

## VII. Interactions with the World

### C. Anti-Catholicism

#### a. The Know-Nothing Era

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Editorial, *The Catholic Telegraph and Advocate*, April 9, 1853 (1)

#### **The Late Election.**

On Monday last an election for municipal officers took place in this city, which resulted in the success of the Democratic-convention nominations, with only a few exceptions. Not only throughout the State of Ohio has the excitement attending this election been known, but papers at the most distant points of the country, have indulged on commentaries in no way complimentary to the Catholics. Now be it known to all to whom these presents shall come, that all the Catholics did was to petition the legislature to amend the school laws, so that Catholic children could attend the schools without sacrifice of the rights of conscience!! This was all our guilt, and we have been repaid by such a deluge of Protestant abuse, misrepresentations and calumny, that we firmly believe the like was never known before in the United States. Editors, preachers, fanatics, loafers, panacea vendors, and quack doctors kept up an assault of such a universal character, that all sorts of style were used at once, all sorts of filth projected against us, all sorts of lies invented, all sorts of insults heaped upon our heads, until it seemed as if the Devil himself was for once exhausted and malignity could do no more. The election day came and the authors of all this insane bigotry and abuse were swept like dust before the power of the people.

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Editorial, *The Catholic Telegraph and Advocate*, April 9, 1853 (2)

#### **The Source of It.**

Any one who has read the public papers, or listened to the stage-coach and street conversation of these times, cannot but be astonished at the amount of calumny and slander circulated amongst one portion of our community with regard to another. How is it possible, he asks himself, that such gross and improbable lies should gain circulation in any community? It is indeed a wonder. Are not the Catholics living quiet and orderly lives in every department of business through our cities? In their social intercourse with their neighbors are they not as polite and affable, and as open and frank as any body of people? Are there not Catholic bookstores full of books, any one of which would demonstrate the absurdity of the charges so pertinaciously repeated against our intelligence, our patriotism, and our morality?

How is it possible, then, that calumnies so absurd gain circulation?

This question, no doubt, often occurs to our Catholic readers. It has often occurred to us, both before and since we became a Catholic. With regard to our own private friendships, we have had occasion to ask the reason of sudden coldness, suspicion, and unprincipled betrayal of confidence; and much more have we asked it with regard to the innumerable friendships formed between individual Catholics and Protestants throughout a great community.

If the atrocious charges made against us were true, no Catholic could be, at the same time, a moral, intelligent, upright man. How then can a community, in the midst of which live so many moral, upright and intelligent Catholics, give credence to the absurd stories set afloat about them at the present time?

The same question occurred in the first century to Quadratus, and he wrote a book to show that the Christians were not a "detestable people, at war with the human race"--[it occurred] to Athenagoras and Justin, in the second century, and they wrote apologies, to prove that the Christians were *not* atheists, did *not* advocate the promiscuous intermingling of the sexes, had *not* the custom of eating a murdered infant, sprinkled over with flour, among their religious rites.

Quadratus and Athenagoras and Justin were all punished with death for having proved themselves innocent and law-abiding subjects of the Roman Empire.

The feeling that urged the world to hate and calumniate the Catholic Church *then*, was, undoubtedly the same as it is *now*.

What was the feeling then?

Passing over the *interests* of the preachers of idolatry, the pride of philosophers and learned men, in a literature and science full of ethical errors and historical absurdities, the love of the world and of pleasure, which recoiled from the strict morality of the Christian law, the prejudices and ignorance of a hoodwinked and betrayed people, we will note one particular source of the calumnies against Christians, which, we think, gave all their energy and character to the other causes of hatred against the Church.

This is the feeling of aversion with which every man is tempted to regard any one who is superior to him in views, aims and sentiments. The Christian is superior to every man of the world. Aiming at eternal life, and subordinating all worldly employments, enterprizes, schemes, enjoyments, to this great end, he views with contempt what the worldly man esteems of the highest importance; he calls silly the worldly man's loves, and hatreds, and ambitions. Hence that bitterest kind of hatred, the hatred of crushed pride arises, almost unconsciously, in the heart of the man of the world. This is the cause of the preternatural hatred of Catholicity exhibited by all sects. The Catholic Church is moving with steady and unfaltering step towards eternity; other bodies, that have prefixed for themselves some temporal end, are enraged, beyond measure, at the infinite superiority of her aims and views over their own.

Hence, like angry men, they stop short of no means by which to destroy the Church. Hence they are willing to put afloat any species of falsehood, derogatory to Catholic Faith; hence, they do not wish to hear or to publish confutations of any mis-statements, nor retract any unjust aspersions, because they are angry, and passion knows no limits of consistency or principle.

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Editorial, *The Catholic Telegraph and Advocate*, August 20, 1853

### **Union of Anti-Papists.**

Several Protestant papers are beginning to advocate a project of an ecumenical council, of all Protestant sects, to devise ways and means for resisting the aggressions of popery in this country. They seem to expect the resurrection of Native Americanism. The *Christian Advocate* says, that he doubts not but things will come to this, in the end.

The object of the union is, "*to defend American Liberty.*" Let us ponder a little on this:

1. We were not aware, until now, that American Liberty needed such defenders, as the parsons and leaders of the Protestant sects. Who gave it over to them for safe-keeping? Certainly, they had it not when it was first won by brave men--Catholics as well as Protestants. Those brave men left it a precious heritage to their children--The American People!--and when did the American People transfer it to the parsons?

2. Those men who wish to unite Protestants, for the "defence of American Liberty," are *parsons*; --and while clamoring against the Church, for meddling in politics, are endeavoring to unite *religious* sects for a *political* end.

3. How is American liberty to be defended, and popery to be repelled? The men propose no definite plan. Would they make a law banishing papists from the country, or imprisoning them, or cutting their ears off, or hanging them? It would not pass. What can they do, then, but raise money to circulate "information?" Persons must be paid for writing, Protestant establishments for printing, colporteurs for distributing tracts, books, &c. The *Christian Advocate*, on another column, asks emphatically, "shall Clergymen be supported?" The Anti-Papal Union will serve to pay some of them. If an excitement is created it will last only a few years, swell a few subscription lists, enrich a few printing establishments, and then re-act.

4. As to the origin of the Anti-Papal movement, who doubts but that it is the echo of that which has been causing England to disgrace herself before the world, during the last few years? "Foreign influence" and "Papal Aggression" are terms of English origin. Drummond, and Archbishop Whately of Dublin with his £400,000 (2,000,000 dollars) a year, and Lords John Russell and Palmerston, have done more than the American press in forming public opinion on this point. Those persons who talk

against "foreign influence," are talking under the dictation of English writers, and speaking what they read in the "*Times*" and in the Quarterly Reviews. We find no language like theirs in the writings of true Americans--of Washington, Franklin, Jefferson, and the other brave and noble men who struggled, not for bigotry, but for liberty, in the battle with a foreign power.

This echoing of the sentiments of the English press--this *cousining* with the English people--this deputing of Evangelical committees in America to express the unity of sentiment of the church in the United States, with the corrupt and detestable English Establishment--makes the outcry of the persons against "foreign influence" appear suspicious. And with them the suspicion seems darker, on this account, that they *profess* the acting for a *political* end. What *political* affinity can there be between the English and American people? Do we need the noble Earl of Ellsmore to guide us in our political course, and sustain us by his lordly sympathy? We trow not. Whatever the leaders of Protestantism may attempt, they never will succeed in making the American people love the tyrannical English government. The vengeance with which that government pursued our fathers in the two wars of '76 and '12, passes not so easily from the minds of their children. The government that set a price on the head of George Washington--that hung up the men of the Carolinas like dogs, because they refused to bear arms against their brethren--that paid savage Indians for scalping women, and dashing out the brains of innocent children in Wyoming Valley, can never count on the sympathy of a true American. Let those who wish to get up an excitement, burn as many blue lights as they please, they will not succeed. They will make some money for awhile, but they will starve in the reaction.

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Editorial, *The Catholic Telegraph and Advocate*, November 5, 1853

### **Are We to Have It Here?**

The Church, in America, has just passed nearly through one trying ordeal. From the times of Bishop Carroll's consecration, until now, she has been struggling to overcome the vulgar prejudices of honestly ignorant Protestants. The work of enlightening the ignorant, engrossed the time and talents of such great men as Bishops Cheverus, England, and many others yet living. But their era is nearly passed. The frequent visits of Americans, to Europe, the number and respectability of Catholic newspapers and books, the constant intercourse of Catholics and Protestants, have almost dissipated the darkness of ignorance and prejudice, which the Puritans left as an inheritance to their children. The time when a Catholic priest had to employ his whole sermon, in explaining what is *not* the doctrine of the Church--when Father Badin had to publish tracts, saying "we do *not* believe that sins can be forgiven for money," with nine

other disclaimers, of charges, equally absurd, is nearly gone. The light has not indeed yet penetrated the entire region, and quite banished the darkness, but has driven it from the "high places." Systematic and studied opposition to the Church is fast passing to other grounds. The era of the *enlightenment of controversialists* is passed. Anti-Catholic controversialists begin to lose the appearance of sincerity, and assume the character of Orangemen.

In Europe, from the time of Simon Magus, there has existed a society of men, leagued together against the Church, from pure hatred of God, and of Jesus Christ. These have been more or less numerous in the different centuries; and under the name of *Gnostics, Manichaeans, Albigenses, Illuminati*, have won for themselves an infamous celebrity, in the annals of the past eighteen centuries. These have constituted the Devil's church; and bound together by his worship, have waged unceasing, and cunning war, against God. They exist now in Europe. Their abominable rites profaned the holy city in 1849; and their impure sacrifices to the author of evil, knit together the clubs of many places in Europe, at this day. It was this diabolical body, which during the late revolutions of Europe, abused the noble impulses of the people, and led them to commit excesses, that annulled the concessions of liberal and loyal princes, and produced reaction. It is this body of men that renders the existence of free institutions in Europe almost hopeless. It is they, who, in their hatred of God's Church, fill the world with every shade of calumnies concerning her, and attack her with every weapon that cunning, sharpened by hate, can devise. These men have, during the past few years, passed from the palaces of despots, where they had done all the harm they could, into the public squares, and there appeared to pursue their fiendish work, as advocates of liberty. Under Joseph II. Frederick of Prussia, and Louis IV., they clamored for liberty for the despots. In the XIX century, they change sides without apology, and cry liberty for the people. Why? Because now that ideas have become confused and intelligence darkened and hearts depraved by the material pursuits rendered fashionable, they can, under the name of liberty, ask freedom from law, from virtue, from God. This is what they want--freedom to rob, to plunder, to assassinate,--a saturnalia of crime. For "evil is their god," as Proudhon said, and they glory in its triumphs. "*Death to Jesus Christ!*" is a cry that rang horribly out on the air of many a sweet starry night in '49, that He had caused to settle over the temples and palaces of His own Rome. And that cry expressed the deep, unutterable hate, borne by the lovers of evil to all that is good.

Are these men to transplant their ideas to America and to commence their ruthless warfare here? Are we to undergo a new ordeal of opposition, not from prejudiced and ill-informed fanatics but from conscious machinators of evil? It would seem so. Those men who are aiming to injure the Church while professing a deep respect for her, *in her sphere*, who speak of her as opposed to liberty from the bad policy of her present rulers, and cunningly seek to poison the public mind against her by

pretended advocacy, exhibit a hatred rather demoniac than fanatical. It may be that the Church has now to commence a new ordeal to fight with her own rebellious children. The movements of some ambitious agitators who have appeared lately in our midst, the new ferocity just now acquired by our sectarian journals, seem to indicate a new warfare of unmitigated malice to be carried on by the enemies of the Church. It will be a harder trial than the old one; but the Church will survive it.

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Editorial, *The Catholic Telegraph and Advocate*, December 3, 1853 (1)

### **The Enemies of the Catholic Church.**

For some time past, our readers may have remarked that we have almost uniformly used the term "anti-Catholic" instead of "Protestant" to designate the enemies of the Church. We have done so designedly, because opposition to the Church has of late assumed a form which cannot be described without the use of epithets, that we are by no means willing, to apply to the mass of respectable Protestants.

Protestants in this country are, on the whole, not *pure* anti-Catholics. Although the logical import of their system, is anti-revelation in religion, anti-government in politics, and anti-*being* in philosophy, still, few Protestants are so enamored of their principles of negation, as to follow them to their last conclusions. Following the impulse of nature, to a certain extent, despite the prejudices of education, they cling to what is positive in their creed, and lacking the stimulant of passion which moved the first fathers of their reformation, are cold towards the negative portions of their belief.

In the midst of much ignorance of the Catholic Church, they often have great honesty in their professions: and are willing to listen and assent to vindications and disclaiming on our part. To the great mass of American Protestants, especially to those who live by useful professions or by honest labor, we would think it unjust to ascribe the malignant disregard of truth and justice, so palpable in anti-Catholics. The worst we would say of them is, that they are ignorant of our doctrines and indifferent about seeking instruction.

Anti-Catholics are quite a different class of persons. Having no honest employment of profession, or manual labor; no means of gratifying their love of money or of notoriety, besides defamation of the Church, and often stimulated by that unnatural hate of what is good, so peculiar to the enemies of the Church, from *Simon Magus* down to *Gavazzi*, they attack and defame Catholics at all times, and by all means. They lie without scruple of conscience or measure of prudence. They invent history, travesty doctrines, impugn motives. If caught in a falsehood, they sometimes retract, in order to insert in their retraction another calumny. Their general rule of action is to make no admission of a truth, or omission of a lie where such admission or omission

might be of advantage to the Church, or to individual Catholics. Witness, for example, the fierce buffoon Gavazzi. In Rome, he tried to injure the Church, by calling cardinals and good priests enemies of Pius IX. In England, he says Pius IX. is a mercenary hireling and the incarnation of Satan. In the same England, he says that the *Austrian General* flayed Ugo Bassi; in America, he ascribed that fabricated flaying to Monsignore Bedini. Thus varying his calumnies according to the prejudices of the people, in their details, dates, places, persons, and in every thing except their substance of unmitigated malignity, he pursues Catholic with an unscrupulous ferocity, of which, Protestants in general, have no conception. The great body of Protestants are *not* active anti-Catholics. The preachers and booksellers, tract societies with their presidents, secretaries, treasurers and colporteurs whose craft is in danger; a few editors, whose unlettered effusions are recommended in times of excitement, by their blackguardism; apostates from the Church, who having reached the lowest depth of moral turpitude-apostacy--find a devilish delight in warring against what is pure, and in rendering others as corrupt as themselves; these are the men from whom emanates the opposition to the Church, which we call *anti-Catholic*.

It is with this class of men, that Catholics, coming here from other countries, and betrayed, first in to a disregard for the practice of the Church's precepts, by bad company, and next into a denial of her faith, to save consistency, are most apt to affiliate. Whence no bitterer foes to the Catholics exist, than those who distract attention from their own dislike to go to Mass on Sundays and to Confession at Easter, by talking of "liberty" and "independence" and "freedom from narrow-minded bigotry," &c. Their virulence is often astounding.

In future, therefore, we wish it understood, that when we use the term anti-Catholic, we mean not the great body of honest and industrious Protestants, but the motley herd of sharpers, Orangemen, vagabond lecturers, witless editors, managers of Bible society concerns, apostates from the Church, who eke out a foul subsistence from the practice of unremitting and systematic lying.

**396.**

Editorial, *The Catholic Telegraph and Advocate*, January 28, 1854 (2)

### **An Honest Man.**

It is very useful for persons of opposite views and sentiments, occasionally, to quiet their own feelings, and endeavor each to see things from the point of view, occupied by the other. Such a course tends wonderfully to diminish the ardor of one's excitement, and to fill him with a desire to excuse his neighbor's anger, and lay aside his own. It is in order to give our Catholic readers the views of some of their honest opponents, that we notice a communication which appeared in Tuesday's "Enquirer,"

signed, "No Despotic Order."

The writer seems to us to be an honest man, and to write under the influence of feelings and prejudices which we can appreciate. We have felt them. The following is his idea of Catholics:

"That Catholics, as a body, are humble, simple, hard-working, people, refugees from European want and oppression, I admit, and would add, a large portion are really law abiding citizens, or would be if their leaders, the Priests, would stay away and let them alone." Our readers will smile at the idea of Catholics being less law-abiding, on account of their priests, that is, on account of having the opportunity of frequenting the sacraments--but let that pass. It is the view of the honest writer we are exposing.

The writer's conception of the clergy is, also, interesting. These, he says, are men "who have done nothing all their lives, but live on the labor of others and study human nature, with a view to know how to manage and control it, and keep it in subjection to their master, the Pope, by their wiles and manœvers."

This may sound like slang, to our readers, but it is not. The writer is honest. To be sure, it is incredible that the knavery of priests, could ever fix a system so monstrous sacrilegious &c. on such multitudes of well-meaning people; it is absurd to suppose first, priests to be devoid of principle, and next to have such unwavering loyalty to their "master;" it would seem impossible that a man could live in Cincinnati, and not know better the character of the Catholic clergy than he does; but the writer's prejudice has not left his reason free to detect these absurdities.

But danger to liberty is for him the exciting point of view.

"All men who know the history of Catholicism (and all know it who know anything of history), know that its principles are hostile to tolerance, and liberty of conscience, and as a matter of course, hostile to Republicanism, and consequently to our Government, which must be put *down*, and made subject to the Pope, his Cardinals, Bishops, &c."

In this, too, we believe the writer speaks what he honestly believes. He has read nothing in his life, but anti-Catholic histories, and anti-Catholic newspapers, heard nothing but anti-Catholic tirades; and he has been accustomed to regard the most outrageous falsehoods about our religion as undeniable facts.--The confidence with which he adds that Catholics *dare* not deny the hostility of their religion to this government, shows that he never opened a Catholic book, never read a Catholic newspaper, never attended a Catholic lecture. He never heard, in his one sided reading, that Catholics so far from being opposed to this government, fought for its establishment, that a Catholic was one of those who pledged their lives, their fortunes, and their sacred honor, to secure its independence, that Benj. Franklin suggested the founding of the first Bishopric in America, to the pope's nuncio in Paris.

The following is his grim fancy of the future, in case popery should get the upper



hand:--"We may again expect to see all the horror and bloody tortures of Popery enacted again in this land of liberty." Words cannot express to our Catholic readers, the energy, which, in the honest writer's mind, that phrase, "the horror and bloody tortures of Popery," contains. We appreciate it from the nursery. All the images of dungeons, chains, pincers, racks, limbs sawed off, teeth knocked out, bodies roasted on slow fires, innocent people pining and rotting under ground, imaginable, are to the minds of the class of the writer's, called up by it with terrible vividness.

With his view of Catholic history we close: "a history (of the Church) whose blood-stained pages record persecutions and martyrdom, intolerance of opinion and tortures, that no savage nation has ever been able to equal." Now we ask our Catholic readers to reflect on the fact that there are many honest men in the city, pre-occupied with ideas similar to those expressed in the above extract--men who regard the falsehoods of Gibbon, Hume, Rourke, Mosheim, and the hundred thousand reviewers and declaimers, their echoes--as "history."--These really think that there is nothing not defiled in the Catholic Church.

With such we must have patience, and repeat again and again, explanations and refutations already given a hundred thousand times. We must love such men. The sincerity of their love to our common country, and of their opposition to us, on that account, is a truly amiable quality. We must "take them up tenderly" and undeceive them, without sneering at their ignorance. We must remember that to have one's mind filled with falsehood is a *pitiable* state; and compassionate the ignorance of the man who, forgetting that Protestants are tolerated *in every Catholic state in Europe*, where they exist in any considerable numbers, maintains, that no Catholic government ever showed toleration in any shape or form to any Protestant sect.

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Editorial, *The Catholic Telegraph and Advocate*, February 4, 1854

### **Moderation in Public Sentiment Necessary to the Existence of a Republic.**

No one who has ever reflected on the calmness and patience, with which our revolutionary fathers deliberated on the steps they were to take in forming a constitution for the new republic just born of their toils and blood, can refrain from admiring their disinterested patriotism, and acknowledging that a republic of such men would be lasting as time. That generous willingness to sacrifice personal passion and local interest to the common good, that wise forbearance that considered no conclusion foregone until the arguments of both sides were heard, those large views of extending equal freedom to all, were precisely such as become the founders of a free government.

As long as this moderation is preserved in the public mind, so long will the stability of our institutions be secure. In every great body of people there must exist

different classes of people--distinguished from each other by difference of local and commercial interest, and of political or religious opinion. If these factions, or circles, or sects, are moderate towards each other, if they concede to each other the right to live in quiet, their differences will not be the slightest obstacle to the free working of our happy institutions. But if one faction, with intolerant spirit propagates the belief that the existence of another is not to be brooked, that it is to be annihilated for the salvation of the country, then the glory of our country--equal freedom to all sects, seems about to pass away. If too many sects combine against one and misrepresent it as hostile to the country, and persevere in inflaming the minds of their adherents with every species of calumny against persons and doctrines, it requires no very wild fancy to behold the bird of liberty in the midst of the din and turmoil, pluming his wings for a flight back to his own heaven. Without moderation, fairness, candor on the part of those who guide public sentiment, liberty is impossible. Notwithstanding the late combination of the greater part of the public press, and of some prominent men against Catholics of this city, we believe that moderation will be preserved. We still confide with all the ardor we felt when in our boyhood, we listened to speeches full of warmth, and toasts full of hope, at Fourth of July celebrations in the groves of Licking County,--in the ultimate success of our great experiment of freedom. We still believe that by the blessing of God, equal rights and liberty to all will be permanently possible to the American people.

We know there are many men among us--(and strange to say the very ones most loud-mouthed in their professions of love of liberty)--who proclaim that the experiment has already proved a failure. There are men whose speech implies that our fathers in proclaiming freedom to worship God were but imbecile dreamers, trying to set on foot an impossibility. These are the men who preach that freedom for Catholics is impossible--and that the only way of defending our free constitution against them, is by subverting it in their regard. If the only means of preserving liberty for one sect, is tyranny over another, then is liberty for *all* impossible. In vain, then, our fathers bled; in vain our statesmen exercised wisdom and forbearance in forming our Constitution. They were, if what our bigot declaimers say be true, dreamers--madmen--that threw away their lives to establish an impossible scheme. The Catholic Lafayette should have stayed in France; Montgomery ought not to have died; the Catholic Poles should have remained writhing under the iron heel of Russia. Who could believe unless he saw it, that men would be found to pretend themselves stimulated by love of liberty to preach its impossibility, and with the pretext of defending, to subvert it? If liberty, equal liberty to all, is impossible, to what end such labors to support it in America, such formidable preparations to establish it in Europe? Let a deputation be sent immediately from Cincinnati to Europe, to cry out--"Listen here! Poles, Hungarians, Italians, Parisians, Constitutionals, Liberals, Levellers, Reds! what are you going to deluge Europe in blood for?--You dream of establishing liberty among the crowded cities of Europe, and

supporting it by the public sentiment of her packed and fiery populations? Fools! Why in America, where material subsistence was abundant, and 'elbow-room' unlimited, where it had been well established and fondly cherished for near a century, it has proved a failure!--We feared that Catholics were going to destroy it, and so we deprived them of the opportunity by subverting it ourselves. Constitutionals, Liberals, Reds, you are all, from Montalemer to Leden Rollin--dreamers and fools! The Czar of Russia is the only philosopher of Europe. He *always* said that liberty for all is impossible!" So ought, in all consistency, these defamers of our fathers for proclaiming liberty for Catholics, as well as for all sects of Protestants, to address the Revolutionists of Europe at the present time.

If the Catholic Church, or any other church, is going to subvert the American Constitution, unless that church be covered with calumny and annihilated by violence, then is LIBERTY A DREAM--an impossibility.

But thank God, Providence has not placed the destinies of this nation in the hands of those who already announce its downfall. There is moderation of sentiment still left among us; and when the reaction of the present excitement shall take place, it will be increased a thousand fold.

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Editorial, *The Catholic Telegraph and Advocate*, March 18, 1854

#### **A Bigot's Point of View.**

Whoever desires to bear injustice and calumny with patience, will be greatly aided by endeavoring to place himself in his adversary's position, and dissecting the human motives--the "*species boni*"--in which the propagation of injustice and calumny take their rise. We should never forget that the persons who display such preternatural energy in injuring their Catholic neighbors, are *men* who are actuated by *human* motives--are pursuing something which ignorance, or prejudice, or passion represents to them as a *good*. The Jews, who crucified our blessed Lord, thought that they would gain some good by His death. It is true, they were but instruments of the arch-enemy in performing their unholy work--it is true that diabolical agency gave preternatural bitterness to their malignity; but it is also true, that they were not *blind* instruments of Satan. He had to move them by proposing human motives; he had to sharpen their malice, *humano more*, in a way that would leave them free to work as they chose. So is it with the modern enemies of Christ and His Church. Whatever of satanic energy has been exerted to harm Catholics, has been called forth from human hearts by the proposition of human motives. There may be, indeed, as wise and grave writers have asserted, those on the earth who worship evil as their god--who look upon proficiency in sin as progress in perfection, who propose the impure, the sacrilegious, the perjured,

as models for their imitation, as the saints of their diabolical calendars. There have been such, and such there may be now; and sometimes, when we consider how perfectly gratuitous, and at the same time how unspeakably bitter is the rage manifested by certain circles of "Freemanners" and Orangemen against persons or things consecrated to God, we are almost driven to the conclusion that there *are* such in this nineteenth century. But if there be such, they are too few, their position and feelings are to us too unintelligible, for us to try to reach *their* point of view. The great mass of American anti-Catholics oppose the Church, and repeat calumnies against her, for what they deem a good. There are several classes of them, pursuing each a different kind of apparent good.

1. In the first place, a vast number, perhaps a majority, repeat the most shocking calumnies against the Catholic Church, her clergy, and religious, because they *believe them to be true*. Disparaging as it may seem to the intelligence of our Protestant countrymen, we are compelled to assert that multitudes of them, notwithstanding the abundance of Catholic books and newspapers in the country, *believe* the absurd and shocking stories, whose refutation is not only contained in every Catholic book, but expressed in the life and conversation of every Catholic neighbor they have. The apparent good for which these labor is obvious: they excite our pity--do not try our patience.

2. Secondly, there is a large class of persons who do not believe the specific calumnies circulated against us; but, actuated by strong prejudices against the Church, think that she ought to be put down--that she is a dangerous institution; and that although *these* stories are not true, others just as bad are; and so, with a free interpretation of the eighth commandment, allow them to go uncontradicted--nay, even repeat them. These, too, have their *species boni*, to put down the "evil" of Romanism--to kill the bugbear that frightened them from the nursery. And though the looseness of their morality, shown in their disregard of their neighbors' reputation, is certainly reprehensible, yet we, not being their judges, can await patiently the judgment of God.

3. In the third place, there are those who know the calumnies to be false, *in specie*, and who know also in general that the Catholic Church is good and holy, yet still slander her. These are principally Orange editors, the intelligent among the bigoted parsons, and apostate Catholics. The apparent good that allures them is a personal, temporal good. The passion of avarice or revenge that controls them, keeps them from reflecting on the injustice of preferring their personal and temporal good to the good of thousands of their neighbors--to the good of truth and justice, and to the eternal good of their own soul. Of course, every man is inexcusable that does this; but so is every man that judges, inexcusable. Humility and a fear of the judgment of God that awaits our own sins,--less malicious we hope, but still mortal,--should lead us to view with pity this blind preference of personal interest to truth, of our neighbors--to mourn for them,

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to pray for them, to tremble at the remembrance of the day when they shall fall into the hands of the living God.

Thus much we have said to substantiate our proposition, that anti-Catholic bigots are *men* working under the influence of human passions, prejudices, interests--such as might, without the grace of God, subject any one of us. We reserve for a future article an evident and consoling corollary of this truth.

**399.**

Editorial, *The Catholic Telegraph and Advocate*, March 25, 1854

#### **Corollary from the Proposition that Bigots are Men.**

In our leading article last week, after having shown that anti-Catholics are actuated by human motives we "reserved for a future article an evident and consoling corollary of this truth." The present is the article referred to. The corollary is, that bigots will be in this country a means of spreading the truth. The great obstacle to the conversion of the American people, is their ignorance of Catholic doctrines, and their carelessness about investigating into the truth. Catholics have not time nor ability to urge information upon them. The clergy are so few that they can do little more than teach, and administer the sacraments to the faithful. We have no vast systems of tract distributing and no means of supporting them. Our books and newspapers must be sought out, or they remain in the book stores. This missionary want of the Church in our country will be supplied by the bigots. God, who from His throne on high "brings to nought the counsels of the Gentiles," and "scatters the proud in the designs of their hearts," will draw from the malice of His enemies what the charity of His faithful was too poor to furnish. The bigots will gratuitously answer the ends of hired colporteurs and salaried tract distributors of Catholic truth.

This is, as we said, an *evident* corollary from the proposition that bigots are men. Tertullian's energetic and apparently paradoxical assertion, "*sanguis martyrum, semen christianorum*," has a *rationale* as intelligible as the connection between any cause and its effect.

Truth must be known to be believed. The early Christian preachers could not command attention or have liberty of speech, except from the prisoner's box, the rack, or the flames. Their judges and guards and the spectators of their tortures were *men* whose intellect could not resist truth, whose hearts could not but be moved towards good. Whence the conversions of judges, soldiers, and spectators, which we so often read of in the acts of the martyrs.

In the same way the efforts of the Church's modern enemies will recoil upon themselves, and result in diffusing the truth they seek to oppose. God has no need of working a miracle to defeat them; they defeat themselves. For consider the multitude of

simple, honest people in the country and in country villages, who labor under a total ignorance of Catholic doctrines and a prejudice against the Church, which makes them regard Catholics as monsters, and believe priests to be *horned* and *cloven-footed*. The first step towards the conversion of these poor people, is to convince them that Catholics are *not* monsters--that Catholic doctrine is not a mass of superstition, held only by the ignorant or dishonest, but believed by the pure and intelligent, and supported not by priestly craft, but defended by argument. This step the bigot paper and tracts will assist the Catholic Church to take. Amid all the calumny and ribaldry they circulate, there will be, now and then, an attempt to answer Catholic arguments--a quotation from some Catholic author for the purpose of misrepresentation--the account of some conversion, some acknowledgment of Catholic integrity in a particular instance, calculated to shake the faith of Protestant people in the traditions of their hereditary ignorance, and to arouse a spirit of honest inquiry. Thus, how many have learned from the travesties of Catholic Institute Lectures, appearing for a malignant purpose in a ribald Cincinnati paper, the, to them, astonishing fact that Catholics ever *attempt* to reason, or have any knowledge whatever of the "glorious Reformation!" And how many learn daily, even from attempts to misrepresent what our authors say, that Catholics are in the habit of appealing to common sense and dealing in argument!

There is, besides, an incongruity in anti-Catholic calumnies calculated to arouse the suspicions of any sincere man. Representing her priests, in one book, as ignorant and vicious; in another as learned, subtle, zealous, and *hypocritically* disinterested--laymen, in one pamphlet, as dragged on by blind ignorance; in another as working with deep craft and wicked design--in one place, the Catholic Church as opposed to monarchy; in another, as a foe to popular liberty--at one time, Catholic doctrine as a mass of absurdities; at another as a cunningly devised and logically impregnable system--they arouse in the minds of the ignorant the thought that, as these contradictory assertions cannot both be true, they may both be false.

For, these ignorant persons, to whose conversion and salvation the Church aspires, are *men* possessed of *reason*, which they must be stimulated to use by the continual perusal of contradictory charges. A spirit of honest inquiry into Catholic doctrine once aroused, the triumph of the Church is sure. Our countrymen love their own good; and when they come to know that the Catholic Church is the Church of Christ, and her Sacraments the gate of heaven, they will embrace her doctrines. Hence, bigots will be the instruments of providence for disseminating the truth they oppose. And is not this a consoling reflection for the Catholic heart? The very men who are banded together in wrath "against the Lord and against His Christ," to vilify his immaculate spouse--to "put down" by the power of wit, wealth, political influence, and even physical strength, His Church--to rob His priests and people of their good name, and banish them into the caves and deserts, where their forefathers drove the apostles--

## 400 - Catholics not "Bigots"

are laboring in a department of Catholic missionary enterprise, which but for them would, for lack of means, be idle. They are exciting the great mass of people to examine. Their "iniquity," playing false to itself, is preaching the gospel. As the pestilential sirocco, that blows of an August morning across the desert waste, carries away the damp vapors that hang heavy and plague-charged over it during the night, so the agitation caused by these calumniators will disturb the vapors of ignorance which have so long enshrouded the minds of our people; and the very poisoned breath of error will fan into life a desire to study and to know. *Mentita est iniquitas sibe*. The Orange Lodges, the "Know-nothings," the anti-Catholic secret societies, are digging the pit in which themselves will fall. "There is no might nor counsel against God!"

400.

Editorial, *The Catholic Telegraph and Advocate*, June 24, 1854

### **Catholics not "Bigots."**

Catholics are charged with being bigots. They have been proscribed, fined, imprisoned as bigots. They are now the mark of public anger and reproach as bigots. We repudiate the charge, and declare it to be false. Catholics cannot be bigots. No man is a bigot for believing what God reveals, and practising what God commands; and this is what the true Catholic must do. No man is a bigot for being meek and humble of heart, devout towards God, charitable to his neighbors, honest in his dealings, temperate and chaste; and so must the true Catholic be. A true Catholic, therefore, cannot be a bigot. We can imagine the incredulity with which this assertion will be read by our non-Catholics friends. It is so contrary to their cherished belief of us, that they will call it "impudent." "There, now, Mr. Editor," they will say, "that is going a little *too* far! We know your church is not idolatrous, does not preach immorality, does not pretend to grant license to sin; but to say that it is not bigoted, is *too* bold. Are you going to deny all history? Why has your church been warred upon for the last three hundred years, if she be not bigoted? For what was she proscribed in Russia, Sweden, Norway, Denmark, Holland, Baden, Prussia, England, Scotland, Ireland, if not for bigotry? What but her bigotry disgusted the Chinese and Japanese governments, and caused them to exclude her from their realms? The history of your church is one record of acts of bigotry. The crusades, the proscription of the Waldenses, Albigenses, the poor men of Lyons, the torturing in the fires of the Inquisition----." We cry your mercy, respected non-Catholic reader; before you begin talk of the Inquisition, let us define the state of the question between us, lest we never finish. What is a Catholic, and what a bigot?

A Catholic is a person that believes the doctrines of the Roman Catholic Church--of that Church which can trace its history back, step by step, year by year, century by

century, in unbroken line to the Apostles of Jesus Christ--can show the miracles of her Founder as proofs of His divinity, and hold forth His promises as the vouchers of her right to teach all men. He therefore is a disciple of *Christ*, detached from the world, living for eternity, loving God above all things and his neighbor as himself--humble, mild, gentle.

A bigot, on the other hand, is a narrow-minded, egotistical man, who cares nothing for truth, but a great deal for *his opinions*. He holds a system of doctrines, and will hear of no other. Why he holds these doctrines he does not know, having been too busy in preaching them and abusing their opponents, ever to examine whether they were true or not. But he holds them and defends them as though he ought to save *them*, and not they *him*. He has no patience with those who do not believe as he does. He cannot bear to hear their names mentioned. He calls them bad men, and insists that their virtues are vices--that all the bad stories told about them are true. He never places himself in their position, and imagines how he would feel influenced by their education and exposed to their temptations. He cannot therefore have charity for them. He is, moreover, a noisy brawler in the propagation of his opinions. He intrudes them into every conversation and thrusts them upon every company. In a word, a bigot is a vain, conceited, narrow-minded, rude, imperious, tyrannizing man, who, if he believes in Christ at all, looks upon Him only as something to quarrel about; if he thinks of eternity at all, makes it subserve his *penchant* for annoying others.

Are not these two characters as widely different as pride from humility, charity from bitterness, virtue from vice? "They are, but then Catholics are not what you describe them. They are proud, spiteful, worldly minded, intemperate, as other people." More shame be to them for it! But we describe what a Catholic *is taught to be by the Church*, not what he is by his evil inclinations. Of course, Catholics are children of Adam; and though they become, in the sacraments, "Participants of the Divine nature," (as St. Peter expresses it,) nevertheless they lose not their free will. They can neglect the warnings, exhortations, and admonitions of the Church, if they choose; but in so doing they cease to be true Catholics. The Church cannot be blamed for the deeds of her rebellious children.

As to the history which our respected non-Catholic reader objected to us, we distinguish three classes of "histories"--true, false, and mixed. Of true history we will never deny a word. False history, such as Fox's Martyrs, etc. etc., we deny, of course. *Mixed* history, that is, history partly true and partly false, having true facts and false inferences, real events but false reasonings, such as those of Gibbon, Mosheim, Hume, and the whole race of Protestant historians, we explain and confute. And to the candid investigator history will declare, as emphatically as reason, the true Catholic cannot be a bigot.



## 401 - To all Honorable and High-minded Protestants

401.

Editorial, *The Catholic Telegraph and Advocate*, July 15, 1854

### **To all Honorable and High-minded Protestants.**

We appeal to you whether your consciences can justify the bad treatment which Catholic citizens are daily receiving from their enemies. Have Catholics injured you in person or property? Have they wronged you in business, or maliciously pursued you through the courts? Have they published newspapers or patronized papers filled with disgusting abuse of you and your families, your ministers, and your creed? Had we been guilty of these crimes against society, what indignation would you not express against us--what perils would not endanger us?

Now, as honorable men, if such things would be wrong in us, we appeal to your sense of justice how they can be right when exercised by your associates against us? How can you appeal to God for mercy--how can you say, "forgive us our trespasses," whilst you applaud and patronize those who are violating every rule of Christian charity in their hostility to us? Against the persecution which assails us, we appeal to your justice, your honor, your belief in Christianity.

402.

Editorial, *The Catholic Telegraph and Advocate*, August 26, 1854

### **American Principles and Religious Proscription.**

The modern advocates of proscription for opinion's sake never uttered a more impudent assertion, than when they pretend that in persecuting Catholics they are defending *American principles*. Let them disguise under specious names their proscriptive course as they will, it will appear, even to the eyes of the most prejudiced against Catholics, what it really is--a denial of freedom of conscience to a large body of their fellow-citizens. The pretexts they assume--that the country is in danger, that Catholics are foes to liberty, are undermining the Constitution, etc.--cannot hide, even from those who believe them, the fact that Catholics are persecuted for conscience sake.

Even supposing that the atrocious calumnies against us were true, supposing that we were as guilty as our calumniators pretend, it is not for *crimes* that we are arraigned; it is for *being Catholics*. We are held up to the indignation of a misinformed people, not as having violated any law of our country, but as "Romanists," "Papists," etc. Now, unless we are greatly mistaken, all American principles are founded on the supposition that liberty--freedom of conscience--true republicanism--is possible as a practical reality. We always thought that our fathers bled for *liberty*; we had read in the Declaration of Independence that all men are born free and equal; we had seen in the Constitution of the United States that "*Congress shall make no law respecting the*

*establishment of religion, or prohibiting the free exercise thereof;*" we had heard, in Fourth of July orations, that this country is the "asylum of the oppressed of every clime, the home of freedom;" we had seen the despots of Europe denounced for not believing religious freedom possible; we had learned from parents, who studied their American principles, not in the school of the Scotch "Angel Gabriel," but of revolutionary sires, that he is a traitor to American principles who seeks to interfere in any way with his neighbor's liberty of conscience. We are sure, therefore, that no "American principles" ever illumined the minds and hearts of those men who are now banded together to proscribe us.

But they say it is to defend "American principles" from the "assaults" of Catholics that they band together in secret conventicles to plot against us. The hypocrisy of this assertion is manifest from two considerations: First, the Catholics never made any assaults on American principles. Second, even if they had, American principles are to be defended by open reasoning, not by secret mobs. If those principles are true, they will stand without the support of disappointed office-seekers, combined in secret league. And they *will* stand, in spite of anti-Catholic attempts to subvert them.

"Catholics have attacked Common Schools." They have not. They *petitioned* the legislature for part of the school money proportionate to the number of children *they are educating*. But even if they had "attacked" the common schools, what weapons of attack had they but reason and argument? There is but one English Catholic paper in the State of Ohio: could not all the dailies and weeklies of the state suffice to defend the common schools against the "attacks" of this one Catholic paper, without the necessity of a secret organization to proscribe, politically and socially, every man who should choose to worship God according to the creed of the oldest church in the world?

The truth is, American principles are attacked, not defended, by the anti-Catholics, and the day of their success will be a farewell to the hopes of freedom in the United States.

403.

Editorial, *The Catholic Telegraph and Advocate*, September 9, 1854

### **A Foreign Religion.**

Nothing but the profound ignorance of the Catholic religion under which the great mass of our non-Catholic countrymen labor would ever give currency to the absurd charge, borrowed from the English *Establishment*, that ours is a "foreign religion." Many persons, however, whose minds have been prevented by sectarianism from grasping the genius of our institutions, seriously entertain the charge. Their conceptions of what is native and what is foreign having been narrowed down to the English standard, they have become capable of the absurd thought that religion may be

foreign in a free republic.

In England they have a *native* religion--Parliament has settled it, the Queen approved it, and the people submitted to it. It is supported by tithes; its dignitaries are peers of the realm; it is a part of the government. Hence there is some foundation in England for calling the Catholic, or any other but the established one, a "foreign" religion. But in this country we have no native religion. Although Mormonism is of native growth, it is not recognized as an element of our nationality. All other religions, such as the Episcopalian, Methodist, Baptist, Presbyterian (Old-School and New-School), Congregationalists, Quakers, Campbellites, Spiritualists, etc., although flourishing here in peace, are not considered part of the government. These religions are *in* the country, but not *of* it. They rest under the shadow of our national flag, they are not patched into it. The "star-spangled banner" is no patchwork of piebald creeds; it is the symbol and assurance of *liberty to all*. We have no national religion. It is impossible, therefore, that the Catholic religion should be foreign here.

But "Catholics hold the religion of the Pope." Well, Episcopalians hold the religion of the Queen of England, Lutherans hold the religion of the King of Sweden, and Mormons hold essentially the religion of the Sultan of Turkey. What then?

But "if the Pope should order us to subvert the American Constitution!" *If, indeed!--if all the green cheese in the moon were thrust down our objector's throat!--* What, pray, has religion to do with the American Constitution, except to praise it for allowing perfect freedom to all. How can the Pope object to the American Constitution, so long as that Constitution is a purely political matter, neither denying nor affirming any part of revealed religion.

But "Catholics are foreigners." Yes, some of them *are* foreigners. So are the Chinese in California foreigners, so the Jews, so the Irish Orangemen, so the English Episcopalians are foreigners; so all Americans are foreigners, if you go back a few generations. The ancestors of the writer of this article were *foreigners* one generation before the Revolution. We are *a nation of foreigners*. Does it follow, therefore, that we cannot treat each other with respect, and agree to differ, without subverting the best form of government ever devised by the wisdom of man? Does it follow, therefore, that *we* foreigners cannot love that noble constitution as much as *you* foreigners love it? Catholics are no more foreigners than Protestants. Maryland is as old as Plymouth, and furnished a refuge from Puritan intolerance to persecuted Quakers long before "religious liberty" became popular among anti-Catholics. Many foreigners are indeed Catholics, and so are many natives. Many foreigners are Methodists, Episcopalians, Presbyterians--what then?

The saying that the Catholic is a foreign religion, is absurd. No religion can be foreign.

404.

Editorial, *The Catholic Telegraph and Advocate*, September 23, 1854

### The Two Plagues.

No rain yet! From one end of the United States to the other the influence of the drought has been felt. Travel through the country, and the shrivelled corn leaves and parched vegetation presage to your senses the want that awaits the poor this winter. According to accounts that are now being published in the New York *Herald*, there is not a state in the Union in which the crops have not partially failed, and in some productions the failure is complete. And still there is no rain. The forest leaves are withering as with a premature autumn, and the meadows are yellow as a desert. The hand of God has touched us; and the blight of material nature seems a warning of His anger for our sins.

There is, too, another plague aboard, of a more terrible character, pervading the moral world, an apt accompaniment of the physical drought--the plague of religious persecution. Cotemporaneous with the withering away of the fruits of the earth, this drying-up of the fountains of social kindness, this drought of neighborly affection and gentle charity, of urbane intercourse and mutual regard, took form and organisation. The fire of excited passion has scorched the feeling of natural affection in the hearts of neighbors, as the sun's rays have blighted the fruits of the earth.

There are two plagues abroad, and both fall upon the poor--the plague of the drought, which places provisions almost beyond their reach; and the plague of Know-Nothingism, which wreaks its vengeance on laboring men and servant-girls.

The spirit of religious persecution is a plague in society. It is blind, uncontrollable, destructive. It makes no discrimination in the character of its victims, no allowance for good intentions, shows no quarter to conscience. It never hears to reason, admits no disavowals, rejects counter-statements, and persecutes those who publish them. It is not satisfied to see the object of its fury in the minority, socially proscribed, injured in business, covered with obloquy, the mark of the mob's scorn and the demagogue's vituperation; it desires their annihilation, and impiously exults in the hope of their eternal damnation. It infects not only those who live in bad faith, but the innocent. The young catch the spirit of fanaticism, and learn to curse what they know not--to hate what, but for their ignorance, their hearts would be attracted to--learn to lisp maledictions on the ministers and followers of Him who said, "Suffer little children to come unto me, and forbid them not."

This spirit pervaded society when the Jews crucified our Lord and stoned St. Stephen. In vain the craven Pilate asked, "What evil hath he done?" They only cried out the more, "Crucify him! crucify him!" This spirit filed the Roman people, when their mobs howled "*Christianos ad leones!*" through the streets of the Eternal City. Blinded by

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it, corrupt judges condemned as *atheists* the worshippers of the living God, as *impure*, those who extolled virginity as the highest human state; as *enemies of the human race*, those to whom universal charity was the royal law. In vain the Christian apologists--Athenagoras, Quadratus, Justin, and a host of others, in the name of the Christians, disclaimed atheism, denounced impure rites, professed civil loyalty. The spirit of persecution would heed no disclaimers--nay, raged with redoubled anger on finding its victim innocent of crime.

What the spirit of persecution was in the first ages it is now, will be to the end--a plague in society, blind, uncontrollable, deadly. It will run its time in this country; but God governs the world, and disposes all things, gently but irresistibly, to the furtherance of His adorable ends. As in His own good time He will send rain upon the earth, and make the flowers bloom again, and the verdure to start, and the streams to murmur along once more through their now dried up channels, so will He, when it shall seem good to Him, bid the dew of His grace to fall upon the hearts of men, and cause charity again to fasten its roots there, and bring forth its fruits of social peace and tranquility, of tenderness towards others' griefs, of delicacy towards others' sentiments, of respect towards others' convictions, and of good fellowship withall. Let us wait:--"*in patientia vestra, posidebitis animas ventras!*"

405.

Editorial, *The Catholic Telegraph and Advocate*, September 30, 1854 (2)

### **A Phase of Anti-Catholic Hypocrisy.**

As will be seen from the letter of a correspondent in another column, a Mr. Hamilton, of Cincinnati, is enlightening the inhabitants of Mt. Gilead, Morrow Co., on the "dangers of Popery,"--in 12 1/2 cent lectures, we suppose. We take "Mr. Hamilton" not to be Alexander Hamilton, but some *John Smith* Hamilton--the type of a class of sharpers, who are making money off from the Protestant community during the present anti-Catholic excitement. We know that the old story of the Catholic Church being dangerous to this government is being repeated now by a thousand mouths, and we therefore suppose that this itinerant lecturer is pursuing the beaten track.

Danger to the government has been the war-cry of persecution against the Church since the beginning. Jesus Christ was crucified on the plea that he was going to "take away the kingdom from Cæsar." The Roman tyrants burnt the martyrs, on the ground that they were not submissive to the imperial laws. Every persecution that has been excited against the Church has had for pretext "danger to the state." This is the pretext on which "war to the knife" is declared against us now.

Yet if any one examine for one moment, he cannot fail to see the hypocrisy of this pretext. It is a stale trick of the great Know-Nothing, who deceived our first parents, to

change the ground of his opposition with every change of popular opinion. In monarchies, he charges the Church with being republican; in republics, with being monarchical; where church and state are united, with aiming at their separation; where they are separated, with favoring their ruin. In a word, he would have the Church, in every locality, opposed to all that is popular, and in favor of whatever excites public odium.

Hence, in this country, where toleration is revered, he charges us with being intolerant, and opposed to our government, because it is free. The hypocrisy of this charge in the mouth of a Know-Nothing is manifest. They urge it as an excuse for their own intolerance. Now, either intolerance is wrong, or it is not. If it is wrong in us, why do they advocate it? If it is right in them, why do they charge it as a crime upon us? Whichever horn of this simple dilemma our persecutors choose, they cannot defend themselves from the charge of hypocrisy.

Again: look at the meanness of pretending that American liberties are in danger from the Catholics. The Catholics number not more than one-fifteenth of the population of this country. They are, for the most part, poor and uninfluential. Now by what means are they to subvert the liberties of the great American people? By numerical force?--Two millions against twenty-five millions cannot conquer thus. By political influence?--They have not influence enough to have a single daily paper as the representative of their sentiments in the United States. Those papers that now defend religious liberty against Know-Nothingism are no more favorable to Catholicity than to Swedenborgianism. By persuasion and argument?--Is not the light of the age a sufficient defense against this mode of attack, without the aid of church-burners and Know-Nothing *bravi*?

The charge is absurd. Even if the Catholics wished to destroy the "liberties of the American people," the vagrants who go about the country vituperating them know well that they could not do it. In making this charge, they are conscious of hypocrisy.

We beg our non-Catholic readers to note well the inconsistencies these men utter, and to confute them from their own assertions.

**406.**

Editorial, *The Catholic Telegraph and Advocate*, October 14, 1854

### [A Threat from Know-Nothingism.]

We once knew a Protestant clergyman, professor in an Episcopalian college, who explained the wars between Puritans and Churchmen in England during the times of Charles I. and Cromwell, by saying that the people of that age were imbued with the idea that two opposing religious sects could not coexist in the same political body corporate. This same idea is now being sedulously inculcated by Know-Nothing bigots

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and ere long, if they succeed in impregnating the public mind with their doctrines, we may expect to see the persecutions of Cromwellian times renewed, and the Constitution of the United States overthrown.

407.

Editorial, *The Catholic Telegraph and Advocate*, April 21, 1855

### **Catholics Maintaining their Rights.**

We are as much disposed as others can be to maintain the rights of Catholics inviolate. We know as well as others that Catholics have the same rights under the Constitution of the United States, as any other class of citizens. Catholics helped to found the Republic; they have helped to defend it in its dangers; and they contribute their proportion of influence and money for its support. But we question the policy of taking pains to assert and vindicate our rights before the American people. It is very pleasant to the natural heart to "stand up and say our soul is our own," to assert (what is true) that we have "as good a right to be here as our neighbors," to answer attacks on our religion by counter-attacks on Protestantism; but we doubt whether it is very prudent, and we are certain that it is not very self-denying.

To avoid being misunderstood, we request our readers to note the distinction between quietly exercising our rights, and clamorously "maintaining" them. We can enjoy all our religious rights, build churches, worship in them, discharge our duties of life, and go to heaven without ever once trying to convince Protestants that we are good, sensible people. But to "maintain" our rights we must hunt up anti-Catholic slanders and confute them, we must formulize Protestant prejudices and ridicule them, we must hold up Protestant pretensions to superiority over us, and scorn them.

In the simple exercise of our rights we can live a life of faith, leaving "the ragings of the heathen" and "the vain imaginings of the people" to "go by us as the idle wind." In the "maintenance" of our rights we must put ourselves on a level with the world, and profess ourselves interested more or less in its opinions of us.

Now, it seems to us that this latter course of action is dictated by over-confidence in the equity of the world. Those who desire us to be "independent," seem to imagine that American Protestants have only to be shown the justice and constitutionality of our being allowed equal rights with them, in order to be induced to treat us as equals. They seem to take it for granted that Protestants will be faithful to the liberal principles they profess, when convinced that those principles are acting favorably to Catholics.

They look upon our free Constitution as something anti-Catholics will always respect. In this, if we be not mistaken, is the prudential error of those who are pleased with a "bold independent" course, and do not like "explaining Catholic doctrine to suit Protestant prejudices."

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It is true that by the Constitution of the United States we are not *tolerated* in this country, but the Constitution itself is *tolerated* by anti-Catholics, who have certainly the physical force to destroy it. By showing them, therefore, that they have no *constitutional* right to oppress and annoy us, we will lose our time, since if disposed to oppress us the Constitution will not prevent them. The existence of a powerful secret organization, whose avowed object is to over-ride the Constitution and subvert religious liberty, out of hatred to the Church, is a proof clear enough that no reverence for free institutions or sense of justice will restrain anti-Catholics if they but feel disposed to persecute us. The Constitution is paper; and Protestants will tear it into a thousand fragments when they find it shelters us. It would be foolish for us to get behind it and watch with a persuasion of security the coming wave of anti-Catholic persecution. That wave, far from breaking and retiring from it as from an impregnable bulwark, will shiver it into fragments, and roll on.

It seems to us, therefore, a waste of time, this trying to convince Protestants that we are as good as they are.

Moreover, it is not precisely Catholic rights that are insisted on by the advocates of the "independent" course, but the *theoretical acknowledgment* of those rights by Protestants. Now, it is natural for persons who (like the writer of this article) have been disgusted with the insolent *pity* ostentatiously bestowed by Protestant *friends* on converts to the Church to vindicate their sanity, manhood, and rectitude, before their former associates; but it is not serving the cause of truth in the most perfect manner. "Let God arise, and His enemies be scattered" and confused; but let *us* rejoice not in their *confusion* but *conversion*. Wherever our rights are important, we are in favor of vindicating them before the proper tribunal. In explaining our doctrines to suit Protestant prejudices, we would not yield an iota of truth, for it is not ours to yield. But as we know every doctrine of the Church to be in perfect harmony with the dictates of reason, we would condescend to the weakness and ignorance of our erring brethren, and patiently show them how principles of their own involve our conclusions, and not deem ourselves disgraced by the charity of the humiliation. We have no faith in the "strong ground" of Washington's and Jefferson's principles of religious liberty, as bulwarks against anti-Catholic fanaticism.

We commend the line of thought thus imperfectly traced to the reflection of our readers; and we ask them to judge for themselves whether it is better for us to be kind, conciliatory, condescending, or bitter, repulsive, and defiant, even toward the malignant enemies of the Church.



408.

Editorial, *The Catholic Telegraph and Advocate*, June 30, 1855

### **The Spirit of Strife.**

The Know-Nothing excitement of the past few months has left to our country and city a heritage of ruin. In this country, public peace, the execution of the laws, the permanency of the government, rest upon public sentiment. The Know-Nothings have vitiated public sentiment by sowing the elements of discord broadcast in the popular mind. They do not now, as in the old Whig and Democratic times, aim at the defeat of their opponents; they want disfranchisement, degradation, slavery, as the first step, and confiscation, imprisonment, and death as the second. The leaders of the party look upon this exasperating [of] public feeling as a legitimate business; they have not the slightest intention of bringing about actual physical strife, the shedding of undoubted, warm, human blood. But their dupes take what they say in the literal sense. The class of society to whose passions they appeal, does not understand that so much talk about "foreign powers" and "a foreign religion," "treason and conspiracy," can be used for no other purpose than to put some men *out* of office and others *in*. Hence, while the leaders are watching over their game in places of public resort, and perhaps joking with their adversaries, or applying for loans from the persons they would proscribe, deep, deadly, uncompromising hate is taking possession of the people's hearts. Poor, simple men, with no natural disposition to hate, embitter their lives, and the lives of their companions in the workshop, with the vile things they read in Know-Nothing newspapers, or hear in Know-Nothing speeches. Know-Nothingism will pass away soon. But the bitterness it has engendered will remain long in the community a bitter memorial of its destructive course.

The business people of this city will not soon forget it. The fall in the value of real estate--a value depending very much on the reasonable expectation of immigration, the almost total cessation of building (what need of new houses, when your mobs threaten to destroy the old ones, and to annihilate the countrymen of those whose emigration would enrich the city?)--the dilapidation of untenanted dwellings, the failure of banks, the removal of capitalists, the beggary of the working classes, are "footprints" that will remain as long as Cincinnati has a name. True, the facility of railroad communication has *rendered easy* this transfer of trade and immigration from Cincinnati; but that facility would not have produced the transfer had not the manifestations of hostility and violence warned those adopted citizens who were able to turn their steps towards some more hospitable region, and the uneasy state of society stimulated all to trade with persons of a less rickety financial reputation.

Yet, still, the fanatical leaders of the rabble below them, and tools of the demagogues above them, are not satisfied with this monument of their infamy; many of

them want the charred walls of burned Dutch and Irish dwellings, and Catholic churches to commemorate their day of triumph. We know that this wish exists, because we have heard it expressed; but we sincerely believe that it exists in the breasts of only the minority, even among the devotees of Poole.

We do not believe it will be gratified however. The majority of the people last spring declared against it; and the spontaneous outburst of condemnation against the infamous Know-Nothing celebration of the Fourth of July, shown in the public meeting on Monday evening, give us strong hopes that there is still moderation and charity enough among our citizens to bring the city back to its old-time unity, and start her once more on the course of her hitherto wonderful prosperity.

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Editorial, *The Catholic Telegraph and Advocate*, March 15, 1856

#### **Political Romanism--Union of Church and State.**

We had determined to say nothing of the doings of politicians since they furnish so little of edification and of information, except such as illustrates the doctrine of the fall of man; but the intolerable impudence with which they put forth persecuting platforms, couched in language that seems to deprecate persecution, induces us to waive this rule for once in order to expose an hypocrisy too barefaced, one would think, to need exposure, yet so much persisted in that it must evidently gain *some* credence somewhere.

If the phrase "political Romanism" expresses any reality in American life at the present time, it evidently signifies nothing more nor less than *anti Catholic prejudice invoked to catch votes*. It no longer means the interference of Catholics with the politics of the country, but the interference of political wire-workers with the liberty, the social position, the domestic peace of Catholics.

The Know-Nothings of the Union lately met in Philadelphia and there admitted *Catholic delegates* from the State of Louisiana! Those who endorsed the tarring and feathering of Father Bapst at Ellsworth, who hounded on the rioters at Cincinnati, exhorting them to kill the Dutch and Irish and burn down the churches, who connived at the blowing up of the churches in Sydney and Montpelier, who persuaded the people that all priests should be shot and Catholics banished--the entire thunder of whose transient notoriety was manufactured out of Protestant ignorance and anti-Catholic prejudice--these did not hesitate for the sake of votes to broaden "their platform" so as to make room for sycophantic Catholics to stand thereon. The "hydra of Popery" suddenly laid all its heads in the bosom of Know-Nothingism; and the politicians of one stripe agreed to let us alone for the sake of certain ulterior ends which the patriotism of men always "willing to serve their country" suggested to them as paramount

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But there were in the convention politicians of another stripe whose political prominence depended on the anti-Catholic sentiment of the organization. These, in partizan phrase, 'bolted' with his sub-excellency, Mr. Ford, Lieutenant Governor of the State of Ohio, at their head; and mounted on political Romanism, they have rode out before the people. They are to save the country by holding a convention in New York on the 12th of June.

Now, that these men should use any amount of hypocrisy which they conceive will assist them in obtaining office is not at all astonishing; but that such hypocrisy would avail them in a country where enlightenment is purchased at so much cost, is passing strange. They are opposed to the union of church and state! Yet they are calling on the people in agonizing tones to pass laws uniting the conglomeration of Protestant sects to the state, for fear "Romanism," having a fair field and only reason for a foe, will take entire possession of the whole country!

They detest tyranny exercised over conscience. Yet they would disfranchise all who are conscientiously Catholics!

They pretend to be Americans.--Yet they insult the memory of Washington by adopting a course which he condemned, and by trying to overthrow the Constitution whose principles he approved.

If they do not wish to unite church and state, why do they get up exclusive legislation for Catholics? Why do they interfere with Catholic church property--grind Catholics down to support schools that are either infidel or sectarian according to the taste of the particular teachers, but in which no Catholic sentiment dare be uttered or inculcated?

We think the politicians of the Northern Know-Nothing stripe will get the reward of their hypocrisy, even in this world. It is so bald, so transparent, so disgusting, that the people, fond as they may be of excitement, will scarcely be induced to swerve from the great issues on which the destinies of this republic and of human liberty are now depending, and self-deluded, lose their time in annoying the comparatively insignificant and certainly harmless number of their Catholic fellow-citizens.

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Editorial, *The Catholic Telegraph and Advocate*, October 24, 1857

### **The Spirit of Christ's Enemies.**

One reason why Catholic vindications of the doctrines of the Church, and of the patriotism of her members make little impression, on the mind of Americans, is, because they necessarily convict of injustice and malignity, the leaders among her slanderers, and persecutors. Americans cannot trust our statements, when we show them that we are not idolators, not slaves of a "foreign power," not foolish enough to

believe that we can get the pardon of our sins for money, because if those statements are true, then their preachers, and public men are guilty of willful lying, or else buried in gross or culpable ignorance. If our statements are true, Luther, Calvin, Henry VIII., and other saints in the Protestant calendar, had no reason or excuse for their pretended Reformation; Cranmer, Hoadley, Jeremy Taylor, Cotton Mather, John Bunyan, and generations of Swiss, Germans, English and Scotch, have lived and died strangers to the true faith of Christ; and if they are true, the great, proud, Protestant world, instead of holding up its head and boasting and domineering, ought to come down upon its knees and beg for admission into the Church it has so long persecuted, and become the pupils of those, whose supposed ignorance, it has so long made a byword. And as these consequences seem to Protestant prejudice absurd, so the antecedents from which the follow, appear incredible. As the only excuse for their prevarication is our corruption, they will persist in believing all manner of evil of us, rather than admit an enormous malignity in the guides whom they and their fathers have followed.

Now recent events in this country ought to open their eyes to the character of the *ex professo* opponents of Catholicity. The late Know-Nothing party exhibited a fair specimen of the spirit that has always actuated the enemies of Christ's Church. The whole blood-stained course of that execrable faction--its contempt of law and charity and justice, is of a piece with the conduct of persecutors of the Church from the crucifixion of Jesus Christ to the tarring and feathering of Father Bapst.

The details of the late election riots in Baltimore are but a new tragedy on the old argument--the supremacy of faction must be secured, even at the expense of blood. Do not even American Protestants begin to understand at last that parties may be wholly and knowingly in the wrong--with malice prepense, trying to build up influence by trampling upon all laws human and divine?

This gang of Baltimore ruffians now presents to the world as bold a front, as ever Luther, and Calvin and Henry VIII. of England wore. They, with their slung-shots, revolvers, and bowie knives in their hands, are pure patriots burning with zeal to perpetuate American liberty; they with their attacks upon stagecoaches, private houses and peaceable voters, are the hope and bulwark of the rights of man. They are, in their pretensions, worthy of as much reverence as the great Reformer Luther denouncing indulgences in an alehouse, or Henry VIII., calling out against the tyranny, which forbade his bigamies, and condemned his murders of his wives. Yet Protestants respect Luther and Henry VIII., because they think such energy as they exhibited and such piety as they pretended could not have originated entirely in malice, while they abhor the Ruffian party, because they know its power to be based entirely upon brute force guided by unmitigated malignity, misrepresentation and slander.

The spirit of opposition to the Catholic Church is ever the same, a spirit of violence, injustice and malice. As such it now exhibits too clearly to escape detection.

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Let earnest Protestants ponder on this.