before any other of equal qualifications," to require, under the sanction of a barbarous oath, always to support his political preferment in opposition to any other," she places her own chosen children in every station of the government; and they, after obtaining complete control of the executive, legislative, and judicial departments, must and will dispense their patronage upon the members of the institution, which forms a complete Masonic government,—a government within a government. This secret influence exercised in our elections is a source of great corruption, and attended with great danger to the government itself. The firm support, the main pillar of a republican government, is the free choice of its rulers given to the electors. But, if our rulers are to be made in a lodge-room, and all the brotherhood bound on oath to support such candidates, then is the choice taken from the people, and eventually the overthrow of free Institutions will be the inevitable consequence.

A clear proof of this truth is found in the fact that when President Grant's second term was drawing to a close, he was openly nominated for a third term. He, however, was not nominated as a candidate, but Rutherford B. Hayes was the candidate of the Republican party. The contest was a close one, and by most unblushing frauds the result was such that on the papers presented neither candidate could be declared elected. A tribunal unknown to the Constitution was created, R. B. Hayes was declared elected,

the parties to the frauds were rewarded with office, and the Masonic influence at the seat of government has been continued up to the present day, and what hope is there to see it discontinued? Who does not see, in all these points, the revolutionary spirit of Freemasonry against those principles upon which our Grand Republic was established, the observance of which alone can preserve it?

Alas! Freemasonry has succeeded in getting its own members elected as the officers of this government of ours; both in its Federal and State capacity. From the time of that success, it has displayed its revolutionary and despotic spirit quite evidently against Christianity, the rights of parents and children, the family, society and the nation.

Nothing shows more clearly than the recent discussion on the question of marriage how rapidly we are departing from the ancient and time-honored views of Christendom on the subject of wedlock. Civil marriage is not yet 100 years old, having been first decreed by the French revolutionary assembly in 1798; yet we have come to regard it as one of the pillars of our civilization. We are at a loss to characterize this startling innovation. It is not pagan, for with pagans marriage was a religious rite. It is not heathenish, for heathens and savages wedded in the face of the deities. It is bestial, invented by the first government in the world which proclaimed men beasts, and decreed divine honors to a naked woman, seated on the altar of Notre Dame. Civil marriages furnish the State with citizens and soldiers. The care and provisions of a family are only a tax on the man and woman who were instrumental in its creation, both the tax and the respon-

sibility being made general the moment the child was weaned. The State created this civil concubinage and fixed its conditions and its duration. What the State could do it could also undo ; hence divorce. Were it not for the natural religion indestructible in man, and the reverence for Christian morality still strong in Christendom, the governments who have tampered with the nuptial relations would have brought down social intercourse to the level of the brute creation. These States have done their best to destroy the marriage bond and overthrow the family.

We hate that word "civil contract." Marriage is no mere contract, although that term is applied to it by high authority. It is a state—an institution. It may imply a contract, but in itself it is not one. A chartered college or chartered bank is not a contract. It is an institution of the State. Wedlock is also an institution, not created by the State, because it was before the State, and must be always presupposed before a State can be thought of, but an institution of God. Call it an institution of the State, and you make it legalized concubinage ; call it an institution of nature, and you make it brutish. It is a state or institution established by God, and He alone is its law-giver and Lord.

We do not blame States for enacting legal marriage. Such legislation is demanded by bestialized men and women. They are glad to exercise even that slight control over a class that is sinking lower and lower in brutality every year. The States that now allow divorce may soon be called on to lift the slight barrier to sexual communism.

We think a mistake was made by the Supreme Court in the late decision on the subject of marriage.

The common law of England on all matrimonial questions is borrowed from the canon law, and canon law does not say that the mere ceremony of marriage is not a true and valid union; but it does say that such a marriage is not indissoluble before celebration. The taking of the vows of religion before entry upon wedded life released the party remaining in the world from the nuptial bonds, and this for the reason that entering religion was civil and political death.

Our public schools and our divorce courts will soon succeed in debauching our people, body and soul. An education that excludes all knowledge of God and things divine prepares the mind for any and all philosophical extravagances; and a law that recognizes no conscience save the variable mood of an inconsistent heart, must in the long run bring down our society to the level of the beast, where the beast is the only lawgiver and brute-force the only king.

To see this clearly, we have but to remember what is the *civil power*, or *State*; what its origin, its authority, its legitimate functions, its rights and duties. Here I must, of necessity, be very brief. The State originated from the natural desire which men experience to obtain certain goods, such as peace, security of life and property, of personal rights and privileges, etc., etc. These are goods which neither individuals, nor families, nor private corporations, can procure for themselves satisfactorily. People therefore unite to establish a State or ruling power, in order to attain, through the State, what they cannot do by

their own private exertions. The State, then, is chosen by the people and for the people. In our form of government it is a mere corporate agency. Its duty is to see that justice is administered, and personal rights and property protected. It holds the sword of justice not for *itself*, but for *others*. The people were not made for the State, or given to the State, but the State is posterior to the people; it was, as I said before, chosen by the people and for the people. The right of the State is to discharge the duties assigned it within the sphere of its authority—that is all.

That sphere of action of the State in this country is clearly defined in the written Constitution. The State, then, must scrupulously abstain from violating any of the rights it was organized to protect.

There ever has been, and ever will be, but two forms of government—one seeking to restrain, the other to enlarge, the liberties of the people. To the former belong the centralized and despotic governments of the past and present; to the latter, the limited and representative ones.

Russia, without doubt, is the highest type of that despotism so common among Pagan nations. The Czar is the successor of the gentile Cæsar; he unites in himself the civil and spiritual power; the inevitable result is social oppression, denial of the rights of conscience, of the family, and of the political society. Our government has already made gigantic steps in the same direction. Many of the political minds of this country have been drawn within the circle of *monarchical* ideas. They are unconsciously, as it were, adopting their forms of thought, and applying their forms of expression to our government, and

claiming for it the prerogatives and supremacy appertaining to the feudal institutions of Asia and Europe. Our simple democratic form of government seems to be getting ashamed of its plebeian origin, and ambitious to ape the language and pretensions of its former masters. This decadence was made apparent some years ago, in the discussions "for the removal of the United States Capital." In a two-hours' discussion, the word "Republic," or "Federal Government," or "United States," was not once mentioned!! It was "*Nation*," "Empire," etc., etc., *usque ad nauseam*, from beginning to end. To a reflecting mind, this language has an ominous significance. It smacks strongly of monarchy or Cæsarism.

The history of antiquity and modern experience alike prove that the tendency of Democratic institutions is to place power in a single hand. That made Pericles the master of Athens. That was the origin of Roman Cæsarism. That is the theory on which the Bonapartes established their supremacy. The French Republic drifts to a vulgar Cæsarism without a Cæsar. We say the same of our American Republic:

It does not need a king or an emperor hereditary or elective to constitute Cæsarism. The essence of Cæsarism is not necessarily in the "one man power," as so many foolishly imagine, but in the absolute supremacy of the State or civil authority.

Cæsar was held by the Roman Constitution to be at once Emperor, High Pontiff, and God, and was addressed, even after the conversion of the empire, as "Your Divinity" and "Your Eternity." He was held to be divine, subject to no law, to no superior power, or, in a word, to be

the living law, and hence the saying of the Roman jurist: "Whatever the emperor pleases to do is a law." Christians were sent to the lions because they refused to burn incense to the statues of the emperor.

Cæsar also represented the majesty of the Republic or Rome, which the pagans deified and worshipped as a goddess. Cæsarism is not, therefore, restricted to the personal supremacy of the emperor, but implies that of the State, whose majesty is officially embodied in the emperor.

Taking the term Cæsarism in its original application and in *its essential* principle, it is as capable of existing in a republic or a democracy as in an imperial or a royal monarchy. Wherever the State is held to be supreme, without any superior in heaven or on earth, and, therefore, bound by no law and free to do whatever it pleases, there is Cæsarism, unmitigated Cæsarism, as ever existed in pagan Rome.

Switzerland, at least in several of the cantons or States composing the confederation, is no less infected with Cæsarism than Prussia. Greek and Russian schismatics are pure Cæsarists; the republicans and radicals of Spain and France are Cæsarists, as are all genuine Anglicans. Indeed the Protestant reformation was made in the interests of Cæsarism, and genuine Protestants are, in principle, Cæsarists, when not anarchists.

The mass of the American people are becoming downright Cæsarists. The people, it is said, govern; but who governs the people? Who declares for them the law, defines their power, and says to them: "Thus far and no farther?" The Constitution? Nonsense. The people make the Constitution, and can unmake it at will. The

maker cannot be bound by the thing he makes. Where no power above the people, whose law they collectively as well as individually are bound to obey, is recognized, Cæsarism is already established. Americans, as a people, recognize a power above the king, the emperor, and nobility, but no power, unless in a vague, abstract sense, above the people. What the people will is law, and their will is the measure of moral as well as of civil right. They make the people Cæsar, and hold them to be Emperor, Pontiff, and God. The people can do wrong.

The danger of Cæsarism in this country comes from forgetfulness of God and the deification of humanity. But here some one will say perhaps, "Sir, what has all this dissertation to do with your subject? You began by declaiming against Freemasonry, and here you are giving a grave lecture on the nation relapsing into Cæsarism or Imperialism."

It has a great deal to do with it; it is an attempt to trace effects to their causes. From the time that this government of ours, both in its Federal and State capacity, has been run by Freemasonry, it has become ambitious to play the *King* or *Emperor*. It is setting itself up as master. It is using the language of all tyrants: "*Sic volo, sic jubeo,*" etc.

1. *It makes Temperance Laws.* We go as far as any Christian man can in suppressing by moral and religious means the terrible vice of intemperance, but we deny the right of the legislature to prescribe what we may or may not eat or drink, as we do its rights to prescribe what religion we may or may not profess.

There are personal and individual rights which the

State must hold sacred. It may punish their abuse when the abuse becomes a social grievance or nuisance, but not interfere with their use, or their abuse even when it does not extend beyond the individual, or disturb the public, or violate its rights.

2. It claims, after the example of Prussia or Russia, or some other despotism, *to direct the education of the children* of the people. It even claims them as belonging to itself. It is the great feudal master. It takes upon itself the old duty of providing instruction for the sons and daughters of its dependents. It takes upon itself the discharge of duties imposed on parents by Divine Law, just as if fathers and mothers had lost their natural instincts as well as sense of duty; just as if the State had all the intelligence, virtue, and forethought of the public in her keeping. It dispenses parents from a duty from which God will never dispense them. It has usurped the offices of teacher; it will, if not checked, set itself up as preacher.

What an absurd despotism that of the State School system in free America! Here this "State system of education" was at first applied to the poor, and other unprovided for "waifs of society." But not long after, the State claimed to have a paramount interest in the children of all classes; it made no distinction, it knew not the rich from the poor, but opened scholastic treasures alike, and it was thought to be all right.

What an absurdity! The State, as I have remarked, must scrupulously abstain from violating any of those rights which it was organized to protect. It must not paralyze or take away the industry of the individual, family, or private institutions, by substituting for it its

own industry. The State should rather protect and promote the industry of its subjects, as well as other rights and liberties. Let me speak more plainly: the State, for instance, should protect trade, but it should not be itself a tradesman; the State should encourage agriculture; but it should not be itself a farmer; the State should sustain honest handicraft, but it should not work at shoe-making or tailoring or bread-baking. So, in the same manner, the State should promote and protect education, but it should not be itself a schoolmaster, and give instruction.

What a cry would be raised if the State erected State workshops, and thereby ruined all other similar trades! Now the State does the same thing, as far as possible, in regard to education. What an absurdity! In our free country, State education has no more foundation in good sense than the old sumptuary laws, that regulated the length of a boot or the dimensions of a skirt.

If the State claims the right to educate our children, why does it not just as well claim the right to nurse, feed, clothe, doctor, and lodge them? Indeed these necessities are more indispensable, and must be supplied to a considerable extent before education can be given at all. Why should the State throw all these burdens on the parents, and assume that of instruction? It cannot claim to know more of grammar than of the art of nursing and cooking. It is even said that the tailor and barber have more to do in fashioning the man than the school master.

Again, how absurd is it not for the State to undertake to teach all alike, without regard to their circumstances or prospects in life, the same business? This scholastic equality soon ends, if it ever had a reality. They cannot

all expect to be Newtons, Humboldts, or La Places. They cannot be all, nay, not one in ten thousand, "professors," or "editors," or what not. We cannot, if we would, escape the sentence imposed on our forefather in the garden: "Thou shalt eat thy bread in the sweat of thy face." As well might the State claim that all the children from seven to seventeen years of age should sit at the same table, provided at the public expense, and be served with the same food and the same number of dishes. If the State (in order to prepare the rising generation to become citizens, which must be its reason, if any) thinks it necessary to prescribe a State education, it is equally important that their food, and even their clothing, should be of the approved State quality and pattern!!! All know that this was the old Lacædemonian plan, and how it ended, history tells;—in ferocity, avarice, dishonesty and disruption. All admit the folly and wickedness of forcing a people into uniformity in the matter of religion. Now it is just as unreasonable, just as absurd, just as wicked to force the people into uniformity in the matter of education. One species of tyranny as well as the other disregards the just claims of conscience, tramples on the most vital rights of individuals, and usurps the most sacred right of the family.

The State may, indeed, require that the children should be educated, in order that they may one day become worthy members of society, and fit subjects for the State; but claim, and give, and control their education, the State cannot. There is in all this matter a feature not always clearly represented. It is this: any provision made by the "State" for education, must refer *to the poor*

and otherwise unprovided, and be justified on the grounds of the State standing to these classes *in loco parentis*; beyond this, though the State, as to "charitable uses," may be defined *parens patria*, yet, as to the people at large, *it has nothing to do with their education whatever*. If this simple though undeniable fact were properly understood, it would save a world of trouble and confusion.

I am speaking of a "*Christian State*," and the State in America is Christian. The very graves, if necessary, would open and give up their dead to bear testimony to its Christian origin. Its civilization is Christian, and is the product of the principles of the "*New Law*" as taught and promulgated by the Church. The distinguishing feature of this civilization is, that it has asserted the dignity of freedom of the *individual man*, while the ancient, or Gentile, civilization, *sunk the individual man* in the composite society called the State. In that case it was but reasonable that the *State* should, *as owner*, take upon itself the burden of providing, not only for his government but also for the education of his offspring. These, too, belonged to it, on the maxim of Roman or Pagan law, that *partus sequitur ventrem*, or, the offspring follows the parent. This is the origin of the Pagan doctrine, "*the children of the State*"—a miserable relic of barbarism. It is important to keep this fact in mind, when we deny *the supremacy of the State* in the matter of education.

Our children, then, are not the *children of the State*. The State has no children, and never had, nor will. The State does not own them, nor their fathers nor mothers, nor anybody else in this country, thank God!

We have not got that far yet on the road to civil slavery, and I hope we never shall. We are not Pagans, nor Mahometans, nor Russians. We have not sold out, and don't intend to! We are free, for with a great price our forefathers have bought this freedom; and better still, we are made, through the mercy of our Divine Author, Christians, and heirs to a heavenly kingdom. Our children, too, are free; they belong by the order of nature to their parents, and by the order of grace to our Lord Jesus Christ. They are children of God and heirs to His heavenly kingdom. It is not on the State, but on parents, that God imposed the duty to educate their children, a duty from which no State can dispense, nor can fathers and mothers relieve themselves of this duty by the vicarious assumption of the State. They have to give a severe account of their children on the Day of Judgment, and they cannot allow any power to disturb them in insisting upon their rights and making free use of them. The State has no more authority or control rightfully over our children, than over a man's wife. The right to educate our children is a right of conscience, and a right of the family. Now these rights do not belong to the temporal order at all; and outside of this the State has no claim, no right, no authority. When the State has children, it will be time enough to teach them. How long will it take our enlightened age to learn this simple but important truth?

Nothing shows better the absurdity of the State in claiming the right of education, than its incompetency for the task. The State is forbidden any interference with religion.

The whole system is infidel in principle. The State says we want no religion taught in the Public Schools, because, as we cannot teach you religion without inculcating some form or other professed by some sect or other, and as we do not wish to give offence, we will teach you none. Let the child believe anything or nothing, so as it is not some form of "sectarianism." I worship in the "Pantheon;" all are alike to me, of course. In all this the State is perfectly consistent, and cannot do otherwise. It has undertaken a part *it is not competent to perform*. The State, as State, professes no form of belief. Its gods, its worships, its altars, its victims, its rewards, its punishments, its heaven, its hell—are here. It teaches no religion, because it don't profess any. It was not born, it will not die, it has no soul, it was not created, it will not be judged in the world to come, like men.

But let me not be misunderstood as concluding that States, nations, or kingdoms are not moral persons, and are not responsible for their acts and conduct to Almighty God. They have no right to do wrong more than an individual. "States" have their lives, their mission, their destiny; they have their sphere here below. They represent the temporal, or the things which belong to Cæsar.

The State, then, is a moral person, and *a fortiori*, a religious person, *for there can be no morality without religion*. But though religion, in a general sense, be recognized by the State, it has no authority to control or direct it. It must respect the conscience of an individual. This is his birthright, and cannot be voted away, whether to support Public Schools or Public Churches.

If there be amongst us any number, great or small, who deny the common faith, it is the duty of the State to tolerate them. A greater power—God—does this. But the State itself cannot profess or *play infidel*, or, under pretence of avoiding sectarian partiality, strike at the root of all Christianity. I admit the State is of the “temporal order,” and cannot discriminate between the various modes of belief; but not for that can it place itself *outside* of them. It is *distinguishable*, but not *separable*, from the spiritual order. It is simply a means to a greater end. It is a mischievous error to say that the State has nothing to do with religion, and may act outside of its obligations. If by this it is meant that the State cannot establish or maintain any special form of religion, or interfere with its profession, or even denial by others, I admit the proposition; but if, on the other hand, it is meant that it regards Christianity and infidelity, God or no God, truth and error, either as equal or unimportant, then I utterly deny and condemn it. To bear with and tolerate error is its duty; to foster or provide for its support or propagation, or place it on the same footing with revealed truth, is another and very different thing.

There are many under the impression that the Constitution of the United States grants to every one the liberty of worshipping God according to the dictates of his own conscience. This, however, is not so. The Constitution of the United States simply declares that Congress shall make no law establishing any particular religion, or prohibiting the free exercise of any. But even supposing that the Constitution of the United States granted to every one the liberty of worshipping God according to the dictates

of his own conscience, this would not be granting to every one the liberty of not worshiping God at all, to deny his existence, his revelation, or to worship a false god. The freedom guaranteed is the freedom of religion, not the freedom of infidelity. The American Constitution grants to the infidel the right of protection in his civil and political equality, but it grants him no right to protection and support in his infidelity, for infidelity is not a religion, but the denial of all religion. The American State is Christian, and under the Christian law, and is based upon Christian principles. It is bound to protect and enforce Christian morals and its laws, whether assailed by Mormonism, Spiritism, Freelvism, Pantheism, or Atheism. But the State does the contrary. For, I ask, is not the State indirectly prohibiting the profession of Christianity by establishing a system of education which prohibits all religious instruction? The State forbids the teacher to speak a word on the subject of religion.

The State says that "it is an admitted axiom that our form of government, more than all others, depends on the *virtue and intelligence of the people*. The State proposes to furnish this *virtue and intelligence* through the *Public Schools*." That is, the safety of the State depends on the virtue and intelligence of the people, and the latter is derived from the virtue and intelligence of the "State." But where does the virtue and intelligence of the State come from? The only answer on this theory is, from the people. So the "State" enlightens and purifies the people, and the people enlighten and purify the "State." The people support the State, the State supports the Public Schools, and they support the State. If this is not what

logicians call a "vicious circle," it looks very much like it. It puts me in mind of the Brahmin's theory of the support of the earth. The Hindoo says, "The world rests on the back of an elephant—the elephant rests on the back of a turtle." But what does the turtle rest on? So it is with our "*Public School Brahmins*." They will tell you, with all the coolness of Hindoo hypocrisy and pretension, that the "State depends on the schools—the schools on the State or people," but they do not say what the turtle stands on. This is the dilemma that all who rest society on the State, or on an atheistical basis, get into. They would cut the world loose from its assigned order of dependence on Divine Law, and "set it a-going on its own hook." But the trouble is, they have no support for this turtle; they have an earth without axis. The Public School savans would have a self-supporting, a self-adjusting, a self-created State, balanced on nothing, resting on nothing, responsible to nothing, and believing in nothing but in its own perfection and immortality. They pretend, "through godless schools," to give virtue without morality, morality without religion, and religion without God; thereby sinking below the level of the poor Indian, whose untutored mind sees God in the clouds and hears Him in the wind.

Who does not feel indignant at the State for having introduced such a godless system of education?

3. And for the support of this system of education—of this *prolific mother of children* of Antichrist, this destroyer of parental authority, this corrupter of youth, this deadly enemy of American industry, truth, honesty, virtue and

civilization—we are enormously tithed and taxed! Horrible Cæsarism!

The American people pay for the infidel education of their children and its evil consequences an enormous amount of money. They pay for the infidel education of their children the amount of \$95,000,000 every year. In 1850 the expenditure for Public Schools in the State of New York was a little more than a million and a half of dollars. In 1873 it was nearly eleven millions, and in the twenty-three years between these dates the amount expended on common schools in the State of New York reached the sum of *one hundred and twenty-eight millions of dollars*.

In New York City alone are spent nearly four millions of dollars annually, including the cost of the free colleges.

Although the wasting of the people's money is one of the very smallest evils resulting from our iniquitous anti-parental soul and body-destroying system of education, yet so enormous has been the growth of this waste during the last few years, that were this the only ground of complaint against that system, it ought of itself to be sufficient to fill with alarm not only every honest man, but every political economist who is not willing to see the people absolutely robbed of their hard earnings with little compensating benefit except it be in the ruin of the rising generation. Let those who think this the language of exaggeration, listen to what some of the leading and ablest friends of our public school system themselves say on the subject.

The San Francisco *Chronicle* of October 11, 1879, states that "This year's report of the National Commissioner on Education shows among other things these facts: *First*—That 28 States, 14 so-called Northern, including

California, and 14 so-called Southern, expended for the support of common schools, during the year 1878, \$73,562,470. Of this vast sum, \$9,770,082 is credited to 14 Southern States, and \$63,792,388 to the 14 Northern States. *Second*—That 20 States, including California, but not New York, aggregate in common-school property—sites, buildings, libraries, etc.—\$130,016,225. Very nearly \$6,000,000 of this is credited to California, \$25,400,000 to Pennsylvania and \$21,146,000 to Ohio. The total of such school property in all the States is nearly \$200,000,000; and the total amount expended for school purposes in all the States, Territories, Indian Territory and District of Columbia, during 1878, exceeds \$95,000,000.”

The Hon. Charles Francis Adams, Jr., of Massachusetts, in a pamphlet recently published, entitled “The New Departure in the Common Schools of Quincy,” a page 47 says: “*An annual waste of some two millions a year is now going on in Massachusetts from the lack of a pervading and intelligent direction of expenditures for school purposes.*”

The State of California last year expended three millions, ten thousand nine hundred and seven dollars on her public schools, and the late State Superintendent of Public Instruction, in his Biennial Report for 1878-9, a page 40 says: “*One-half of the school money is wasted through the incapacity and neglect of local officers.*” (Zachary Montgomery.)

Now, as to the cost of the evil consequences of infidel education, we will let Professor Samuel Roice, a strong friend of State education, speak. In a work lately pub-

lished in Boston entitled "Deterioration and Race Education," on pages 261-2, he says: "The habitual criminals, of whom we have about 40,000 in our State prisons, cost the State each for detection, apprehension, conviction and maintenance, \$500. The depredations of each during an average criminal career of five years and a half, amount to \$2,750, which gives the total cost to society of \$130,000,000. Drunkenness costs the nation four and five times as much, and the same may be said of the idle-pauper class and the defectives—for pauperism and its misery nearly double the rate of death and disease in the land. But we may multiply tenfold the damage to the nation from pauperism, drunkenness, crime and every sort of defectiveness, and these miseries assume vaster proportions still as they are hereditary, and multiply with every generation in a geometrical ratio."

I have shown that the State in America is Christian; that it cannot profess or play infidel. What right, then, has a Christian State to support infidel schools? Is not this compulsory support most violative of constitutional and religious rights? Is it not downright imperialism? According to the Constitution of the State, "No human authority can control or interfere with the rights of conscience." Now, the direction and control of the education of children is clearly not only a duty, but a "right of conscience." The right, of course, belongs to all denominations, whether few or many. By what authority, then, does the State impose *an established system* of education at our expense against this constitutionally guaranteed right of conscience? I would like to know wherein this differs from an established Church, such as has been lately

removed, after having been imposed for centuries by State supremacy on the Irish people, without their consent.

It is, in fact, much worse; for though the Episcopal Church was not in accordance with the religious belief of a majority, yet it was, nevertheless, a Christian Church of a sect of high orthodox pretensions. But these "*Public Schools*," for whose support we and all other Christian denominations are taxed, are, by their own confession, utterly *irreligious*. The early Christians refused to burn even a little gum-rosin (incense) before the Pagan idols, and preferred rather to go to the lions; but we Christians, in this late day, and in what is boastingly called "Free America," are forced to pay taxes to support what is worse than heathen idols—schools from which the name of God is excluded, and, to our shame, we submit. Referring to the wrong done to Catholics who cannot, in conscience, send their children to these schools, Judge Taft, of Ohio, said not long ago:

"This is too large a circumstance to be covered by the Latin phrase, '*De minimis non curat lex.*' These Catholics (paying their proportion of the taxes) are constrained, every year, on conscientious grounds, to yield to others their right to one-third of the school money, a sum averaging, at the present time, about \$200,000 every year. That is to say, these people are *punished* every year, for believing as they do, to the extent of \$200,000; and to that extent those of us who send our children to these excellent common schools *become beneficiaries of the Catholic money*. What a shame for Protestants to have their children educated from money robbed from Catholics! Mercantile life is supposed to cultivate, in some, a relish

for hard bargains. But if it were a business matter, and not a matter of religious concern, could business men be found willing to exact such a pecuniary advantage as this? I think it would shock the secular conscience!"

The State, in creating *free schools*, is like the Turkish Bashaw's mode of making pork cheap. He first compelled the Jews to buy it at a rate fixed by himself; but the Jews had no use for it, so it was left for every one to pick up at will. Indeed, what is a school worth when a man will pay a premium to be exempt from sending his children to it? The State, boasting of its splendid Public Schools, is also like that poor fellow who wore a gold watch and boasted of it. "Where did you get it?" he was asked. "I got it a present," he answered. Then he related how one day he met with a rich man: "I knocked him down," he said, "put my foot on his throat, and said: 'Give me your watch, or I kill you.' So he gave it to me." "Pay your taxes for the erection and support of our Public Schools," says the emperor State to the poor and to the rich, "or I sell your property." What a shame!

If the State taxes us, as a religious and Christian people, for the education of our children, it must give us a Christian education. If it cannot, or will not do that, it must cease to tax us, and leave the education of our children to ourselves. If the Christian gives to Cæsar what belongs to Cæsar, he has a right to demand of Cæsar that he allow him to give to God what belongs to God.

Again, the Constitution says, "That no person shall be compelled to erect, support, or attend any place of public worship, nor support any minister of the gospel, or teacher of religion," etc.; and it says, "That no private pro-

erty ought to be taken or applied to public use without just compensation." Now let us apply these constitutional principles to State schools, and see if our compulsory support of them is not violative of our Constitution as well as of Common Law. Why is it "that no person shall be compelled to erect, support, or attend any place of public worship, nor support any minister of religion?" Simply because he "don't want to;" and he don't want to, "because it is against his conscience;" and "no human authority," says the Constitution, "can control or interfere with the rights of conscience;" that is all the reason, and no other. The State believes that all places of worship, and ministers of the gospel, are good; but, knowing that there is a difference of opinion among the people on that subject, wisely leaves such matters to their choice, and will not take private property for public use without compensation. Why, then, is private property taken for Public Schools without compensation? We cannot use them in conscience, and we have seen there is no lawful power or authority to "control or interfere with conscience." I ask, then, if I am not right in stating that our compulsory support of an odious and infidel system of Public Schools, against our conscience and against our consent, is not far worse than the support of any form of Church establishment?

Moreover, according to the Constitution, "No preference can ever be given by law to any Church, sect, or mode of worship." This section is often quoted as the authority and reason for excluding religious teachings from the Public Schools; but, strange enough, it is flagrantly violated by the present system, giving a *preference by law*

to the *unbelievers*, and thereby discriminating against the believers of all sects and denominations. For, after all, there can be but two Churches, or, if you please, sects, in the eyes of the State—the believers and unbelievers. To the former belong the various Christian denominations, and to the latter those who deny and *protest* against all religious faith and belief. Those, certainly, are the last, and for that reason, if for no other, are the *best or worst* (as people may choose to view them) sect. It is, then, this last product, this “*caput mortuum*” of all sects and believers of every shade and kind, that is favored by the non-belief system of education. Is there any kind of Cæsarism worse than this?

Indeed, there is no Cæsarism, no tyranny like the tyranny which penetrates into the home life. The State, as we said above, has only those rights which are required by the end for which it has been established, that is, the temporal well-being of society; but it has not the right to meddle with the family, nor with religion. If it oppresses and destroys the family by usurping one right after another, it injures society; for the domestic society is the element of civil society. The State has penetrated very far into the home life. By the infidel education which it gives to the youth of both sexes it has considerably undermined parental authority; it has planted in the hearts of young America the spirit of insubordination. This universal spirit of insubordination which so widely pervades modern society, is hurrying it on in its downward career to barbarism. It is the spirit of a corrupt generation that forgets God; it is the spirit of fallen humanity, which Christianity teaches us must be resisted

and overcome, if we would escape hell, and which all experience proves we must resist, if we would maintain the family, or preserve society from lapsing into the vices and immoralities, the private and public crimes and abominations that destroyed the renowned nations of antiquity.

The first of virtues, and the foundation of all the virtues, is obedience; to recognize and obey the law of God. There is no dependence to be placed in a virtue that is based on the calculations of interest, or utility, or on a pretended moral sense, and which requires no self-sacrifice or submission of one's will. Infidels, Freemasons, revolutionists, socialists, nihilists, communists do not believe it, a large portion of the American people do not believe it, and yet is there no virtue without it, and a nation without virtue cannot be a free nation, and its very existence is doomed, as was that of the Cities of the Plain, ancient Chaldea, Egypt and Assyria.

4. Another usurpation of a divine right by the State, and a despotic step into the home life is that by which it has placed marriage on the footing of simple contracts, and facilitates divorce.

Marriage is a contract. It is a natural contract, because it is directed to an end which is desired by nature, and immediately connected with nature.

It is a civil contract, because it is made by man in civil society and ordered for his civil well-being, and producing many civil effects.

The marriage-contract, however, essentially differs from other contracts. Other contracts, being submitted to the free will of men, receive many variations and limitations

as to time, use, end, obligations, etc. Marriage is determined irrevocably by nature as to end, means, duties and rights.

In entering into other contracts, a man may be bound by an ancestor, an agent, or a proxy. In marriage his consent must be personal.

The objects of other contracts are external and material. The objects of marriage are human individuals.

Marriage, moreover, being entirely domestic and belonging essentially to the family, escapes from State control. It begins in the family; it produces its effects in the family, and it ends in the family. Both the parties to the contract belong to families and, by marrying, they become detached from their respective families, in order by their union to constitute a new family.

Now, the family is before the State by priority in time, and by essential priority. The family existed first, and the family is the species, while the State is the genus. The State grew out of the family; and families are the units or elements of which the State is composed. The laws of property, the laws of master and servant, and the laws of education, the conjugal laws, and economic laws are all laws of the family. These are the bases of all the laws of the State.

Not only matrimony, but also the individual belongs to the family. The woman is the complement of the man. The man alone is not sufficient for himself nor is the woman sufficient of herself. It is only by the union of the two that a perfect whole is formed. Who, then, will assert that a contract, whose end is the perfecting of the human personality is of the same nature as a contract for the

purchase or sale of a horse? Even in the natural order of things, therefore, marriage is not a contract like any other contract.

If marriage is considered in the light of faith, the dissimilarity is seen to be still far greater. The Council of Trent defined marriage to be a sacrament between Christians. A contract, therefore, which has been raised to the dignity of a sacrament is not on a level with other contracts. The bodies of the contracting parties are the matter of this sacrament; the words by which "the man yields dominion of his person to the woman, the woman the dominion of her person to the man" are the form. Those things, therefore, which are the essence of the natural and the civil contract, are the very constituents of the sacrament of matrimony. Such a contract, therefore, belongs to the Church alone. Nobody will pretend that the civil authority can properly administer the sacrament. How then can it belong to a civil tribunal to judge of matrimonial causes?

The Church is the defining authority of all that is supernatural. Were a doubt to rise about the validity of a baptism conferred on a child, no one would say that recourse should be had to the civil magistrate for a solution of the doubt; for he knows that the civil magistrate would say, "supernatural affairs are no business of ours;" that is quite true.

Now, we are treating of affairs known only by revelation. But all that has been divinely revealed is confided to the Church alone. She alone, therefore, is the competent authority to decide any doubt concerning the sacrament of matrimony. Do you urge that the State may, nevertheless, judge

of the human and natural part of the contract of marriage? That would be like the notion that a linen merchant must be a good judge of pictures because a picture is painted on canvass; or that a chemist may settle doubts as to Baptism, Confirmation or Extreme Unction, because he is able to analyze the water, the chrism, or the oil that is used. This would be folly; but to regard marriage as within the competency of the State is worse than folly.

Let us not wonder at this folly. The corruption of religion carries with it the corruption of every thing else,—the family, the State, education, and natural society. The real cause of the dissolution of the family under paganism was, (1) the apostacy of the Gentiles, their desertion of the worship of God, their impure and abominable superstitions and gross idolatries; and (2) the toleration of divorce.

Where purity of faith and worship is wanting, every species of moral purity is wanting. Man cannot live as a natural man alone, for he is under a gracious Providence, and must always either rise by grace above nature or by satanic influence fall below it. If he does not worship God, he worships the devil. In rejecting the patriarchal religion, the Gentiles fell back on nature; in rejecting the Catholic Church and treating the Pope as Antichrist, and making war against him and whatever is Catholic, universal, and immutable, modern societies have done the same; but neither individuals nor society can stand on nature alone; for nature has not its reason in itself, and does not and cannot, without the supernatural suffice for nature. If men and nations do not rise above the natural virtues, they are sure to fall below them. He

who casts off the authority of God inevitably becomes a captive to Satan. The classics say many beautiful things of nature, but paganism is the practical commentary on their fine sayings ; its vices, its immoralities, its dissoluteness, superstitions, impurities, cruelties and abominations are the practical and unanswerable refutation of the theory of the sufficiency of nature.

The pagans gave up the worship of God, and worshipped the devil in his place : " All the gods of the heathens are devils," says Holy Scripture, and the great effort of the modern world, especially of the Masonic sect is to introduce those gods again into the world.

After having rejected the Catholic religion represented by the Patriarchs, and adopted in its place Gentilism, or, as we say in modern times, materialism and sectarianism, they came to deny the indissolubility and sanctity of marriage. The corruption of the family followed as a necessary consequence of the rejection of marriage as founded in the Christian order, that is, as founded in the order of nature and grace ; and we see the same consequences follow in the modern nations that make marriage a civil contract, and dissoluble, with permission to the parties divorced to marry again.

These nations destroy the sanctity, the unity, and the indissolubility of marriage ; therefore, the Christian family itself as established in the Christian order. The corruption of general society follows as a necessary consequence of the dissolution of the family.

If society is constituted by the family, the family is constituted by marriage ; and marriage demands sanctity, unity and indissolubility : three things which it lacked in

the pagan world, and which it lacks also in the modern world, in proportion as the modern world ceases to be Catholic.

Social corruption, whether ancient or modern, begins in the family, and the corruption of the family carries with it the ruin of society. The renowned nations of antiquity went out with the family.

It was with great difficulty the Church succeeded in bringing society practically up to the observance of Christian marriage, on which the family depends. It is sad to think that for over three hundred years it has been warred against, in one form or another, by all the enemies of the Papacy.

The Protestant Reformation gave a fatal blow to the family when it denied the sacramental character of Christian marriage, made it a civil contract, and dissoluble as any other civil contract by the civil authority on conditions prescribed by itself. It thus denied its sanctity, that it is always a sacred thing, denied its indissolubility, and by authorizing not only divorce, but the husband or wife divorced, to marry again during the life-time of the other party, it practically denied its unity, and authorized what we may call "successive polygamy" as practised by the Mormons, and which, indeed, Luther and the leading Protestant ministers sanctioned, at least, in the case of Philip, Landgrave of Hesse.

At first Protestants allowed divorce only in the case of adultery, and permitted only the innocent party to marry during the life-time of the other party; but other causes, as time went on, such as desertion, cruelty, incompatibility of temper, etc., were added and deemed sufficient for dis-

solving the marriage bond, and in most Protestant States both parties, the guilty as well as the innocent, are now allowed to form new marriage relations. In some of the States of the Union, divorce is almost *ad libitum* and really for no other reason than that the parties, one or both of them, wish to form a new partnership.

The more advanced party among them admit no matrimonial bond in any proper sense at all, but contend that the parties should be free to come together and to separate according to their mutual pleasure or convenience.

The demand for divorce is based on the assumption that the sole object of marriage is the mutual happiness or pleasure of the cohabiting couple, and that when it ceases to effect that object, it should be dissolved, and each party be free to choose another partner.

The Women's Rights movement for female suffrage and eligibility, or the so-called political enfranchisement of woman, which was started some years ago by Mary Wollstonecraft, or Fanny Wright, was and is a movement against the laws of Christian marriage, and therefore against the family; in fact, it is a movement for the abolition of the Christian law and of Christianity itself. Dr. O. A. Brownson tells us in his "*Review*" that Fanny Wright in her conversations with him, often spoke of the enfranchisement of women as the only effectual method of breaking down the power of the clergy, and getting rid of religion,—*superstition* she called it.

The advocates of women suffrage and eligibility, whether men or women, are moved principally by the desire to abolish Christian marriage and introduce in its place what is called *Free-Love*. The whole movement is but a free-

love movement. It seeks to abolish duty or obligation for what it calls love. Its principle is that love cannot be constrained and will not be regulated by a sense of duty—the satanic doctrine inculcated in nearly all modern popular literature, especially in novels written by women.

The real marriage—the marriage in the sight of heaven, as the modern doctrine blasphemously asserts, is in the mutual love of the parties. Where the love is not, there is no marriage, and cohabitation is prostitution: wherever the love is, and so long as it lasts, cohabitation of man and wife is lawful, is pure and holy—the only true marriage. This is the free-love doctrine. This doctrine abolishes wifehood; for the wife it substitutes the mistress; it makes sensual pleasure the end of life; it makes the title of mistress as honorable as that of wife.

There is in this doctrine no thought of the child. The advocates of Free-Love or provisional marriage are aware of this, and consequently use most unhallowed measures to prevent children from being born, or, if by some mischance they happen to be born, they know how to get rid of them.

Society depends on the family, the family on Catholic marriage, and Catholic marriage depends on Catholic faith and discipline, together with the grace of the sacraments. Wherever marriage has been withdrawn from the authority of the Catholic Church, and placed under that of the civil power, there the unity, sanctity and indissolubility have been denied, there marriage has been placed on the the lowest plane on which it existed in the pagan nations. Hence we need not be surprised to find modern society, especially in non-Catholic nations, become or rapidly

becoming, as corrupt as it anciently was in the pagan empire. Perhaps the corruption and degradation of modern society are not yet as universal as under ancient civilized paganism, and may even differ somewhat in form, but we have found no abomination in heathenism that we cannot watch in non-Catholic society, even in our own free country, down to open and undeniable demon or devil-worship. The corruption and degradation of the family have gone farther than is generally known, and if they are not as universal as under Greek and Roman paganism, they are as deep and damning in their more limited sphere. Satan reigns in all apostate societies, and only varies his practices according to the temper of individuals and the vicious habits of the people.

As Freemasonry is the declared enemy of God and of every law and institution of God, it is also the declared enemy of the family; because the family was instituted by God in Paradise, and received from him laws engraven on the heart of each member. Freemasonry knows that the home life has received a fatal blow by the infidel education of the children; it also is convinced of the fact that the family, the foundation of social life, has been considerably shaken by civil marriages and the law of divorce. It follows up these advantages, knowing that if the Christian family influence over children is destroyed, it will have overcome another great difficulty in paganising the world and in introducing devil-worship. Freemasonry has now every facility to legalise civil marriages and facilitate divorce, because it runs the government, and it is a well known fact that facilities for civil marriages and

divorces were gradually increased wherever Freemasonry had run the government.

It is a well-known fact that, since the introduction of the gospel into France, divorce was never known nor tolerated in that Christian country before the year 1792. But in that year it was solemnly legalized by the wicked government composed of members of the Masonic society. From that time divorce was enlarged and its facilities were increased until at last it found a permanent place in the Code Napoleon.

In 1816 a movement was made for the abolition of the new and iniquitous law of divorce. The movement was successful. But after the Revolution of 1831, fresh attempts arising from the same source were made to reenact the unchristian law of divorce. Although these attempts were defeated at that time, yet when the now forgotten Louis Napoleon, came first as Prince President, and afterwards as Emperor, he did not fail to introduce the code Napoleon and with it divorce, into his new empire. He was impious enough to insist in his letter to Colonel Ney that the Vicar of Christ should adopt this irreligious code for the government of his States; or, failing to do this, he must no longer expect the support of France against his enemies.

From France this impious legislation, by the arts of infidel statesmen and the secret societies, has passed into other Catholic countries. Italy which is governed by a handful of Freemasons, will be soon in the same condition.

In the Protestant parts of Europe divorce is frightfully on the increase. In Prussia it is bad enough, but in Switzerland it is far worse. In England divorce used to be a

luxury only for the noble and wealthy ; but in the year 1857, it was, by law, cheapened for the masses. What shall we say of the United States ? Their divorce record has become of late years most disgraceful, especially in the New England, and in several of the Western States. In some of them the number of marriages remains stationary, while the number of divorces goes on increasing from year to year at an alarming rate.

The parties now entering marriage are making a contract which may last, it matters little whether a few hours, days, months, or years. In the mean time they reserve to themselves the unqualified right of severing the union entirely and entering into new bonds. What else is this than mere concubinage and prostitution ? It is simply a contract for sensual pleasure or an agreement for voluptuousness until satiety sets in. Every such marriage is a contract of iniquity and deserves no other title than that of harlotry.

The United States may indeed claim a sort of disgraceful pre-eminence in this matter of divorce ; for many districts are lavish in the accumulation of causes for absolute separation with the liberty to enter *legally* into new ties. To be sure, nobody respects those who enter into such hideous alliances ; even among outsiders there is a blush still to be noticed on the face of those who know, if they know anything, that "from the beginning it was not so."

Within the last nineteen years the State of Massachusetts granted seven thousand two hundred and twenty-three absolute divorces, and more than half of the whole number were granted within the last seven years. This we learn from the *Vermont Chronicle*.

According to the same Chronicle, Rhode Island shows for the last nine years one thousand six hundred and seventy divorces.

In 1864 the number of divorces in Connecticut was four hundred and twenty-six, which has been the annual average for a series of years.

The average number of divorces to marriages in Vermont is one to sixteen. Taking these four States together, the number of divorces in 1877 was one thousand three hundred and thirty-one; and if we add Maine and New Hampshire, and assume for them about the same proportion of divorces to population, we shall have not far from eighteen hundred divorces in the New England States for that year.

These statistics which seem to have been carefully gathered by the *Chronicle* reveal an alarming state of facts as to the condition and stability of families in New England. And what is here said of New England applies also to several Western States of the Union.

The law of Christian marriage, which binds indissolubly, except by death, one woman to one man, and requires her, forsaking all others, to cleave unto him alone, and to love, cherish and obey him as her head—this law has not been made and imposed by any human legislation; it is the law made and imposed on man by the Supreme Law-Giver in the day He created man, male and female, instituted marriage, blessed them and bade them multiply and replenish the earth. This law expresses the will and the reason of the Supreme Law-Giver, who is himself the Supreme God, and no one can reasonably suppose

that those who rebel against this law know better what is for our good than He who made us.

The law is no harder for the woman than it is for the man, for it binds him with the same bond that it does her ; and it is even less difficult and requires less self-restraint on the part of the woman, owing to her natural constitution, to keep the bond, than on the part of the man.

The permanence or indissolubility of the marriage bond except by death, so far as there is any difference, is in favor of the woman rather than of the man ; for she fades sooner and becomes old earlier, except in the eyes of a loving husband who cherishes her as the companion of his youth, his life-long friend and associate. To him she becomes more attractive with years, and his affection is only increased and made more tender by the age and infirmity, which render a new connection for her quite out of the question.

The indissolubility of marriage tends to promote the happiness not the misery of married life ; for most people without much difficulty reconcile themselves to the inevitable, and soon cease to struggle against it. Knowing that they are bound for life, both husband and wife, unless already corrupted, close their eyes and shut up their desires to all forbidden fruit, refuse to suffer their imaginations to stray beyond the sphere of duty, and strive mutually to be loving and agreeable to each other. Marriages are much happier, and domestic life much more peaceful and pleasant, where divorces are unknown and not to be thought of, than where they can be had very nearly for the asking. If, from the first, it is understood and felt that the union is absolutely indissoluble, save by

death, the parties study to adjust themselves to each other, to cultivate habits of mutual forbearance and take care not to magnify nor to dwell on such little disagreements as may, and are almost certain from time to time to arise between parties not perfect or free from human passion and frailty. The wife yields to the husband without a murmur, even when he is unreasonably exacting, and the husband shows himself indulgent even to the whims and caprices of his wife. Thus the union is made the best of, and mutual forbearance ripens into mutual love, and makes the parties, both for their own sake and for the sake of their children, dread nothing so much as a separation.

Moreover, the chief object of Christian marriage is the pro-creation and proper rearing of children for heaven, which is paramount to the mutual happiness or pleasure of the parents. Hence the economy of nature demands that special care be extended to the protection of the child, and natural religion requires that the sanctity of home shall surround and hallow the nursery. But how can that be a home where the husband and wife are not necessarily one, and how can that be called sacred where marriage is treated as a mere civil contract?

The duties of the parent to the child are impracticable and cannot be properly discharged without the permanence of the family. We all know the sad calamity it is to children when the Christian father or the Christian mother is taken from them by death while they are yet young; and the still more distressing calamity when both are removed, and the children are made complete orphans and thrown on the care of strangers. Yet the separation

of the parents by divorce is a still greater calamity, and leaves the children worse off than they would be if simple orphans. Divorce breaks up the family as effectually as death; and parents separated by divorce are as incapable of bringing up their children as if they were actually dead.

The evil of the doctrine that the marriage tie is dissoluble does not end here. The admitted fact, that it is dissoluble, has a very bad effect on both parents and children, even when no actual dissolution takes place. Knowing that the marriage may be dissolved, that it is not necessarily for life, the husband and wife are not disposed to make the best of an ill-assorted marriage, and refuse to make those mutual concessions to each other's infirmities of temper, so necessary to a harmonious union between them. They are rather disposed to exaggerate them into causes of real alienation. Each becomes more irritated at the other, and petty faults which should be overlooked or forgotten as soon as committed, are magnified, by being brooded over, into unpardonable offences, and the marriage becomes a source of constant irritation, discord and wretchedness.

Hence it is that the revolt against the subjection of the wife to the husband, enjoined by the law of God, has already become so general, and is so strengthened by the unwise and unchristian legislation of a large number of our States, as to produce a general domestic insubordination, which seriously threatens, not only the existence of civil society, but even that of the family itself. The tendency of our legislation for a long series of years has been to render the wife practically independent of the husband, and to facilitate divorce; to create for the wife a separate ex-

istence from her husband in those respects in which the law of God declares the twain to be one.

She holds her own estate, can receive devises and legacies, and appropriate them, and use, without his leave, her own earnings, and, if we do not mistake, is not obliged, whatever his means may be, to contribute anything to the family expenses, not even to her own, unless she chooses. At any rate her property is not holden for his debts, while his is holden for hers, unless contracted in the way of separate business operations of her own. If he breaks a tea-cup or saucer which belongs to her, she can sue him for damages. If she takes it into her head to desert his bed and board, and neglect all her duties as wife and mother, she is free to do so, and the husband cannot help himself, if she has property or means enough of her own with which to support herself. Indeed the law secures her so much liberty and so many advantages that prudent young men are becoming almost afraid to marry.

Wives, to a fearful extent, cease to feel themselves bound in conscience to obey their husbands in all lawful things. The seed of disobedience is thus sown in the very source of the family and society. The discord between the parents, the lack of mutual respect of husband and wife, which we encounter in most non-Catholic families, and which is greater in proportion to the facility with which divorces can be obtained, has a terrible effect in destroying filial respect, filial love, and filial obedience. Children are keen-sighted; and the father cannot fail to honor the wife and the mother, or the wife and the mother fail to respect and obey the husband and the father without their children seeing it. Young America asserts the

largest liberty. "Is not this a free country?" said a boy to his father, who had just flogged him. "Yes, young saucybox." "Then by what right do you flog me?"

The distinctive qualities of "young America" are inherited or learned from the mother. There is probably no country in the world in which there is so much disobedience and irreverence to parents, or in which family affections are so weak and count for so little, as our own. And this terrible fact we attribute in no small degree to the rejection of the true idea of Christian marriage.

Seldom does the father or the mother of a non-Catholic American family say uniformly and kindly to the child when, in American fashion, it asks, "Why?" "Because I (your father or mother) bid you." Americans do not believe in authority, and do not train their children to habits of obedience. Their whole domestic system of education is based on the principle that all authority is despotism, and to despotic power no one is bound in conscience to yield obedience. They must learn to bring up their children to understand that legitimate authority, that is, authority founded on right, and tempered by justice and love, is not despotism, but is sacred and holy, and to be both loved and obeyed.

This spirit of license and insubordination penetrates the family, infects the whole community, permeates the very atmosphere we breathe, and shows itself not less in the children of foreign parents brought up here, and perhaps, in some instances, even more than in the children of those who are "to the manor born."

Divorce re-acts on the children, and destroys, to a fearful extent, their love and reverence for their parents. The

insubordination of the wife shows itself in the insubordination of the child, and the insubordination of children to their parents produces insubordination to law;—disrespect and disobedience alike to the spiritual and civil chiefs of society. It should, therefore, be remembered that the foundations of the State are laid in the family, and not in the individual, and that the first care of the State should be to hedge round that plural unit. The strength of a country does not consist in its great armies, but lies in its multitudes of householders, each being a rootlet clinging to the soil and capable of infinite multiplication. A nation, therefore, where marriages are steadily on the decline, and divorces are becoming more common and shameless is not far from the brink of its total ruin.

The State, therefore, injures itself by legalizing civil marriages. Love is a very strong passion. If it is not sanctified, it soon drags men speedily downwards into crime. If, according to the laws of the State, a union is declared lawful, which is declared by the Church to be unlawful and unholy, then the populace will assuredly begin by siding with the State, but will also soon clamor for an alteration in the laws so that indiscriminate concubinage may also become lawful. If legality depends on the will of the State alone, what is to prevent a majority from insisting on a greater scope and license? Nay, what will deter them—the sovereign people—from allowing themselves that license in spite of all laws? The most fervent passions are also the most passing. The loves which this year drive men to overleap all bounds of right, of decency, and of shame, will have died out before next year, and another impetuous torrent of love will have taken its place.

A law of civil marriage is but the first step to a community of wives and indiscriminate concubinage. In one diocese of France, as its old bishop averred with tears in his eyes, there were two thousand concubinages within a few years after the publication of a law of civil marriage. Aye, it is this which makes so many persons support the measure. For the seducer and the seduced know, that thereby their shame before men may be cleared away.

We repeat, the social unit is the family, not the individual; and the greatest danger to American society is, that we are rapidly becoming a nation of isolated individuals, without family ties or affections. The family has already been much weakened, and is fast disappearing. We have broken away from the old homestead, have lost the restraining and purifying associations that gathered round it, and live away from home in hotels and boarding-houses. A large and influential class of women not only neglect, but disdain, the retired and simple domestic virtues, and scorn to be tied down to the modest but essential duties—the drudgery, they call it—of wives and mothers. We are daily losing the faith, the virtues, the habits, and the manners, without which the family cannot be sustained. This, coupled with the separate pecuniary interests of husband and wife secured, makes the family, to a fearful extent, the mere shadow of what it was and of what it should be. What remains of the family is only held together by the graces and virtue of women. But even this last hope is fast breaking down, by the great facility of obtaining a divorce *a vinculo matrimonii*—a facility by which the laws of most of the States of the Union grant to lust the widest margin of license, and legalize concubinage and adultery.

Now, when the family goes, the nation goes too, or ceases to be worth preserving. God made the family the type and basis of society; "male and female made He them."

Alas! what security can we possess in our government, when it is run by members of the Masonic Institution?

God has established in the world only two societies, which are independent and supreme, the civil and the ecclesiastical; in other words, the Church and the State. We say that these two societies are independent and supreme in their separate spheres, the natural, of course, being subservient to the supernatural; therefore all other societies that claim for themselves an independent existence—which are not subject, directly or indirectly, to either of these powers established by God, or which deny their authority or evade their control, must be, in their nature, anomalous, unnatural, opposed to the order of God's Providence, unauthorized, and wrong. For, in the bosom of civil society, it cannot be good to have bodies regularly and independently organized, and exercising legislative, judicial, coercive, and executive power over themselves and others. Such bodies are supreme and independent societies, not in connection with, or in subordination, but in opposition, to both the authority of the State in the natural, and the authority of the Church in the supernatural order.

It is easy to see from this how dangerous they may become to the State, and to society in general. In their origin, means, and end, they are opposed to the two great authorities constituted by God. The very fact of their independence proves this opposition; for, were they not opposed, they would be subservient.

Indeed, in some desperate moment, smarting under

wounded defeat, some despotic and ambitious Cæsar may survey the materials, concentrate the force of the Institution, and come from her dark caverns and midnight conclaves, to obtain the object of his ambition, and spread desolation over the land, and oppress religion and society with Masonic tyranny. The American people, however, are not as yet prepared for such an event, and were their eyes to be prematurely opened, might become troublesome, and even dangerous. Freemasonry, therefore, has placed all its hope in the future, and for the future generation provision is to be made. It knows that its hope will be realized in the future generation, if it is brought up under a system of education that excludes all religious ideas, all mention of God and of future reward and punishment, and the sweet influences of our Redeemer's love. Freemasonry understands that, if the young generation is thus given over captive to an unfeeling infidelity, to a want of all reverence for authority, of all filial obedience and respect, of all distinctions of social grade, of the pure influences of home, of the recognition of a moral law, it will become its easy prey. It is for this very reason that it has tried repeatedly to introduce compulsory State education. So far it has not succeeded. But, if we duly consider the preponderance of Freemasonry in Congress, in our legislatures, in all State and Public offices, and its profession by eminent and influential personages belonging to our political parties, the success of this educational scheme can, humanly speaking, be only a question of time.

Meanwhile, Freemasonry continues to corrupt all classes of society by spreading infidel, devilish doctrines through the Press, to undermine the family by encouraging and

facilitating divorces, and to keep up its godless system of education of the young all over the country, which, as they are fully aware, is the worst revolution against Christianity, the family, society and the Union, because it will gradually prepare the greater part of men to accept its devilish doctrines. Then will come true the words uttered by the unhappy De Laménais, in 1849, about the impending disasters:—

“In virtue of his sovereign prerogatives, man rises up against God and declares himself to be free and equal to him. In the name of *Liberty*, all political and social Institutions are overthrown.

“In the name of *Equality* all hierarchies are destroyed, all religions and political ascendancy are abolished.

“Then the reign of violence, of hatred, and of terror begins over the corpse of priest and king, a fearful fulfilment of the prophecy: ‘A whole nation shall rise up, man against man, neighbor against neighbor; amidst terrible confusion the child will rise up against the old man, and the people against their great ones’.

“In order to depict these scenes of horror and crime, of license and butchery, this carnival of terror, this chaos of outlawry and debauchery, these blasphemous shouts and devilish songs, the dull and unceasing sounds of the destroyer’s hammer and the executioner’s sword, the explosion of bursting mines and the yells of exultant joy which hail from the widespread carnage;—in order, I say, to depict scenes such as these; it were necessary to borrow the language of demons, as some monsters appear to have rivalled them in their fury.”

“Sin let loose, speaks punishment at hand

When ye least expect, vengeance shall come more heavy for delay.’”

CHAPTER LV.

SOLEMN CONDEMNATION OF FREEMASONRY BY EX-MASONS.

In September, 1826, an awful act of violence was committed upon the person of Capt. William Morgan. He was seized by ruffian hands, taken against his will, in the village of Batavia, N. Y., and carried from thence to Fort Niagara. The cause assigned for his abduction and murder is that he was a Freemason, and as such had disclosed the secrets of Masonry. The persons concerned in the acts of violence were Freemasons, and for such acts there is no other assignable reason than that he had published the secrets of Masonry: the conclusion is, that for such publication he has suffered death.

This outrage created a great excitement in the Union, especially in the State of New York. It opened the eyes of many honest Freemasons, who left the order. Antimasonic Conventions of seceding Freemasons were held at Le Roy, and other places, on February 19th and 20th, March 6th and 7th, July 4th and 5th, 1828. Addresses were delivered on the *antiquity* of the Masonic institution, showing that it was not *ancient*; on the *morality* of the institution, showing that it did not promote morality; on the *benevolence* of the institution, showing that it was not benevolent; on the *ceremonies* of the institution, showing that they were not only degrading to human nature, but blasphemous; on the *principles* of the institution, showing that they were opposed to Christianity. After the orators had exposed the infamous lies of Freec-

masonry, as well as its diabolical workings, many Masons made the following declaration for leaving the Masonic institution.

DECLARATION.

When men attempt to dissolve a system which has influenced and governed a part of the community, and by its pretensions to antiquity, usefulness, and virtue, would demand the respect of all, it is proper to submit to the consideration of a candid and impartial world, the causes which impel them to such a course. We, seceders from the Masonic institution, availing ourselves of our natural and unalienable rights, and the privileges guaranteed to us by our constitution, freely to discuss the principles of our government and laws, and to expose whatever may endanger the one, or impede the due administration of the other, do offer the following reasons for endeavoring to abolish the order of Freemasonry, and destroy its influence in our government :

In all arbitrary governments free inquiry has been restricted as fatal to the principles upon which they were based. In all ages of the world tyrants have found it necessary to shackle the minds of their subjects, to enable them to control their actions ; for experience ever taught that the free mind ever exerts a moral power that resists all attempts to enslave it. However forms of government heretofore have varied, the right to act and speak without a controlling power has never been permitted. Our ancestors, who imbibed principles of civil and religious liberty, fled to America to escape persecution ; and when Britain attempted to encroach upon the free exercise of

those principles, our fathers hesitated not to dissolve their oaths of allegiance to the mother-country, and declare themselves free and independent; and exulting millions of freemen yet bless their memories for the deed. A new theory of government was reduced to practice in the formation of the American republic. It involved in its structure principles of equal rights and equal privileges, and was based on the eternal foundation of public good. It protects the weak, restrains the powerful, and extends its honors and emoluments to the meritorious of every condition. It should have been the pride of every citizen to preserve this noble structure in all its beautiful symmetry and proportions. But the principle of self-aggrandizement, the desire to control the destinies of others, and luxuriate in their spoils, unhappily still inhabits the human breast. Many attempts have already been made to impair the freedom of our institutions, and subvert our government; but they have been met and crushed by the irresistible power of public opinion and indignation. In the meantime the Masonic society has been silently growing among us, whose principles and operations are calculated to subvert and destroy the great and important principles of the commonwealth. Before and during the revolutionary struggle, Masonry was but little known and practised in this country. It was lost amid the changes and confusion of the conflicting nations, and was reserved for a time of profound peace, to wind and insinuate itself into every department of government, and influence the result of almost every proceeding. Like many other attempts to overturn government, and destroy the liberties of the people, it has chosen a time when the suspicions of men

were asleep, and, with a noiseless tread, in the darkness and silence of the night, has increased its strength and extended its power. Not yet content with its original powers and influence, it has of late received the aid of foreign and more arbitrary systems. With this accumulation of strength, it arrived at that formidable crisis when it bid open defiance to the laws of our country, in the abduction and murder of an unoffending citizen of the republic. So wicked was this transaction, so extensive its preparation, and so openly justified, that it aroused the energies of an insulted people, whose exertions have opened the hidden recesses of this abode of darkness and mystery, and mankind may now view its power, its wickedness, and folly.

That it is opposed to the genius and design of this government, the spirit and precepts of our holy religion, and the welfare of society generally, will appear from the following considerations:

1. It exercises jurisdiction over the persons and lives of citizens of the republic.

2. It arrogates to itself the right of punishing its members for offences unknown to the laws of this or any other nation.

3. It requires the concealment of crime, and protects the guilty from punishment.

4. It encourages the commission of crime, by affording to the guilty facilities of escape.

5. It affords opportunities for the corrupt and designing to form plans against the government, and the lives and characters of individuals.

6. It assumes titles and dignities incompatible with a

republican form of government, and enjoins an obedience to them derogatory to republican principles.

7. It destroys all principles of equality, by bestowing favors on its own members to the exclusion of others equally meritorious and deserving.

8. It creates odious aristocracies, by its obligations to support the interests of its members, in preference to others of equal qualifications.

9. It blasphemes the name, and attempts a personification of the Great Jehovah.

10. It prostitutes the Sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns.

11. It weakens the sanction of morality and religion, by the multiplication of profane oaths, and an immoral familiarity with religious forms and ceremonies.

12. It discovers in its ceremonies an unholy commingling of divine truth with impious human inventions.

13. It destroys a veneration for religion and religious ordinances, by the profane use of religious forms.

14. It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel.

15. It promotes habits of idleness and intemperance, by its members neglecting their business to attend its meetings and drink its libations.

16. It accumulates funds at the expense of indigent persons, and to the distress of their families, too often to be dissipated in rioting and pleasure, and its senseless ceremonies and exhibitions.

17. It contracts the sympathies of the human heart for all the unfortunate, by confining its charities to its own

members ; and promotes the interests of a few, at the expense of the many.

An institution, thus fraught with so many and great evils, is dangerous to our government and the safety of our citizens, and is unfit to exist among a free people. We, therefore, believing it a duty we owe to God, our country, and to posterity, resolve to expose its mystery, wickedness and tendency to public view ; and we exhort all citizens who have a love for their country, and a veneration for its laws, a spirit of our holy religion, and a regard for the welfare of mankind, to aid us in the cause which we have espoused ; and appealing to Almighty God for the rectitude of our motives, we solemnly absolve ourselves from all allegiance to the Masonic institution, and declare ourselves free and independent : and in support of these resolutions, our government and laws, and the safety of individuals, against the usurpations of all secret societies and open force, and against the “vengeance” of the Masonic institution, “with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor.”

This Declaration of Independence from the Masonic Institution, adopted at Le Roy, July 4, 1828, is signed by one hundred and three ex-Masons.

This declaration was made more than fifty years ago. If the honest signers of it had lived up to the present day, they would have signed a longer table of sins committed by Freemasonry. The table of their sins would continue as follows :—

18. Freemasonry has introduced, under specious pretext,

a godless school system to turn the youth of both sexes into infidels.

19. Running as it does the government of every State, it protects infidelity and robs the people of an alarming amount of money every year for its support. From being Christian, the State has thus become infidel. This is revolution against Christianity.

20. By establishing godless State schools it has usurped the natural right of parents to educate their children in the manner which is according to their conscience. This is revolution against the family, and against the right of Christian children to receive a Christian education.

21. By giving Christian children a godless education and facilitating divorces, Freemasonry undermines parental authority and the family itself. This is revolution against society.

22. Freemasonry having fastened upon all parts of the country a godless system of education, is to be charged with all its evil consequences on the male and female portion of society—of the alarming increase of divorce suits, of concubinages, of infanticides, suicides, murders, of an immense army of official and non-official embezzlers and thieves and robbers, of the seeds of anarchy, discord and Communism throughout the length and breadth of the land.

23. Freemasonry has sowed and continues to sow quarrels and dissensions between the Civil and the supreme Spiritual Power upon earth, knowing well that so long as these two Powers are united, they are immovable, but that, if they are divided, the one can suffer persecution, whilst the other may be destroyed.

24. Freemasonry is to be charged with all the evils of

the revolutions which they have caused at different times in France, in Italy and other countries. In order to give some idea of the state of Italy as regards crime during the year 1881, we will give some statistics which will speak for themselves. They are taken from official sources, and it will be seen by them that never has Italy been in such a condition. As regards the money spent for the punishment or the prevention of crime, it amounts to 45 millions of lires (about £1,781,250), or American \$8,906,250, and yet, when compared with other European countries, there is a notable want of proper organization in the prisons and penal arrangements.

A large amount is spent in the surveillance exercised over vice; for 1,712,394 lires (£67,876) are apportioned to this detail, 1,050,000 lires (£41,562) are employed as secret-service money by the Ministry of the Interior, and chiefly employed in paying spies.

By the side of this, how much is spent in works of charity and benevolence? 20,858 lires (£825)! and yet 30,000 lires (£1,187), and even 50,000 (£1,979) can be offered as premiums for the best designs for the House of Parliament!

We will now pass in review the frightful lists of crimes and criminals. As regards murder and deeds of violence, there were, during the first nine months of 1881, 2,318 murders and homicides, 164 infanticides, 27,251 offences of cutting and wounding, 1,222 highway robberies.

Next come robberies and thefts. Of these there were 311 robberies with violence, 46,328 thefts of more or less magnitude, in town or country; and the losses occasioned by cheating, undue appropriation, incendiarisms, destruc-

tion of animals and other property, amount in the nine months to 8,386,235 liras (£331,955). As regards vice, up to July 1st, 1881, there were 10,491 names inscribed on the register of the health offices, of which 6,567 inhabited public houses of ill-fame, and 3,924 inhabited private houses. Out of these 1,951 had taken to evil courses through want, 356 at the instigation or through the corruption of their own families, 959 through desertion on the part of their husbands, 472 through love of luxury, and 2,548 through thorough depravation.

Also, there exist in Italy 1,112 houses of ill-fame of various classes; and the revenues arising from these, as recorded in the health officers' books for 1880, amounted to 591,985.20 liras (£23,432). and during the first six months of 1881 to 292,984.21 liras (£11,597). As for the streets, 7,486 sick persons were found there, as well as 3,887 wounded or maltreated; 813 dead (in this catalogue are comprised 123 victims of the Casamicciola disaster), 5,792 drunken men, 1,844 children deserted by their parents, 15,502 beggars. There were 1,919 vagrants under age taken up during the first nine months of 1881, and out of these 1,846 were restored to their relations or guardians, and 585 were shut up in a public industrial establishment.

Up to July 1, 1881, 65,905 were admonished or reprimanded, of whom 22,026 were guilty of idleness and vagabondage, 12,551 of agrarian thefts, whilst 31,325 were suspected of crimes against property. Of these 7,231 were under age. There were also 8,505 men, 393 women, and 648 minors (8,895 in all) subjected to special surveillance, as well as 2,054 men, 12 women, and 46 minors

confined to domicile, of whom the greater number were mechanics.

In the speech the Procurator-General, Amadeo Lavini, delivered before the Court of Appeal, he said :—It is distressing to consider how often the domestic hearth was defiled with blood. Besides two parricides consummated, and one attempted, we have twenty-two attacks on the person of father and mother, two homicides, and thirty-three woundings of husbands and wives or very near relations." These particulars, says Lavini, "offer to educators of the people the gravest materials for reflection." He adds :—"Boys scarcely of the age of puberty, induced by the evil example of parents and companions, or abandoned to their own evil instincts, fling themselves into the road to crime. To say nothing of begging, idleness, vagabondage, and theft, it is our painful duty to notice the cases of severe woundings and homicides committed by children under 14 years of age, whose only training seems to have been in the use of the knife, so great is their skill in wielding it, and such is the accuracy of their strokes."

Strictly speaking, there are no longer any convents or monasteries in Italy, but in their place there are 105,510 taverns and wine houses, 21,512 beer and liquor shops, 23,549 cafés.

Many churches in Italy have been destroyed or converted to profane uses, but to compensate for this there are 14 first-class theatres, 72 second-class, and 1,049 third-class. The representations given from July 1st, 1880, to June 30th, 1881, amounted to 57,338, and yielded the Government 611, 655,09 liras (£24,211). We may gather how many *freed* Italians abandon their country by the number

of foreign passports given between July 1st, 1880, and June 20th, 1881. A passport is generally given for the whole family, and within the above period 49,091 were issued. The general directions chosen by both individual emigrants and families, were America, France, and Africa.

All these figures are taken from Parliamentary documents, and give an idea of the state of morals in Italy at the present day. The greater number of the delinquents have almost from their birth been fanned by the breezes of this new Italian "liberty and regeneration."—*London Tablet*.

25. Freemasonry is also guilty of all crimes, murders, robberies, evils of revolutions, etc., which it intends to commit whenever circumstances are favorable.

St. Paul the Apostle, severely rebukes the heathens of old, and declares them to be inexcusable, because, notwithstanding the many natural aids they possessed to attain to the knowledge of God, they turned aside from Him, their supreme and only Lord, choosing rather to worship creatures. From this fact we can form some conception of the immense weight of guilt attaching to an association which, standing as it does in the broad noonday light of Christian revelation, voluntarily closes its eyes to the truth, strives to involve the whole world in its conscious and deliberate apostasy from the faith taught by the only-begotten Son of God, and spares no effort of human cunning to beguile the minds of men and gain multitudes of followers. They take the artisan, the peasant—these emissaries of evil—and unteach him all that Christianity has taught him, his duty towards GOD, and his neighbor, the necessity of cheerful acquiescence in the state of life

in which Divine Providence has placed him, of patient continuance in well doing, of hope of another and a better world where an ineffable reward may be merited by him here below. They teach him instead, that he is but a superior sort of animal, with no soul and no hereafter, but still the highest fact in the universe, for GOD, they assure him, there is none; that selfishness is the great law of human life, and physical comfort the supreme end of existence; to which they add that, he is by nature free, the equal of everyone else in rights, and the brother of everyone else; a king by the law of nature, a slave only by reason of bad laws and defective political arrangements. They reduce him to the level of a beast, and then they madden him by telling him of these fabled rights and prerogatives; they make of him an infuriated animal seeking only how he may best overturn the society without GOD which offers him no means for the satisfaction of that concupiscence which they have taught him to substitute for conscience as the supreme guide of life.

What a liberty, equality and fraternity! A liberty to do as a secret tribunal commands; equality in all that degrades men to the level of beasts; fraternity in wretchedness and in the worship of Satan! "Their tongue and their devices," says Holy Scripture, "are against the Lord to provoke the eyes of his Majesty. They have proclaimed abroad their sin as Sodom, and they have not hid it. Woe to their soul, for evils are rendered to them." (Isai iii. 8, 9.) For, "I testify," says St. John "to every one that heareth the words of the prophecy of this book: if any man shall add to these things, God shall add unto him the plagues written in this book; and if any man shall

take away from them, *God shall take away his part out of the book of life.*" (Apocal. xxii. 18.)

CHAPTER LVI.

SOLEMN CONDEMNATION OF FREEMASONRY BY THE CHURCH.

We have seen that a great number of honest Americans who had joined the Masonic Institution, left it, and solemnly condemned it when they saw into its criminal purposes. No wonder then, if the Catholic Church, whose duty it is to reject anything opposed to God's holy law, has repeatedly condemned the diabolical Institution of Freemasonry, whose evil ends she understood from the very beginning.

In 1841, an eminent Freemason wrote in the *German Quarterly Magazine*:—"In justice to the Roman hierarchy, it must be said that they recognized the true aim and wide scope of the Freemason-Society, as well as its great importance, not only more clearly, but at an earlier date than did many of its members themselves, and they held to their opinions with greater tenacity. "I cannot shut my eyes," says Cardinal NEWMAN, "to the fact that the Sovereign Pontiffs have a gift proper to themselves, of understanding what is good for the Church, and what Catholic interests require. I find that this gift exercises itself in an absolute independence of secular politics, and a detachment from every earthly and temporal advantage, and pursues its ends by uncommon courses, and by unlikely instruments and by methods of its own. I see that it shines the brightest, and is most surprising

in its results, when its possessors are the weakest in this world, and the most despised." Indeed, the Popes knew what they were about when they denounced Freemasonry as an engine of Satan—he, indeed, is the sovereign Grand Master of the sect.

The Roman Catholic Church received from her divine Founder the authority to separate rebellious children from her communion, and to deprive them of the rights acquired by baptism. Those thus cut off from the body of Christ, and cast out by his Church, are cut off and cast out by God himself.

Moreover, the Catholic Church is charged by Christ to resist, with all her might, the sinful passions, evil tendencies of nations, societies and individuals. Hence it is that she has repeatedly excommunicated all secret societies.

The world is at present permeated with societies. Many inducements are held out to Catholics to join them. There is nothing against association for legitimate purposes, but prudence requires that before joining a society men should carefully examine the ends proposed and the means to be used, and also clearly see and understand the spirit that animates and directs the workings of the societies they seek to join. Four things are therefore to be carefully considered before joining a society—the ends, the means, the spirit that animates, and the character of the men that guide and control it. All this, men should carefully consider when they propose joining a society, especially before investing their money, and thus involving themselves or their family interests.

For the better understanding of this difficult and gravely important subject, we give the following rules and

marks by which both clergy and laity will be able to know if a society is such that Catholics cannot join it: .

1. Does it propose to itself "anything against Church or Government, no matter whether it exacts from its members an oath of secrecy, or not. (Decree of the Sac. Rom. Inq., 1846).

2. "Do the members bind themselves by oath to do what may be commanded by the superior of the body."

3. "Do the members bind themselves to secrecy, which cannot be violated with impunity, even when legitimate authority interrogates."

4. "Do the members join for mutual defence in so strict alliance that thence arises danger of riot or bloodshed?" All such societies are declared "wholly unlawful." (Letter of S. Cong. de Prop. Fide, July 1, 1870, to the Bishops of Canada).

The Church loves light, and dislikes her children to belong to societies whose aims are concealed from the public. She has a right to know the ends and aims of the societies to which her children belong; if legitimate, there is no need for secrecy. The Church does not oppose healthy organizations; on the contrary, she favors them; but her long experience has made her suspicious of organizations that work in the dark and guard their secrets by oaths. Nor is it necessary that societies be condemned by name; if so organized that they come under the *class* of condemned societies, then Catholics cannot belong to them. Freemasons, Odd Fellows, Carbonari, Communists, Nihilists are societies forbidden to Catholics; also, oath-bound political societies, whose aims are revolution against legitimate government—in a word, all societies that

excite to riot or bloodshed, or attack the right of property, or assail the civil or private rights of individuals—these and all kindred societies are forbidden to Catholics, let their names be what they may. Catholics joining such societies not only sin, but, dying without repentance, must be deprived of Christian burial.

Besides the above societies, Catholics may not belong to societies, be they labor unions, benevolent, oath-bound or not, which have prayers, a religious hierarchy, or religious rite or ritual other than Catholic, at which the members are required to be present and take a part.

“Every man,” says St. Thomas, “has a right to acquire things so as to own them and dispose of them. This is necessary; for every one takes greater interest in working for himself than for a community. Moreover, there could be no peace among men, if the right of acquiring things as one’s own, were not firmly established for every individual.” A man’s labor, therefore, is his own. The strong arm of the poor man and the skill of the mechanic are as much their stock in trade as the gold of the rich man, and each has a right, as he pleases to sell his labor at a fair price. Men have also a right to band together and agree to sell their labor at any fair price within the limits of Christian justice; and so long as men act freely, and concede to others the same freedom they claim for themselves, there is no sin in labor banding together for self-protection. But when men attempt to force others to work for a given price, or, by violence, inflict injury, bodily or temporal, they sin. If men are free to band together and agree not to work for less than a given price, so others are equally free to work

for less or more as they please. All men have a right to sell their labor at such price as they deem fair, and no man nor union has a right to force another to join a union, or to work for the price fixed upon by a union. Here is where labor unions are liable to fail, and in which they cannot be sustained. If one class of men is free to band together and agree not to sell their labor under a given price, so are others equally free not to join such unions, and also equally free to sell their labor at such price as they may determine upon.

On the other hand, capital must be liberal towards labor and share justly and generously the profits with labor, being mindful of the command "not to muzzle the ox that trampeth out the corn," "nor to defraud the laborer of his wages." Capital has no more right to undue reward than labor, nor should capital be unduly protected at the expense of labor. Capital and labor should work hand in hand, and proportionately share the values they have mutually produced. Nature gives the raw material; labor and skill give it its value; capital gives direction and advances reward to labor and skill, waiting until in turn it can realize on its outlays. They are mutually dependent on each other, and should mutually labor for each other's interest—capital recognizing the rights of labor, and labor in turn recognizing the rights of capital.

"No man," says St. Thomas, "should hold things so exclusively as his own as not to share them with others in their need."

Now, it is Freemasonry that excites and encourages every conflict of labor with capital, propagates trades-

unions, labor-unions; assumes the direction of them whenever it can, unites them in general confederation, and practically affiliates them to the craft. Hence it is not lawful for Catholics to be members of such unions or partners in any attempt to coerce others against their just rights; nor can they by overt or secret acts, or violence, do injury to the person or property of others. What one man claims for himself he must concede to another.

If Catholics have joined societies which the Church has condemned, or if they belong to societies which the Church, through her constituted authorities, declares unlawful, then they are bound in conscience, let the pecuniary loss be what it may, to leave such societies, being mindful of the words of Christ, "What shall it profit a man if he gain the whole world, and suffer the loss of his soul?"

Pope Clement IX. has pronounced the sentence of excommunication (Encycl., *In Eminentissimi*) against "every one of the faithful, of whatever state, rank, condition in life, order, dignity, or eminence, whether lay or clerical, etc., who shall dare, under any pretext or color, to enter any of the secret societies, whether called Freemasons or by any other name, or dare to propagate them, or show favor to them, or to receive or harbor them in his own house, or elsewhere, to subscribe to them, or attend any of their meetings, or to give them help or counsel, whether open or secret, whether directly or indirectly." Pope Benedict XIV. (Encycl., *Provideas*) approved, renewed and confirmed the decree of Pope Clement, and again pronounced the penalty of excommunication against any one who should infringe it. Pope Pius VII. renewed the

same constitutions, adding a prohibition against reading or keeping, whether in manuscript or in print, any documents or statutes of a secret society or clandestine sect, whether Carbonari or otherwise called, and against reading anything written in their defence. (Encycl., *Ecclesiam a Jesu Christo*.) Pope Leo XII., in the apostolic letter (*Quo graviora mala*) rehearsed and confirmed the foregoing decrees, placing under *major excommunication* all who join any secret society, and those who refrain from denouncing their accomplices. He at the same time declared, in the words of the Third Canon of the Third Council of Lateran, that no one is bound by that wicked oath, because it is not an oath, but an act of perjury, when a man swears to do anything against the Church of Christ.

In his Encyclical letter of Nov. 1st, 1873, addressed to the bishops of the Catholic world, Pope Pius IX. says that the Pontifical Constitutions fulminated against perverse societies not only included Masonic lodges established in Europe, but also those in America, and in all other countries of the world: "But that, in a matter of such grave importance, there may be no doubt nor means of being deceived, we take this opportunity to declare anew and to affirm that all Masonic societies, whether in Brazil or elsewhere—and in which a large number of persons who are deceived themselves or who deceive others, hold that they have no other aim than social usefulness, progress, and mutual beneficence—are included, and proscribed by apostolic constitutions and condemnations, in such a manner that all who have, unfortunately, placed their names upon the roll-books of these societies, are *ipso facto* subject

to the major excommunication reserved to the Sovereign Pontiff. We, likewise, most earnestly desire, Venerable Brethren, that the faithful be notified by you, or by your coöperators, to guard against *this fatal pestilence*, so that every means in your power may be brought to bear to alienate them from it." (Brief of 29th April, 1876, on Secret Societies in Brazil.) Every one, therefore, who joins a secret society, no matter what name it bears, in any country whatsoever, ceases, *ipso facto*, to be a member of the Church.

At one time excommunication had its terrors, greater than the terrors of death; and the culprit on whom the sentence had been passed was regarded with horror and detestation from one end of Europe to the other. But, in our wicked age, some temporal misfortune may cause horror and fright, while spiritual censures are regarded as naught. "What," it is said, "is the good of excommunication, if the secret societies flourish in spite of it? Has it any effect at all?" It is true we do not always see that excommunicated persons are visited by temporal punishments. The effect of excommunication is not to induce sickness or other temporal misfortunes, but to declare them heathens and publicans. Such they will be in the sight of God forever, if they do not repent and are not reconciled with the Church. History, however, relates that God has often sent earthly evils upon those who were excommunicated. To find glaring histories of temporal punishments inflicted on the excommunicated, we need not go back to the times of Frederick Barbarossa. Napoleon I. made light of Pius VII. and his bull of excommunication. Yet it became so fixed in his mind,

although he tried to hide his anxiety, that he could find no repose, day or night. He then ordered one of his ministers to prepare a return of all the excommunications which had been pronounced from the earliest days against monarchs. Deceived by the apparent indifference of the emperor, the minister cast the matter aside. Napoleon urged it, and the return was finally presented to him by M. de Champagny. There were eighty-five cases in the list; the first in the list having been that of an excommunication pronounced by St. Athanasius against the governor of Libya, in 398. The last excommunication, which was on June 10th, 1809, had been, by courtesy, omitted. Of these eighty-five, every one had visibly taken effect in one way or the other. Napoleon, however, did not repent. Cardinal Pacca relates, in his *Memoires*, that Napoleon exclaimed that an excommunication could not make the muskets drop from the hands of his soldiers. Within three years he went to Russia, and frost, such as had not been known before, did make the muskets drop from the hands of his soldiers, as a Protestant historian, such as Allison, in a well-known and striking passage, did not fail to note. His whole army was destroyed, and his downfall began.

Not long ago the Empress of Austria wrote to Queen Margaret of Italy a touching letter, setting forth the reasons which prevented the Emperor Francis Joseph and herself from returning at Rome the visit of the King and Queen of Italy to Vienna. The empress declares that neither her husband nor herself could persuade themselves to visit them in the Eternal city, and she calls the attention of the Italian Queen to the misfortunes which

have fallen on all who have interfered with the rights and independence of the Pope. After having spoken of the persecution of Napoleon I. practised on the Sovereign Pontiff in 1809, she adds :

“ The fact is, that after numerous and terrible reverses the Pope was restored to Rome, and Napoleon relegated first to the Isle of Elbe and afterwards to that of St. Helena. And his son ! The unfortunate King of Rome ! He died in this very palace from which I write. At eight minutes past five on the 22d day of July, 1832, he died here in the very chamber of the palace of Schoenbrun, that his father had occupied in the days of his triumph, in this palace, where he had in anger and haughtiness, dictated the decree of the 17th of May, 1809, which despoiled the Pope of his dominions, and made himself master of the city of Rome. I cannot think of these horrible coincidences without being filled with dismay. I know well that certain public men laugh at all this, that they call it an accident, but this accident, my dear sister Margaret, has been mournfully repeated in our own days. There was, as your Manzoni would say, a third Napoleon, who in 1856, although there had been born to him a son, began at the Congress of Paris, the war against Austria and the Pope, for Austria and the Pope have always had the same joys, the same persecutions, the same sorrows. The good Empress Eugenie, like Maria Louisa at a former time, trembled for her own child when she saw the flood-gates of persecution loosened on the Pope, and more than once expressed her fears to her husband, who, however, smiled at her fears as became a man free from prejudice. Nevertheless, disasters rapidly followed each

other for the Bonapartes. The father, crushed at Sedan, had to place his sword at the feet of the King of Prussia, that very sword that he would not place at the service of the Church, but even used against it. And his son, unhappy boy, went afar to perish miserably at the hands of the Zulus. The mere possibility that to these two accidents another should be added, strikes me with terror and disposes me to suffer anything rather than enter Rome or the ancient and apostolic palace of the Quirinal.

I now suffer keenly on account of my inability to return you the affectionate visit with which you honored me, but it is not my own fault. It is the fault of those who ruled according to worldly policy while we act in accordance with our maternal instincts. You, who are also a mother, can understand me and sympathize with me, while I, for my part, can understand you and sympathize with you. Without entering into political questions which concern us not, permit me to predict for both of us a happy day, the day on which our husbands, ourselves, and our children may visit each other, and embracing each other merit at the same time the blessing of the Vicar of Jesus Christ.

“I am, with my whole heart, your affectionate sister,

“ELIZABETH.”

What folly and impiety then to say, “What harm to enroll one’s name in a secret society? This society is but a beneficial society.”

CHAPTER LVII.

CONCLUSION.

We have seen that to fight against God, against governments, against the Church of God, against society and against the family, are the devilish enterprises of Freemasonry. They are, however, the most hopeless of all enterprises in which any man can engage and every apparent success does but bring nearer ultimate defeat. The bloated demagogue now grown fat upon the spoils of a people whom he has abused with his foul enchantments, may for the moment boast like the reprobate who ran off with the heiress, that "he is the happiest dog alive." "My dear friend," said the sage to whom the connubial felicity in question was announced, "every dog has his day." Yes; every dog has his day until the end comes, and then it is "foris canes." "Without are dogs, and sorcerers, and the lewd, and murderers, and idolators, and whosoever maketh and loveth a lie."

Witness M. Gambetta, a true type of a Freemason. As the *Français* truly said, "M. Gambetta is struck down at the age of forty-five in the midst of an open war against Christianity, and on the morrow, as it were, of a challenge hurled against the Most High." In the prime of life this bitter persecutor of the Church, this hater of all religion, has been suddenly cut down, the cup of his iniquities full to overflowing, with no sign of repentance, no intimation, as would appear, of his impending end having been given him by the Freemasons who stood by

his bed of death. Sad and terrible is the spectacle to any Catholic, to any Christian.

Again, witness Garibaldi, another true type of a Freemason. He has gone to meet that awful judge whose laws he despised in life.

The evil spirit that possessed Mazzini, whose strongest passion was hatred of the Church of Jesus Christ, seemed to have entered Garibaldi. From the moment of that arch-Carbonaro's death, his bat-winged mantle seemed to have fallen on Garibaldi. Blasphemy flowed from his lips, and his dagger was raised unremittingly against the Church.

A brigand, with a singularly diabolical power over his followers, which lasted even until he was compelled by the infirmities of age, as during his shameful and short campaign during the Franco-Prussian war, to keep himself out of their sight ; a libertine, preaching and fighting for the anti-Christian gospel of passion ; a revolutionist, fighting to the last against social order ; a being in the semblance of a man, who would gladly have seen the anarchy of savages replace the effects of Christian teachings ; a Carbonaro, sworn to shed blood at a word,—yet there are many men who praise such heroes of Freemasonry in the name of liberty ! They erect monuments in their honor to perpetuate their memory. Not long ago five thousand francs were subscribed, required for a monument to be erected in honor of AUGUSTE BLANQUI whose doctrine was, “No God and no Master.” According to the adopted plan it is to consist of an immense block of stone upon which the figure of BLANQUI is to be represented in a reclining attitude upon his death-bed, and tracing with a dying hand the words “Ni DIEU ni Maître.”

For a hundred years past the revolution has used its dead as tools to work upon the living. Their funerals have been seditious meetings; their names have become as fire-brands to do more damage in death than in life; they have been pilloried in stone with their maxims pitilessly set to work out the evil which perhaps was but a dreamer's theory in life. For them there is no merciful silence of death; the men with whose opinions they indentified themselves, keep them before the world as a stock in trade, a vulgarly advertised political capital. "Neither God nor master" was the choice of AUGUSTE BLANQUI for an ideal world; the real world that outlives him is to see his memory perpetuated in stone, now that the mob of Paris, who were for him a master, constitute themselves the master of his memory after death. The people—or rather that section of the people for whom the BLANQUIS of the revolution formulate their impracticable theories—are all the while both god and master to the duped life of their political servants. The faction that was BLANQUI'S master has marched him out to be the boasted visible expression of atheism and impenitence. But the objects of men's admiration, reverence, worship, offer an extremely good revelation of their own character.

It was well said by Mr. CARLYLE in his famous pamphlet on Hudson's Statue; "It is certain whatever gods or fetishes a man may have about him and pay tithes to and mumble prayers to, the real *religion* that is in him is his practical hero-worship. Whom or what do you in your very soul admire and strive to imitate and emulate; is it God's servant or the devil's? Clearly this is the whole question. Whom doth the king delight to honor?"

this is the question of questions concerning the king's own honor. Show me the man you honor; I know by that symptom better than by any other, what kind of man you yourself are. For you show me there what your ideal of manhood is: what kind of man you long inexpressibly to be, and would thank the gods, with your whole soul, for being, if you could." Surely a wholesome doctrine enough.

The lessons of the past century seem lost upon our men of light and leading, and those who are doing their best to advocate respect for authority, and reverence for holy things, will have their task made ten times harder by the outburst of admiration for the deceased filibuster. To teach the rising generation to idolise GARIBALDI as a type of romantic enthusiasm and patriotism is to sow the seeds of many a rebellion both at home and abroad.

Our Holy Father, Leo XIII. has warned the nations more than once that the spirit of revolt against authority can only be successfully combated by opposing to it a resistance based on Christian principles and fortified by an alliance with the centre of all authority on earth—the Holy See.

When men divest themselves of all fear of the Supreme Being; of all respect for their Creator and Lord; when they surrender themselves to the gratification of sensuality; when they give full freedom to their passions, and direct their whole study to the pursuits of a corrupt world, with a total forgetfulness of the future state of life; when they give little children a godless education and have no longer any religion to teach them, may we not say that these are evil times in which transition to devil-worship is easy? When all the steps leading up to a certain point are taken,

what wonder if we arrive at that point? Such was the gradual degeneracy of mankind in the early ages of the world, that brought on the abominable practices of idol-worship.

" When senators in open market buy
 The seats that they, defiling, occupy ;
 When legislatures sell for bonds their votes ;
 And Christian statesmen pocket leprous notes ;
 When brutal ignorance is armed with power,
 And corporations do the poor devour ;
 When even the pulpit unto party lends
 Its aid, for selfish and unholy ends ;
 The courts of justice are by scoundrels feed,
 The press sows broadcast error's poisoned seed ;
 When luxury and corruption hand in hand,
 Ruling the cities, plunder all the land ;
 When fortunes are by reckless gambling made,
 And swindling bankers ply a thrifty trade :
 And banks for savings break, and rob the poor,
 Who deemed their little pittances secure ;
 When cashiers plunder banks, and trustees steal
 The funds they hold, and the poor commonweal
 Is plucked and plundered by its officers
 Of city, state and nation, and the curs
 Bark at the heels of honesty and worth,
 And every day sees some new monstrous birth
 Of fraud ingenious and *escroquerie*,
 Of monstrous and unnatural villiany ;
 When lying no more any one disgraces,
 Not even those who hold the highest places,
 But has become a national disease,
 And perjuries are thick as leaves on trees :
 When railroad stocks are fraudulently watered,
 And private servants on the treasury quartered ;
 The country pays for private carriages,
 And foots the bill for female vanities ;
 When murderers multiply and go acquit,
 Are pardoned, if for party uses fit ;

When the while the widow wants relief,
 The fatherless is wronged by naked greed ;
 Devotion sleeps in cinders of contempt.
 When the land leprous with these sins you see,
 Rival of Sodom and Nineveh,
 Then rend your garments, and like Jonah cry,
 Repent ye of your sins ! The end is nigh."

What has just been said seems to be confirmed in Holy Scripture which informs us that about the time of Anti-christ; "iniquity shall abound, and charity shall grow cold, and there shall be little faith on earth." (St. Luke xviii, 8.) Men shall love themselves, and be grasping, proud blasphemers, disobedient to their parents, without regard for the rights of relationship, without natural affection, and enemies to order and peace. (2 Timothy iii. 3.) They shall despise all legitimate authority, and speak evil of all ecclesiastical dignitaries. (Jude 8.) Then shall appear a new kind of impiety, never seen until that time, which shall consist not in embracing a false religion, but in despising all worship; each one putting himself above all that is holy and all that is revered, listening to false spirits, and giving heed to information imparted to them by devils. (1Tim. iv. 1.) Thus they shall prepare the way for Antichrist, whose coming shall be the work of the devil. (2 Thess. ii. 8.)

Many years ago, a Prussian statesman, who was surprised that the so-called Reformation had killed Christianity in his own land, exclaimed, "We are ripe for the coming of Antichrist." He saw that religion was dead. At the present day we are told that not one in thirty of the whole population of Berlin ever enters a church at all. They live as if there had been no revelation in the past, and

would be no judgment in the future. For them Christianity no longer exists, except as an enemy to be hated. They hate it as the demons do. The only Christian doctrine which they would gladly believe to be true is the eternity of punishment—provided they could be quite sure that it was prepared only for Christians. They are no longer disciples of SS. Peter and Paul, but of Hegel and Strauss, as the latter are of Porphyry and Celsus. Less religious than the pagan emperor, Alexander Severus, who at all events had a domestic oratory, in which he placed the image of Christ, together with those of Virgil, Cicero, and Achilles, they have neither temple, nor priest, nor liturgy. They have forgotten how to pray. A pupil of Schleiermacher said, not long ago," "The Holy Trinity has emigrated from Germany." More impious than Epicurus or Iscariot, the Lord of infinite majesty was to this cultured beast only the subject of blasphemous jest. And his words were received with a shout of laughter by a group of infidel Germans who stood around him.

It is, indeed, sad and humiliating to confess that even in our own day the propagation of infidelity, irreligion and immorality has become alarmingly universal, that the defection from faith, disregard for its teachers, licentiousness in opinions, depravity of morals, have so far deadened the influence of religion, and caused so great a degeneracy in mankind that there are thousands who would be ready to yield to the absurd impiety of worshipping Antichrist as their lord and god—some out of fear for what they might lose, others to gain what they covet. It is easy to foresee that this state of society will grow worse by the unrelenting efforts of Freemasonry until Antichrist appears

in this world, and then it will be evident that, as Christ had St. John the Baptist as his forerunner to prepare the hearts of men by penance for his reception, so Antichrist has the Freemasons as his forerunners to prepare the hearts of men by pride, arrogance, want of submission to Christ's vicar on earth, irreligion, infidelity and immorality, to follow and worship him, the son of perdition, as their sovereign lord and god.

But we have not come to Antichrist as yet, although, as St. John said, in his day, "Even now there are many Antichrists," forerunners of that monster, in whose brief reign Freemasonry will fancy that it has triumphed at last. Meanwhile it is doing its diabolical work in the darkness of night, with constantly increasing success, and in this country on as large a scale, though not so visible as yet, as in any other. But Almighty God is not frightened by their work, nor is his Church. He will continue to do in the future what He has done in the past; and as He is stronger than all possible Cæsars and Grand Masters, Pagan or Lutheran, they are sure to get the worst of it in the long run. Meanwhile, we say, "We admire your courage, but we condemn your judgment."

The unbelieving world is not destined to triumph yet. It must wait for that till Antichrist comes, and then it will wish, too late, that it had not produced him. Meanwhile, the Church is on the eve of another of those victories, of which she has gained so many. Our generation will yet learn that it cannot do without her. God is leaving it to itself for a time, with only force enough to produce Bismarcks, and Cavours, and Garibaldi, — characteristic, fungus-growths of the Freemasonry of our

century,—in order that the lesson may be decisive. Her yoke, it begins to suspect, is lighter than theirs; her mild rebuke more tolerable than their brutal violence; her justice more like the justice of God; her rule more conducive to human dignity; and more watchful of human liberty. “She reigned” in other ages “by the love of the people;” and when they awake from the fatal delusions of Freemasonry; and its twin-sisters, Protestantism and Liberalism, she will do so again. How soon the new era will begin, depends, not upon her enemies, who can only do what God allows them to do, and who, in persecuting her children, are only hastening the moment of her triumph, but upon Catholics themselves. As they increase in virtue, she will increase in power. That is the use which God makes of the persecutor. When he has done, not his own work, as he stupidly supposes, but God’s, he will be broken and cast aside, like a worn-out tool, of which the blade has lost its edge, and the handle only fit for firewood. There is no lasting victory but for the Church, because she is the only power on earth which is eternally allied with heaven—the only combatant to whom God has given the uncanceled promise: “No weapon that is formed against thee shall prosper; and every tongue that resisteth thee in judgment, thou shalt condemn.” Thus far God has kept his promise to her. In spite of all that men or demons could do against her—and they have done their utmost; in spite of the apostasy of princes, and the malice of statesmen; in spite of the treason of kings, who have ceased, to their own shame and confusion, to be “her nursing fathers,” in spite of false brethren, revived Paganism, and rekindled

persecution, her children are far more numerous at this hour, her vitality more robust, her authority more uncontested, and her unity more marvellous, in a world where all else is disorder and confusion, than at any other period of her existence. One in her faith, morality and government: holy in her Divine Founder, doctrine, and means of grace; apostolic in her orders, mission and teachings; Catholic in all times, places, and truths, she occupies such an exalted position on earth, that she is at once an object of terror to those who hate Jesus Christ, and the joy and glory of her millions of children. Her Sovereign Pontiff is the father of more than two hundred millions of persons. To all ends of the earth he sends forth bishops, and their labors are crowned with success. To-day, like Peter, the Pontiff is in prison: to-morrow, like the same apostle liberated by an angel, he preaches the faith, through some newly-appointed bishop, to the negro of Africa, or to the red Indian of America. To-day England plots his ruin: to-morrow he plants twelve new churches, with twelve bishops and a cardinal, in the very heart of the country which sought his destruction. To-day he is told that he is a prince without power: to-morrow he will not permit the faith and morals of his sons to be corrupted by Gallicanism, Socialism, Liberalism, Atheism, Infidelity, and Godless Education; he rejects and condemns the impious doctrines and principles of the age. All this is the visible result of the church's present trial. And even in the peculiar trials of our own age, in which, for the first time, there is not a single Catholic government, and the Church is without a political ally in the whole world, nobody doubts, not even her enemies, that the result will be

exactly the same in the future as it has been in the past.

The present trials of the Church, it is true, are quite peculiar; they widely differ from those of former times. "Indeed," writes Pius, IX, to the Archbishop of Rouen, "in reviewing the history of the Church, she often appears staggering under the blow of heresies and schisms; often afflicted and oppressed by the pride, the ambition, and the power of men. Never, at least since the early ages; has she been seen harassed, from one end of the world to the other by a persecution which, commenced for the destruction of the Christian religion, formed in the same spirit, and more or less violently prosecuted according to the character and situation of the different nations, has been everywhere waged with the same system, and been sustained and propagated by the same means. We have also seen, in ancient persecutions, which by the way, were neither general nor organized for the entire annihilation of all religion, how Divine Providence sometimes counteracts them by the arm of some mighty one, and sometimes by the deeds of some holy personage, who, fortified and enlightened with power from on high, have withstood the audacity of the wicked, and have not only arrested their progress, but have also baffled their aims and objects. In our day, on the contrary, it does not appear that any man has been found, who, like those of old, bears in himself the manifest sign of authority against this universal, most fatal and truly Satanic conjuration. Moreover, death and the hatred of men have removed a large number of illustrious defenders of the Church from the field. The leaders of the people, nearly all of whom have been deceived by their own wickedness, or by the wickedness of others,

have so far alienated themselves from the Church, that she has no longer any hope of human aid. But, as the Church cannot perish, and as she is destined to triumph over the gates of hell, until the consummation of the world, it is evident from this that *God has reserved the victory for himself*, and it is a much surer victory than if it depended on human arms: it is a victory that will be fully commensurate with the majesty and might of the Conqueror.

“To conclude, Venerable Brethren, since we have fallen on times not only of suffering, but of meriting much, let us take especial care, as good soldiers of Christ, not to despair; as in the midst of the storm we have a sure hope of future calm; and a glorious peace for the Church; and, trusting in the assistance of God, let us cheer ourselves, our toiling clergy, and our people with the noble words of St. Chrysostom: ‘Many waves and storms threaten us, but we are not afraid of being overwhelmed, for we stand upon the rock. Though the sea rage, it cannot melt the rock; though the waves arise, yet they cannot sink the bark of Jesus. There is nothing mightier than the Church. The Church is stronger than heaven itself. “Heaven and earth shall pass away, but my words shall not pass away.” What words are these? “Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.” If you do not believe in words, believe in deeds. How many tyrants have tried to oppress the Church? How many gridirons, how many furnaces, how many wild beasts, how many swords, have been prepared against her? How much have they accomplished? Nothing! Where are her foes? They are forgotten. Where is the Church? She shines more

brightly than the sun. Her foes have perished ; her children are immortal. If, when there were few Christians, they were not overcome, how, when the whole world is full of holy religion, will you be able to overcome them ? “ Heaven and earth shall pass away, but my words shall not pass away.”

Yes, infidelity may rage like a tempest around God's Church ; heresy may clamor for persecuting laws ; Socialism may labor to sap her foundations ; emperors and kings may imprison and kill her pastors and children : all is in vain. Let these enemies of God and the Church unfold their banners of Infidelity, Socialism, Free or Modern Thought, Scepticism, Communism, No God, No Christ, No Pope, No Church, and a thousand others ; let them grind their teeth, let them froth and foam at the mouth, let them tremble with rage, let them shake their heads with an air of majesty, as if they would say to the Church, “ We bury you to-morrow, we write your epitaph and chant your *De Profundis* ; our league is mighty, our forces are multitudinous, our weapons are powerful, our bravery is desperate.”

The Catholic Church calmly answers : “ I know you hate me because I am the immortal Spouse of Christ ; I am his everglorious body. My cause is the cause of Jesus Christ, and the cause of Christ triumphed in spite of Pontius Pilate ; the cause of Saints Peter and Paul triumphed in spite of Nero ; the cause of the first thirty-three martyred popes triumphed in spite of the ten persecutions of the Roman emperors ; the cause of Saints Athanasius and Liberius triumphed in spite of Constans and Julian ; the cause of St. Gregory VII. and of Adrian

IV. triumphed in spite of Henry and Frederick ; the cause of Saints Anselm and Thomas of Canterbury triumphed in spite of their Norman and Plantagenet oppressors ; the cause of Pius VIII. triumphed in spite of the great Napoleon ; and the cause of Pius IX. and of Leo XIII. will assuredly triumph in spite of Victor Emmanuel and Bismark, and all the grand masters of Freemasonry.

“ The world around the Pope is convulsed, the foundations of society are tottering, the very pillars of the earth seem about to give way, the storm of revolution is roaring around him, the dark, dreary night of worse than heathen ignorance and immorality is setting upon the hoary earth ; but my venerable Pontiff towers sublime, like the last mountain in the deluge, majestic in his elevation, majestic in his solitude. He towers aloft, unchangeable while all around changes—magnificent while all around him is in ruins ; he towers on high the last remnant of earth’s beauty , the last refuge of truth and justice upon earth, the last resting-place of heaven’s holy light.

“ Ah, yes ! it is one of my distinctive characteristics, that I triumph in the midst of persecution, gain new life when trodden under foot, prosper when despised, conquer when overcome, recommend my claims to the intelligent when abused, and rise victorious when my cause seems lost. The very persecution which I suffer, and am daily enduring, only extends my kingdom more and more ; the faithful, persecuted in one city, fly elsewhere, bearing with them the treasure of faith, and communicating it to those among whom they settle, as the seeds of fertility are frequently borne on the wings of the tempest to the remote desert, which

would otherwise be cursed with perpetual barrenness. The persecution of my children in Ireland, for example, 'has turned the desert into fruitfulness,' in America, in Australia, in England; and the gray mouldering ruins of the fanes on the hills of Ireland are compensated for by the cathedral churches in America. Even at the present day, the persecution of my pastors and children is bringing about better, more vigorous Catholic life. Lax and worldly Catholics tainted with the leprosy of Liberalism, but comprehending at length that Cæsar, backed by the cohorts of an impure and unbelieving generation, now claims to reign in the place of God, and to subject both souls and bodies to his arbitrary will; and perceiving that, if he could succeed, there would be an end of both religion and liberty, begin to smite their breasts with tardy repentance. On all sides they are rising from slumber and lethargy into an active and practical religious life. Even Piedmont, the home of that unfortunate prince, Victor Emmanuel, who committed sacrilege at one moment, and trembled at his own crime the next, is thus described by an angry correspondent of the *Cologne Gazette*; "Piedmont, once so Liberal, is now almost entirely in the hands of the clerical party." "In Turin itself," he adds, "nothing is to be seen but long processions of people, who go bare-headed from one Church to another, with prayer-books and Rosaries in their hands, muttering *aves* and *pater-nosters*. Their cry is, 'From the snares of the devil, good Lord, deliver us;' and their fervent devotion, in which not only the simple people, but noble ladies and men of the higher classes, and even professors of the universities take part, is chiefly a reaction against the doctrines of

certain schools which deny the existence of the soul, of conscience, and of God himself. They perceive that in Italy, as in Germany, in Switzerland, as in Brazil and Mexico, Liberalism is only an infernal compact between unbelief and tyranny; by the terms of which the impious consent to forfeit their own liberty, on condition that Cæsar will help them to destroy the liberty of Christians."

Man cannot abolish the Church, do what he will, because God will not permit him to do so. Even in these days of Antichrist, of which the shadow seems already to darken wide provinces of the earth, there will be a "remnant," like the seven thousand of Israel, who did not bow the knee to Baal, for whom Christ's Vicar will be still the centre of unity, and the pastor both of sheep and lambs. They will shine with great lustre, and bear away the palm of victory by their constancy in maintaining the cause of God at the expense of their lives, and by their fortitude in not yielding to promises, threats, or torments. And thus the fruit of their perseverance will be to see their victory completed, and the cause of religion fully vindicated by the just judgments of God upon the impious, when he will annihilate before their eyes that satanic man, Antichrist, with his associates, extirpate idolatry from the earth, and restore peace to the Church, so that it shall shine with greater lustre than in all preceding ages.



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