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RILEY'S HISTORIC SERIES

Number One

THE NATIONAL DEBT THAT AMERICAN PROTESTANTS OWE TO THEIR BRETHREN OF THE ROMAN CATHOLIC CHURCH . . .

BY ELIHU S. RILEY

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AUTHOR OF "THE ANCIENT CITY"—A HISTORY OF ANNAPOLIS, MARYLAND; "FIRST CITIZEN AND ANTILOH;" "A HISTORY OF THE GENERAL ASSEMBLY OF MARYLAND;" A HISTORY OF ANNE ARUNDEL COUNTY, MARYLAND;" "YE ANCIENT CAPITAL OF MARYLAND;" "RILEY'S HISTORIC MAP OF ANNAPOLIS;" "YORKTOWN," A HISTORIC DRAMA, AND Co-EDITOR OF "THE BENCH AND BAR OF MARYLAND."

PRICE 25c - - BY MAIL 30c
IN CLOTH 75c

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ANNAPOLIS, MARYLAND.

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CHAPTER ONE.

The Roman Catholic Church Saved Christianity From Destruction by Barbarism.

SECTION 1.—THE SOURCES OF EVENTS ARE THE FUNDAMENTAL FORCES OF THEIR SEQUENCES. The potential forces of sequences are irrefutably the results of anterior events. Causes irresistibly precede events. The site of the first fountain of a river determines its course and the aggregation of its power. There are in the American Continent two great rivers amongst its water-way systems. At the initial springs of both a man may stand midway between them and place a hand in each. Yet the currents of these mighty streams, trending their magnificent way wide apart, drain and water far separated States. A small factor determined their directions to the sea, and resolved the number and volume of their tributaries that made them swell into their splendid broads on whose bosoms floats the commerce of a legion of different and thriving communities.

History records that a trifling personal incident led the way to the appeal to arms in the American Revolution. In one of their conferences, when Benjamin Franklin was in England on the mission of peace to settle the differences between the mother-country and her American colonies in a filial and orderly manner, Lord North, the Prime Minister of England, insulted Franklin. From that moment Franklin refused to meet Lord North again, and the negotiations for a pacific agreement to end the controversy were never resumed.

General Beaugard's failure to follow up his victory in the first day's fight at Shiloh, though warned by an humble lieutenant that Buell would the next day add his forces to the Federal Army, a prophecy which was literally fulfilled, lost an important battle to the Southern Confederacy, and had a decisive effect on its future.

The unthinking spider that wove its web at the entrance to the hiding-place of Bruce wrote a signal line across the page of history, and gave Scotland her freedom.

To appreciate properly the national debt that American Protestants owe to their Roman Catholic Brethren, the explorer must ascend the

fountains of correlative history to their ultimate sources, and thence descend to the broad embouchure of accomplished results, marking in his voyage the highlands of incontrovertible truth that lead him to the logical conclusions that, without the indomitable courage and unyielding fidelity of the Roman Catholic Church, Christian civilization would have perished from the earth, and if the American colonies had not had the assistance of Roman Catholic countries and Roman Catholic leaders and soldiers in her revolution against Great Britain, there would have been no American Republic.

SECTION 2.—CHRISTIANITY IS THE BASIS OF AMERICAN INSTITUTIONS. The first postulate in the examination of the proposition that American Protestants owe a national debt of gratitude to their Roman Catholic brethren is that Christianity is the basis of American law, the source of American freedom, and the creator of American civilization. The religion of a nation is the measure of its attainments and advancements, since it is, in every land, the foundation of its jurisprudence, the standard of its ethics, and the most potential force in its social, domestic and public life—the author alike of its ideals and the inspiration of its ambitions. It is inconceivable to imagine, not considering even, the existence of a people whose religious beliefs have not fundamentally affected their commonwealth from the humblest individual to the utmost periphery of the entity of the nation. In England and America, the one, the country from which the first colonists to the United States emigrated, and the other that to which they came, the religion of the land has particularly and peculiarly affected the citizens of these two governments, yet having a more emphatic and profound effect upon the inhabitants of the American Republic than it has had upon their English forefathers, since the emigrants to the colonies, in a large measure, fled from their own homes to a new land in order to enjoy exemption from persecution and to secure liberty of religious worship. Here they raised their family altars, lit the fires of freedom, and infused a new element into the civilization which they had brought with them from their own native-born country. This ingredient was the beautiful bloom of Christian toleration amongst Christian believers whose full fruitage finally spread its beneficent charity and invulnerable protection to all of opposite faiths. In this large and hitherto unknown liberty, there was no abandonment of their religious belief; but the adoption of a better and a broader application of its free and benign principles. In the United States Christianity is, with a very small exception, the religion of its people, and the measure of the progress of its citizens in the virtues, in the arts, in the liberties and refinements of life, has been in the ratio of the meed with which the nation has applied the sound doctrines of its broadest principles to its individual and national conduct. They who gave impulse to civil and religious liberty in America and they who preserved Christianity to mankind, were benefactors of the American people. The Roman Cath-

olics of Maryland set the example in the one, and the Roman Catholics of Europe, in the great struggle with barbarism, saved the Christian Church from destruction by the Goths and vandals.

SECTION 3.—THE CHRISTIAN CHURCH—THEN THE ROMAN CATHOLIC CHURCH—OVERCAME THE BARBARIAN AND SAVED CHRISTIAN CIVILIZATION. Whatever of contention may exist between Protestant and Catholic as to the precise date when the Papacy arose in the Christian Church and became its temporal and spiritual head, all students are agreed that it was in full authority and jurisdiction over the Church in the Sixth Century. Thus, when the Christian Church is described in its entirety, at this period, it necessarily means the Roman Catholic Church. In this epoch then came the death struggle between barbarism and Christianity. One or the other was to fall. "I think then, humanely speaking, that it is not too much to aver that, in the Fourth and Fifth Centuries it was the Christian Church that saved Christianity; that it was the Christian Church, with its institutions, its magistrates, its authority—the Christian Church, which struggled so vigorously to prevent the interior dissolution of the (Roman) empire, which struggled against the barbarian, *and which, in fact, overcame the barbarian, it was this, the Church, I say, that became the great connecting link—the principle of civilization between the Roman and the barbarian world.*"—Guizot's *Civilization in Modern Europe*, p. 51.

SECTION 4.—THE VITAL BOND THAT BINDS AMERICAN LIBERTY AND CIVILIZATION TO THE WORK OF THE ROMAN CATHOLIC CHURCH. This principle, which, speaking from a human standpoint, the Roman Catholic Church saved from destruction in the Fourth and Fifth Centuries from the forces of barbarism, is the vital bond that binds American liberty and civilization to the work of the Roman Catholic Church. Without the basal principle of Christianity American civilization could not and would not exist. Without the vital power of Christianity there can neither be freedom nor improvement. There is not a free and civilized country existing save those whose religion is the religion of Jesus Christ. Had barbarism conquered and barbarians and heathen continued to live and rule in England, then our British-American forefathers who settled this country, would have been infidels and unbelievers, and Americans would have been heathen and barbarians. Heathenism and barbarism have never produced a free country. Then, "let us briefly run over the advantages which it (the Christian Church—then the Roman Catholic Church) introduced into it—(modern Civilization). And, first, it was of immense advantage to European civilization that a moral influence, a moral power, resting entirely on moral convictions, upon moral opinions and sentiments—should have established itself in society, just at the period (the Fifth Century), when it seemed upon the point of being crushed by the overwhelming physical force that had

taken possession of it. Had not the Christian Church at this time existed, *the whole world must have fallen a prey to mere brute force.* The Christian Church alone possessed a moral power. It maintained and promulgated the idea of a precept, of a law superior to all human authority; *it proclaimed that great truth which forms the only foundation of our hope for humanity:* namely, that there exists a law above all human law, which, by whatever name it may be called, whether reason, the law of God, or what not, is, in all times and all places, the same law under different names.”—*Guizot's Civilization in Modern Europe.*

SECTION 5.—THE BENEFITS WHICH FOLLOW FROM CHRISTIANITY THAT THE ROMAN CATHOLIC CHURCH PRESERVED, PERVADE EVERY BRANCH OF AMERICAN SOCIETY AND INTERESTS. The blessings and benefits that follow in the path of this Christianity which the Roman Catholic Church preserved from destruction in the Fourth and Fifth Centuries of the Christian era, pervade every branch of American society and every avenue of its multitudinous interests. “It has sanctified all moral thought,” says Professor John Wilson. “When,” writes Guizot, the eminent French historian and philosopher, “every part of society fell a prey to violence (after the fall of the Roman Empire), the Church could scarcely hope altogether to escape. To save herself, she announced a principle, which had already been set up, though vaguely under the empire—the separation of spiritual and temporal power, and their mutual independence.” This then, this wholesome doctrine of the United States of America—a free Church—was the rehabilitation, if not the very creation, of the Roman Catholic Church. The Christian Church has been always the pioneer of independent thought and the blazing torch of human liberty. It must be remembered in the darkest ages of the world the members of the Roman Catholic Church were the torch-bearers of the flambeau of moral and civil liberty. This principle was adopted by the founders of the American Republic—its laws and ethics were laid deep in the basal principles of the Christian religion; but the Church and the State were legally separate—each enjoying its special powers and each working out its own destiny—the one national and temporal; the other spiritual and eternal. Roman Catholics gave in Maryland the first practical example that embodies this principle. To enumerate the benedictions that Christianity has conferred upon mankind in general and the American nation in particular is to recount the sum of blessings we enjoy as citizens of this free Republic which Roman Catholics in the past and trying ages of the Church and civilization saved for us and bequeathed to us as an immeasurable legacy of indescribable advantages. Christianity has accentuated and created the moral thought of the people of the United States. Its ethics is the standard of right in the American Republic. This Christianity laid the foundation of the independent investigation of all subjects, both public and private, that pervade American opinion and principles, for from the Christian Church

sprang the pioneers of free and untrammelled research and unfettered and unbiased conviction. Christianity has ameliorated and improved the conditions of life in the American Union and is in vital operation for still further betterment of the civil, social and political complexion of our citizenship. The Christian pulpit has been the champion of civilization, and nowhere more so than in the United States; the Church has been and still is the implacable enemy of slavery and the insistent advocate of peace; it promotes progress throughout the Union as it has done in every age of the world; it has reformed punishments and ameliorated the horrors of war. The Church—the Christian Church—is the main instrument of American civilization. She receives the evil into her bosom and instructs them in the way of righteousness. She is the only pillar of real civilization. This Church has benefitted all human affairs in our favored land, and without it and the Christianity it represents, the institutions of our country would be destroyed and the very supports of government would totter and fall. This priceless heritage of Christianity which was given to us by our American forefathers, was preserved to them by the fidelity to the faith “once for all delivered to the saints,” by the Roman Catholic Church in the hour of its peril and danger.

SECTION 6.—THE ROMAN CATHOLIC CHURCH PRESERVED THE ARTICLES OF FAITH OF THE CHRISTIAN CHURCH. At this period, the Fourth and Fifth Centuries, in which the Church was struggling with barbarism for its very physical existence, the Roman Church was not only bearing the brunt of the battle with heathenism, but, internally, it was fighting within the Church itself for its religious principles and its articles of faith. Pope S. Innocent, with all of the Western Church, stood bravely by S. Jean Chrysostom in the persecutions which he suffered because he sought to repress evils amongst the clergy, vices in the laity, and the vulgar fashions of the times amongst the women of this momentous Fifth Century. It did more. It repudiated the heresies of Coelestius, A. B. 410, who, amongst other errors, held that Adam would have died whether he had sinned or not, and that there was no hereditary taint of sin in the offspring of Adam. In 482, the Roman Church opposed the effort of the Emperor Zenon to dictate to the Church the doctrines of its faith—the first sovereign to attempt this subversion of the right of the Church to settle the dogmas of its belief. In this era the King of France was converted—the first prince to wear the title of “King most Christian.” It is a universal custom amongst Protestants to characterize the special articles of the Roman Catholic Church, to which they do not assent, as “the errors of Rome.” No exception can be taken to this statement of their belief. Men are not only entitled to their honest opinions, but they have a right to express them if the announcement of them be clothed in language parliamentary inspired and vitalized by Christian thought and charity. Yet, while this criticism is made, to obtain the other point of view would it not be well for American Protestants,

at least, to stop to consider *what errors* from which the Roman Church has saved their Christianity, and upon what common grounds they both stand in their mutual belief in one Lord, one faith and one baptism? The Roman Church condemned in the counsel of Ephesus in the Fifth Century, the errors of Nestorios, who held there were two separate persons in the Saviour; it opposed the fraud of Mahometism; in the same century it attacked the doctrines of the Monothelites, who denied the dual nature of the Saviour; it opposed and refused to accept the belief of the Greek Church that the Holy Spirit proceeds alone from the Father. It has contended against a host of errors. It denounced Menandre, A. D. 74, a Samaritan, who adopted the errors of Simon the Magician and of the Nicolaitines. This heretic affirmed that the world had been created by angels and sought himself to pass for the Saviour of the elect. This Church had to meet the dangerous theories of Saturnin, who denied the rite of marriage and generation. It struggled against and never accepted the doctrines of Basilide, A. D. 105, who denied the crucifixion and held that the Saviour was not exposed to death. It rejected the theories of Elxai, who held that a Christian should dissimulate to escape persecution, and who also promulgated the doctrine that the three persons of the Divinity were material divinities. This Church escaped the startling doctrines of Cardon and Marcion, A. D. 141, who held that there were two principles—the one good, the father of Jesus Christ, who, according to them, was never incarnate: the other principle bad, author of the Judaic law, and creator of the world. The Roman Catholic has repudiated the strange doctrine of Appelles, disciple of Marcion, A. D. 175, who, amongst other absurdities, proclaimed that Jesus Christ himself was formed of a body of parts of all the skies through which he had passed in descending upon the earth, and that, in returning, he had given to each sky that which he had taken. These are but a part of the dangerous errors and hurtful schisms that the Roman Church has refused to accept, and has denounced and anathematized, and by this action it has handed down to American Protestantism its doctrines free of these grave and blasphemous tenets and schismatic principles. This Church has done more. Whatever errors Rome may have accepted, according to the belief of Protestantism, it will be acknowledged that it has done a phenomenal and magnificent work for the Christian Church alone in the act of preserving, all through the centuries of its existence, the pure and central doctrines of Christianity, in saving it in all its healthy verbiage and clarion sentences the Apostles' Creed in its entirety—that splendid exegesis of belief on which all Christian Churches unite as the one holy bond of a common faith, rivet of love, and basis of brotherhood throughout all Christendom. This unmeasured blessing to the Christian Church, in its universality, is another lien of gratitude that Protestant Americans owe, in their civic aggregation, to their Roman Catholic brethren, for this uniform doctrine of a united religious belief is the strongest cord

of nationality of the many ties that bind together the broad American Union. A common religion makes a common patriotism.

SECTION 7.—IN THE ROMAN CATHOLIC CHURCH THE TREE OF LIBERTY TOOK ROOT AND SPREAD ITS FRUITS THROUGHOUT THE CIVILIZED WORLD. Superficial investigation is wont to ascribe to the Roman Catholic Church all attempts and every success at, and in, the suppression of individual conscience and personal liberty. In the very bosom of the Catholic Church the tree of liberty took root and spread its branches, and shed its fruits throughout the whole civilized world. In the pale of the Roman Church in every age of its existence were men of piety, virtue and learning. Monsieur Guizot, the eminent French philosopher and historian, whom we have quoted previously, has aptly described the process by which the Christian Church became the parent of freedom. It taught obedience to God as the first duty of man. This inevitably led to independent individual action. "The Church," says Monsieur Guizot, "then, by the very nature of its undertaking (to govern human thought, human liberty, private morals, and individual opinions), combined with the nature of some of its principles upon which its government was founded, stood in great peril of tyranny, of an illegitimate employment of force. *In the meantime, this force was encountered by a resistance within the Church itself, which it could never overcome.* Human thought and liberty, however fettered, however confined for room and space in which to exercise their faculties, oppose with so much energy every attempt to enslave them, that their reaction makes even despotism itself yield, and give up something every moment. *This took place in the very bosom of the Christian Church.* We have seen heresy proscribed—the right of inquiry condemned; a contempt shown for individual reason, the principle of the imperative transmission of doctrine by human thought established. And yet where can we find a society in which individual reason more boldly developed itself than in the Church? What are sects and heresies, if not the fruit of individual opinion? These sects, these heresies, all these oppositions that arose in the Christian Church, are the most decisive of proofs of the life and moral activity which reigned within her—a life stormy, painful, sown with perils, with errors and crimes—yet splendid and mighty, and which has given place to the noblest developments of intelligence and mind." In the Roman Catholic Church were these wonderful works of moral and spiritual advancement wrought, and in her bosom, following the very bent of its teachings that obedience to God was the highest law and only righteous rule of life, were found, and out of its fold came those brave spirits who led these hegas of independent thought. They were loyal Roman Catholics. They had been taught by their Church to be true and faithful to their God. These instructions led them sometimes farther than the ecclesiastics intended. Yet they were her children—born of her instructions. The Church had inspired them to think independently and to act individually, and thus

to keep alive in their quenchless blaze the fires of human freedom. The Christian Church—yea, the Roman Catholic Church—was the schoolmaster of liberty. The Roman Church alone, in the long centuries when human rights were struggling for existence, was, in the whole world, the single ark of hope that carried the spark of liberty, smouldering though it might be, yet alive in its bulwarks, one day to break forth from the clouds of darkness and oppression that surrounded it, into the full sunlight of freedom. This is the Church from which American Protestantism has descended. Thus, by its unbroken chain, liberty came down to them freighted with all of its precious principles from the Roman Church to our English forefathers, and thence, to our ancestors, the founders of the American Republic.

SECTION 8.—THIS CHRISTIANITY WHICH THE ROMAN CATHOLIC CHURCH PRESERVED TO MANKIND CARRIES WITH IT INNUMERABLE PHYSICAL BLESSINGS. The American people owe their strong vitality, nationally and individually, to their observance of the laws and principles inculcated by Christianity. This civilization and this improvement in hygienic methods and moral conduct that Christianity inculcates and which form the basal rules of sanitation and morality were saved to mankind by the Roman Catholic Church when it conquered barbarism. This religion carried with it physical benefits to all who embraced it. It set the standards of hygiene and the rules of right throughout the world. Health and morality are inseparable. It is impossible to develop the strongest physiques and the highest humanity except under the fructifying influences of a Christian sun. These beneficial influences of this potential orb of power, health and happiness have been bequeathed to us by the Roman Catholic Church. History and science unite to declare in uncompromising terms that the health of the body and the sanitation of the mind are indissolubly connected and that there can be no real religion that does not benefit the physical nature of man. A young man was in a hospital recovering from the effects of a broken bone. A conversation arose on the subject of religion. "The young man said that both his father and mother were religious, but he did not take much stock in such matters. The physician in charge of his case said: 'Well, you ought take stock in such matters, for you are right now reaping the benefit of the religious life of your parents. Your bones have knitted nicely and you have made rapid advancement towards recovery because you have inherited from your godly parents pure blood and a healthy constitution. Whether you own it or not, Christianity has been a blessing to you.'" (1.) This legacy is inherited by every American child born of healthy, religious parents. The strong, sturdy and stalwart physiques of the American people are due to the laws of health that they have observed, and which emanated from the principles of Christianity. This Christianity the Roman Catholic Church preserved for them. We have now presented the general blessings that Protestant

Americans have received through the work and fidelity of the Roman Catholic Church—its hereditary bequest of Christianity; the fundamental principles of their liberty; the national bond of union throughout the Republic in the profession of the same religion; the basic principles of our health, strength and happiness. We will now proceed to consider the direct national benefits, conferred in an unbroken chain from the Roman Catholic Church to our English forefathers and handed down to us—their children—in a continuous line of national benedictions.

(1.) Sunday School Magazine, November 16, 1913, p. 721.



CHAPTER TWO.

The Results of the Acts of Catholics in England That
American Protestants Have Inherited From
Their English Ancestors.

SECTION I.—THE CHRISTIAN FAITH OF OUR ENGLISH FOREFATHERS WAS BROUGHT TO ENGLAND BY THE MISSIONARIES OF POPE GREGORY THE GREAT. Whence came the Christian faith of our English forefathers? This is a vital link in the historic and practical development of our American freedom and civilization, for it is very evident from both ancient and current history, that there is a wide difference between those nations that have Christianity as their religion and those countries that have some other form of religious belief. It has been well said by Charles Joseph Bonaparte, of Baltimore, that "this country is a very different one from what it would have been had it been settled by Mohammedans." It was the Roman Catholic Church that sent the missionaries to England who gave its people in this epochal embassy the light of Christian faith that led them into the path of Christian civilization. It was a story of war, romance and benevolence. Green tells it to us in his "History of the English People." "Once," said he, "masters of the Britons (A. D. 547), the Bernician Englishmen turned to conquer their English neighbors to the south—the men of Deira, whose first king, Aella, was now sinking to the grave. The struggle filled the foreign markets with English slaves, and one of the most memorable stories in our history shows us a group of such captives as they stood in the marketplace of Rome, it may be in the great forum of Trajan, which still in its decay recalled the glories of the Imperial City. Their white bodies, their fair faces, their golden hair were noted by a deacon who passed by. 'From what country do these slaves come?' Gregory asked the trader who brought them. The slavedealer answered, 'They are English,' or as the word ran in the Latin form it would bear in Rome, 'They are Angles.' The deacon's pity veiled itself in poetic humor. 'Not Angles, but angels,' he said, 'with faces so angel-like. From what country come they?' 'They come,' said the dealer, 'from Deira.' '*De ira*?' was the untranslatable word-play of the vivacious Roman, 'ay, plucked from God's ire, and called to Christ's mercy. And what is the name of their king?' They told him 'Aella,' and Gregory seized on the word as a good omen. "Alleluia shall be sung in Aella's land,' he said, and passed on musing how the angel faces should be brought to sing it." (1.)

(1.) Green's History of the English People, Vol. I., pages 52-3.

SECTION 2.—THE MISSIONARIES OF POPE GREGORY LAND IN ENGLAND BRINGING THE CROSS AND CHRISTIANITY. “Years had passed by since Gregory pitied the English slaves in the market place of Rome. As Bishop of the Imperial City, he at last found himself in a position to carry out his dream of winning Britain to the faith, and an opening was given him by Aethelberht’s marriage with Bereta, a daughter of the Frankish King, Charubert, of Paris. Bereta, like her Frankish kindred, was a Christian; a Christian Bishop accompanied her from Gaul; and a ruined Christian Church, the church of St. Martin beside the royal city of Canterbury, was given them for their worship. The King himself remained true to the gods of his fathers; but his marriage no doubt encouraged Gregory to send a Roman abbot, Augustine, at the head of a band of monks to preach the gospel to the English people. The missionaries landed in A. D. 597, in the Isle of Thanet, at the spot where Hengst had landed more than a century before; and Aethelberht received them sitting in the open air on the chalkdown above Minster where the eye nowadays catches miles away over the marshes the dim tower of Canterbury. The King listened patiently to the long sermon of Augustine as the interpreters the abbot had brought with him from Gaul rendered it into the English tongue. ‘Your words are fair,’ Aethelberht replied at last with English good sense, ‘but they are new and of doubtful meaning.’ For himself, he said, he refused to forsake the gods of his fathers, but, with the usual religious tolerance of the German race, he promised shelter and protection to the strangers. The band of monks entered Canterbury bearing before them a silver cross with a picture of Christ, and singing in concert the strains of the litany of their church. ‘Turn from this city, O Lord,’ they sang, ‘thine anger and wrath, and turn it from Thy holy house, for we have sinned.’ And then in strange contrast came the cry which Gregory had wrested in prophetic earnestness from the name of the Yorkshire king in the Roman market place, ‘Alleluia.’” (1.). Over eleven centuries of time well may American Protestants today answer the refrain with “Hallelujahs” that our Roman Catholic brethren and ancestors in the Church sent their missionaries to the land of our English forefathers, and taught them the truths of that faith which is the basis of our civilization and the cornerstone of American freedom.

SECTION 3.—THE FATE OF THE ROMAN CATHOLIC MISSIONARIES TO ENGLAND WAS TO TREAD THE PATH OF SUFFERING AND TO FIND THE WAY TO MARTYRDOM. The benefits that American Protestants have received from the propagation of the Christian faith in England by the monks of Gregory were not obtained except by the highway of suffering and through the road to martyrdom. A year had passed when Aethelberht, King of Kent, in Briton, was converted to the Christian faith. The new belief of the King rapidly spread amongst

(1.) Green’s History of the English People, Vol. I., pages 56-7.

his people. Yet persecution was at hand. During the wars waged by the rulers of the several kingdoms that then comprised England, in the year 607, Aethelrith of Northumberland marched upon Chester. Hard by the city 2,000 monks were established in one of the religious houses of that day. Fasting for three days, a company of these monks, followed the British Army to the field. Aethelrith watched the wild gestures of the friars as they stood apart from the host with arms outstretched in prayer, and bade his men slay them in the coming fight. His followers told him they were not men of war. "Bear they arms, or no," replied the King, "they war against us when they cry to their God." In the rout that ensued the monks were the first to fall. Where these priests did not perish in their appointed places, they suffered persecution for their labors and religion, for Woden and Thunder—the gods of the English people—did not topple without shaking the ground beneath them. The Catholic propagandists of Christianity found that the first waves of prosperity and advancement were succeeded by the recession of adversity, and, in Kent, the very alpha of the new religion, a reaction commenced with the death of Aethelberht. Sanctuaries were not respected. The young kings of the East-Saxons burst one day into the church where the Bishop of London was administering the eucharist, exclaiming: "Give us that white bread you gave to our father Saba," and when he refused, they drove him from their realm.

SECTION 4.—NEITHER OPPOSITION, PERSECUTION NOR MARTYRDOM DETERRED THE ROMAN PRIESTS FROM PRESERVING CHRISTIANITY TO BRITON. Mercia became, upon a sudden, the champion of the old heathen religion. The two contending forces of spiritual warfare—Christianity and heathenism—met in battle array, and when Eadwine, the Christian convert, had fallen from his throne, and Cadwallon, on the "Heaven Field," was slain with the promise on his lip, if victorious in battle, to become a Christian, the church's power was checked; but the Irish missionaries of the Roman Church invading Northern England kept the vestal lamps still lighted and the smoking altars of Christianity yet burning. Ireland, at this time Catholic Ireland, was the home of learning and the repository of Christian vitality. Free from the pollution of the invader, the truths of the faith flourished and produced the fruits of holy living and aggressive promotion of the vital tenets of religion. "Christianity was received there with a burst of popular enthusiasm, and letters and arts sprang up rapidly in its train. The science and biblical knowledge which fled from the continent took refuge in its schools. The new Christian life soon beat too strongly to brook confinement within the bounds of Ireland itself. Patrick, the first missionary of the island, had not been a half century dead when Irish Christianity flung itself with fiery zeal into battle with the mass of heathenism which was rolling in upon the Christian world." Irish missionaries labored among the Picts of the Highlands, with the Frissians of

the northern seas, in Burgundy and the Apennines, and in the Canton of St. Gall. It seemed for a while that Irish Christianity, with its head located on the famous island of Columba, and not Roman, was to give the tone and color to the belief of the church. Yet English faith, inspired and originating from the devotion and propagation of the Roman missionaries, was not defunct. With a deathless energy the priests and the people upheld the dogmas and doctrines of their Lord and Master. Persecution could not quench, nor martyrdom destroy, nor opposition suppress them. Like many a question where right and righteousness have been dependent on the issue involved in an appeal to arms, the test came, in 655, when the arbitrament of battle decided which of the two religions was, hereafter, to be the faith of Briton. It was then the Pagan clan of Mercia, led by Penda, met on the field of Winwaed, the hosts of Oswiu, of Northumbria. It was a struggle for political power—yet beneath these waving standards of the armed knights of England the banner of the cross was unfolded and its fate was in the balance. With offerings of peace and the blandishments of presents the Northumbrians sought to avert the attacks of Penda. Costly gifts and dazzling ornaments were in vain. Would it be impious to say that the hand of God was working in history, when Penda refused the offerings of his enemy? "If," then cried Oswiu at the disdain of the foe, "the pagans will not accept them, let us offer them to One that will." Thereupon Oswiu made a vow, that, if successful, he would dedicate his daughter to God, and endow a dozen monasteries in his kingdom. Victory came to Oswiu. Penda fell in battle. The cause of Christ triumphed. The Mercians fled across the swollen river. The scattered fragments of the heathen soldiery were swept down its current and with them went to destruction the religion of the older gods of England, and the religion of the monks of Gregory became the faith of our forefathers, to gather in strength and purpose with every advancing century and to enlarge the ideas of mankind and of the Englishmen in particular as to rights of men and their privileges in civil government. We shall see this result and learn how Catholics of England acted when the test came nearly six centuries later at Runnymede.

SECTION 5.—THE CATHOLIC AND THE MAGNA CHARTER. Stephen Langston, Archbishop of Canterbury, a Catholic prelate, and William, Earl of Pembroke, were the conspicuous leaders in the revolt of the Barons, and Catholic Barons, too, who, at the head of "the Army of God and the Holy Holy Church," on the 15th day of June, in the year of our Lord, 1215, compelled King John of England at Runne-med—"the mead of Council"—to sign the Magna Charta of English liberties—a bill of rights which Anglo-Americans inherited from their English forefathers who have bequeathed them these liberties secured by the blood and brawn of their ancestors in arms against their despotic rulers. Let us reanimate our loyalty to truth and rejuvenate our respect and veneration for the

great Catholic leaders who were in the forefront in this contest for English freedom. From his fortress marched John with his attendants. From the mighty, throbbing heart of the City of London sallied forth the army of the barons. The bowmen and the archers of sturdy countenances and stalwart frames, the plumed knight on his caparisoned steed, the heralds, the squires and the yeomen made a striking spectacle in the glory of a summer morning. In the midst of the Runnymede lay a little island. Today this vernal gem in the historic river pictures peace and prosperity. At this notable period in English annals, on one side of the stream rose a low line of hills; on the other stretched a long level plain. Here was the assembly of the people—represented by their brave barons, their highest lord spiritual, the Archbishop of Canterbury—the chief dignitary of the Catholic Church in England, and a delegation of the citizens of London. There was doubtless there the enslaved villein of the soil of the neighborhood—amazed and wondering whether the chains of his bondage were to be broken in this struggle between king and barons—it may well be imagined that here were the long retinue of camp followers who always trail the brave to, but never into the field of battle, gathered around the borders of the martial ranks. The quest and query for news ran undoubtedly through all the vast throngs of subordinates while their chieftains conferred upon the momentous plans of settlement of differences that divided them into two opposing factions. Vainly did John offer his compromises to his immovable barons. One after another of them was rejected and he had, at last, to meet the ordeal presented to him of guaranteeing under his own signature the liberties of the people of England. These proffers had been to refer the matters in dispute between them *to the Pope alone*. This was refused. Catholics though they were, they declined to submit their temporal rights to the Lord spiritual and supreme of the Church. Then, the offer to send the dispute to a bench composed of four men selected by John and four by the Barons was declined.

Without an army to support his claims, and with but seven knights as his paltry following, the King stood face to face with his uncompromising enemies. They encamped apart as foes. After a few days devoted to the debates, John, with a sudden readiness, provocative of surprise, if not distrust amongst the barons, signed and sealed the great charter of English rights. As he did, "on the one side stood Fitzwalter and the majority of the barons and the nobility of England; on the other sat the King, accompanied by eight bishops, Pandaulf, the Papal envoy, and fifteen gentlemen. These attended as his hasty conferees; but the hostile sentiments of the many were equally known to him and his opponents. Agreeing to disband his foreign officers and following, the King was at the mercy entirely of the barons, who, having before defied his unlawful authority, now that he had signed the great bill of rights and agreed to disband his foreign forces, renewed their fealty to him as

King, and, in their turn, received from him again their estates and honors." A Catholic archbishop, Catholic barons and Catholic laymen were on the people's side in this sublime contest for, and triumph of, liberty, and that, too, in the very teeth of Papal favoritism for John, and these same Catholics defied later the efforts of the Pope in the strenuous assistance that he gave to the cause of the King. The provisions of this charter, wherever they are applicable, are part and parcel of the reserved and fundamental rights of the American people. They became theirs from the valor and courage of Roman Catholics. Here will be anticipated an objection that will undoubtedly be raised—that, as the Pope opposed the granting of the charter and assisted John afterward to avoid its effects, the action of the barons must not be attributed to Catholics. All of the foes of John were Catholics, and the fact that they were also meets another cruel and unwarranted charge often made—much through paucity of information and more still from animosity—that the Catholic citizen is in vassalage in his political principles, in whatever land and under whatever flag he may dwell, and in his national conduct, to the orders of his clergy and the supreme head of his church, since those Catholics who espoused at Runnemedede the side of the people did it regardless of the censures of the ecclesiastics and the thunders of the bulls of the Pope. So, for his country has the Catholic stood in every age of the Church, whether for his native land or his adopted home, in all hours of its jeopardy and danger, regardless of inducements from temporal or ecclesiastic sources for him to abandon his love of his fireside and his fidelity to his nation and to depart from his God-given instinct of patriotism.

SECTION 6.—RIGHTS BEQUEATHED TO AMERICAN CITIZENS THAT ROMAN CATHOLICS OBTAINED FOR OUR ENGLISH FOREFATHERS. It is refreshing and strengthening for freemen to return to the fountains of their liberties and drink again inspiration from the noble and daring deeds of their ancestors who bequeathed to them their precious rights, and from whom they inherited their love of law and constitutional government. In returning to the greatest of all compendiums of written privileges and fundamental principles of English and American liberties, the Magna Charta, for all Americans inherited every right that belonged to Englishmen and shared in every beam of glory in English history from the beginning of the existence of the English people to July 4, 1776, one may read in this charter of freedom the great doctrines that Roman Catholic priests, Roman Catholic lords and laymen obtained from King John at Runnemedede.

Preceding all grants, and ringing with the clear notes of freedom above all other privileges, King John declared to his accusers and the defenders of their own freedom:

"First—We have granted to God, and by this our present charter have confirmed, for Us and our Heirs forever, *that the Church of England*

shall be free, and shall have her whole Rights and Liberties inviolable. We have granted also, and have given to all Freemen of our Realm, for Us and our Heirs forever, these Liberties under-written, to have and to hold to them and their heirs, of Us and our Heirs forever."

Amongst these under-written liberties were:

"No Man shall be distrained to do more Service for a Knight's fee, nor any Freehold, than therefore is due."

"If we be out of this Realm, our Chief Justices shall send our Justicers through every County once in the year; which with the Knights of the Shires shall take the said Assises in those Counties; and those things that, at the coming of our aforesaid Justices being sent to take those Assises in the Counties, cannot be determined, shall be ended by them in some other place in their Circuit; and those things, which for difficulty of some Articles cannot be determined by them, shall be referred to our Justices of the Bench, and there shall be ended."

"A freeman shall not be amerced for a small fault, but after the manner of the Fault, and for a great Fault, after the greatness thereof."

"No freeman shall be taken or imprisoned, or be disseised of his Freehold, or Liberties, or Free Customs, or be outlawed, or exiled, or any otherwise destroyed; nor will We not pass upon him, nor condemn him; but by lawful judgment of his Peers, or by the Law of the Land, *We will sell to no man, we will not deny or defer to any man either Justice or Right.*"

These are shining examples of a legion of inalienable rights that the Roman Catholic clergymen, Roman Catholic barons, and Roman Catholic laymen forced unwilling King John to grant and certify to his English subjects—privileges that all American citizens enjoy, in their kind and suitability to their situation today, in free America, and which is one of the prime factors in the sum total of the debt of gratitude they owe their Roman Catholic brethren.

SECTION 7.—ROMAN CATHOLICS FACED PAPAL CENSURE TO BE TRUE TO THEIR COUNTRY AND LIBERTIES. When John, King of England, had signed the Magna Charta and had repudiated his own act, there arose a condition in England in which the lords temporal and spiritual, the laymen and the clergy had to choose between the King and the Pope upon one side and the country and their freedom on the other. Hume, in his history of England, (1.), (Vol. I., pages 434-5), tells this story of what followed:

"Innocent (the Pope), considering himself as feudal lord of the kingdom, was incensed at the temerity of the barons, who, though they pretended to appeal to his authority, had dared, without waiting for his consent, to impose such terms on a prince, who, by resigning to the Roman pontiff his crown and independence, had placed himself immediately under the papal protection. He issued, therefore, a bull, in which from the plenitude of his apostolic power and from the authority which

God had committed to him, to build up and destroy kingdoms, to plant and overthrow, he annulled and abrogated the whole charter, as unjust in itself, and obtained by compulsion, and as derogatory to the apostolic see. He prohibited the barons from exacting the observance of it; he even prohibited the King himself from paying any regard to it; he absolved him and his subjects from all oaths which they had been constrained to take to that purpose; and he pronounced a general sentence of excommunication against every one who should persevere in maintaining such treasonable and iniquitous pretensions.

“The King, as his foreign forces arrived along with the bull, now ventured to take off the mask; and, under sanction of the Pope’s decree, recalled all the liberties he had granted to his subjects, and which he had solemnly sworn to observe. But the spiritual weapon was found upon trial to carry less force with it than he had reason from his own experience to apprehend. *The primate (the Archbishop of Canterbury), refused to obey the Pope in publishing the sentence of excommunication against the barons;* and though he was cited to Rome, that he might attend a general council there assembled, and was suspended, on account of his disobedience to the Pope and his secret correspondence with the King’s enemies; though a new and particular sentence of excommunication was pronounced by name against the principal barons, *John still found that his nobility and people, and even his clergy, adhered to the defence of their liberties, and to their combination against him; the sword of his mercenaries was all he had to trust to for restoring his authority.*”



CHAPTER THREE.

The Catholic in the Time of Henry The Eighth Was Loyal To His Country and Faithful To His Church.

SECTION 1.—THE SEPARATION OF THE CHURCHES OF ENGLAND AND ROME. The marital affairs of Henry the Eighth consummated the separation of the Churches of England and Rome; but, long before and far beyond this question, there were issues between the two powers that opened the breach that finally led to dissolution of the ties of union. There were clerical abuses. Englishmen desired to reform them. The opposition to ecclesiastical wrongs gave Henry his vantage ground in combating the Pope when he sought his support to invalidate his marriage with Catherine of Arragon. This antagonism to clerical abuses arose with men who were Catholics themselves. They sought the reformation of unlawful impositions. They did not desire the separation of Church and State. Church, canons and Churchmen were combined to preserve order and liberty. The fear of kings, the tyranny of power, and the inability or unwillingness of the people of England to combat their powerful sovereign led them on, step by step, to a complete disruption with the Roman See. They had not desired this at the inception of the struggle between Henry and the Pontiff. The Church, the canons and churchmen in those times were Catholic. By their instructions to their flock the pulpits of the Church had taught men to cultivate the sense of right; by their courage the canons had held to the theory and practice that they could legislate on Church affairs without interference from any source; Churchmen were inspired to believe, and to act upon, the principle that their duty was first of all to their God. These ideas and elementary doctrines kept alive the spirit of liberty amongst Englishmen, and supported and hastened the march of progress and freedom. The Church—the Catholic Church of England—was necessarily the very cradle of liberty itself. It is impossible to read English history and not to see that within the Church, by its very fundamental theories of individual responsibility and its advocacy of moral right, the principles of constitutional liberty were kept alive, and that the Christian Church was the sole element of opposition that offered any barrier to royal tyranny. It only was able to furnish an organized act or to restrain regal wrong. This Church was sometimes overcome for a time by the potential forces that opposed it. Yet it always rallied from defeat. The legislation and the exactions of Henry's reign were not always levelled against the head of the Roman Church. He struck vigorous and sometimes unjust blows against the religious organizations of his own realm.

Revolutions never go backward. The revolt against local usurpations soon went beyond the desires and the conceptions of those who wished to suppress wrongs, and the Catholics of England saw their loyalty to their country and its rights turned into an attack on the Church itself, and these assaults were made to further the plans of those who desired the separation of England and Rome in their spiritual affairs. Indeed, it was the loyalty of Roman Catholics to their country that enabled Henry, against their own wishes, to successfully break the ties that bound the Sees of Rome and Canterbury together. They, the Catholics, with all England, resented the interference of Charles of Spain, a foreigner, in the affairs of their nation in opposing the divorce of Catherine and Henry, and they linked the Emperor's antagonism to Henry's desires with the opposition of the Pope. Hence, the complacency with which many Englishmen viewed the fateful controversy between the two sovereigns—one temporal of England and the other spiritual of western Christendom.

These disintegrating contests kept in the minds of men the ideals of right and wrong; the principles of freedom and slavery; the antagonism of law and oppression; the antithesis of peace and conflict. The most conspicuous martyr on the altar of conscience—Sir Thomas More—who, in the brutal and lawless reign of Henry the Eighth, gave his life for his religious loyalty, was foremost and unyielding for his country and its rights; and equally uncompromising—even unto death—in his belief that the Bishop of Rome was the real and spiritual head of the whole Christian Church.

The Catholic supported then in those fateful days the cause of his country and was loyal to its interests in the midst of a revolution that took from his spiritual sovereign right and privilege in rapid and bewildering succession until the very headship of the church in England was wrested from him, and a new and hitherto unauthorized authority and personage set up in his place. The Roman Catholic had much to test and sever even his fealty in that stormy era before the final stroke came that made him either accept a new church establishment or be a traitor "in the eyes of the law" to his country.

Before the question of Henry's divorcement had been finally acted upon many violent acts had been passed against the powers of the Pope and the interests of the English clergy. In 1532 Parliament enacted a law against the levying of annates of the first fruits, being a year's rent of all bishoprics that fell vacant—a *tax that had been imposed by the Court of Rome* for granting bulls to the new prelates. This tax amounted to heavy sum. It took all the revenues of the bishopric for the first year from the incumbent and gave them to the Pope. Parliament then further voted, and this, too, while yet the Pope was the spiritual head of the English church, that any censures which should be inflicted by the Court of Rome on account of the passage of an act to reduce to five per cent. all claims on the episcopal benefits, "should be entirely disregarded, and

that mass should be said and the sacraments administered as if no such censures had been issued."

The story of Henry the Eighth's effort to have the Court of Rome approve his design of separating from Catherine in order to marry Anne Boleyn was long and shameful. Whilst the measures of retribution that Henry employed to force Clement into acquiescence with his wishes were confined to matters within the realm and were appurtenant and appertained to civil government, the people of England, of every creed, supported these severe measures, but there came a period when men of conscience had to divide. The Catholic must, at last, chose between royal usurpation of spiritual authority and his fealty to his God, his conscience and his church. It was an ordeal of death or life; of manhood or cowardice; of treason to duty or martyrdom for his faith.

The shifting scenes of the portentous religious drama moved with wondrous rapidity. They were goaded on by the strongest of human passions—the love for woman. Henry the Eighth at the head of the religious movement that separated England and Rome, whatever may be the individual thought on the question of a united Church and State, was, and always will be, a lamentable picture to the human mind.

In his hate and wrath, Henry denounced and punished, for at this time he was sovereign of England without legislative let or judicial hindrance, those who had obtained and submitted to the legatine Court of Wolsey, which was made superior to the powers of Rome—a right that this See had granted, and which tribunal Henry sanctioned as long as it suited his purposes. No appeal was to be had from this bench to Rome itself.

The Catholic perceived, not without apprehension, as was indicated by the mind and act of one of its noblest spirits—within the pale of his Church—the breach between his sovereign lord spiritual and his country widen. He would soon be called upon to elect between them. With philosophic foresight, brave and conscientious Sir Thomas More saw that these inimical acts against the church and clergy led on to a break with Rome, and to "an alteration of religion," as he termed it, and being opposed to these things, this just and pious seer desired to resign the great seal. Henry was loath to part with him. Yet his king's programme against Rome went on to its complete conclusion. Parliament continued, the meanwhile, to pass laws that, one by one, broke strand after strand of the cord of political and religious alliance that bound Rome and England together. All payments to the Apostolic Chamber, all provisions, bulls and dispensations were abridged; monasteries were subjected to visitations and civil government. The latter could be, and were, in some cases, abolished. The law for punishing heretics was modified; the ordinary was prohibited from impounding or trying any person upon suspicion alone without presentment by two lawful witnesses; and it was declared to speak against the Pope's authority was no heresy; bishops

were appointed by a *conge d'etre*—a gift of delight—from the Crown, or in case of the dean's or chapter's refusal to name, by letters patent, and no recourse was to be had to Rome for palls, bulls or provisors. The law relative to the payment of first fruits, heretofore discretionary with the King, was now made positive.

Whatever may have been the sentiments of the loyal Roman Catholics to these enactments of civil and semi-religious policy, they still stood, as did Sir Thomas More, on the ground that, in purely local and secular matters, their country's laws were supreme; but there came a time, and that suddenly, when they had to make another decision. Angered by his inability to obtain a sanction from Rome of his intended injustice to his lawful wife, Henry forced his courtiers to pronounce the marriage with Catherine illegal *ab initio*, married Anne Boleyn, and had himself declared by Parliament the head of the Church of England!

Stirring were the events acted in these troublous times and striking the characters who crossed the stage of action. These men are pictorial of the times. Notable amongst these was Thomas Wolsey. Son of a butcher, he rose to be the primate of England, the chancellor of the government, the friend of the King, and "the power behind the throne." "No church-man," says Hume, "under color of exacting respect to religion, ever carried to a greater height the state and dignity of that character. His train consisted of eight hundred servants, of whom many were knights and gentlemen; some even of the nobility put their children into his family as a place of education; and in order to gain them favor with their patron, allowed them to bear offices as his servants. Whoever was distinguished by any art or science paid court to the cardinal; and none paid court in vain. Literature, which was then in its infancy, found in him a generous patron; and both by his public institutions and private bounty, he gave encouragement to every branch of erudition. Not content with this munificence, which gained him the approbation of the wise, he strove to dazzle the eyes of the populace by the splendor of his equipage and furniture, the costly embroideries of his liveries, the lustre of his apparel. He was the first clergyman in England that wore silk and gold, not only on his habit, but also on his saddles and the trappings of his horses. He caused his cardinal's hat to be borne aloft by a person of rank; and when he came to the King's chapel, would permit his cardinal's hat to be laid on no place but the altar. A priest, the tallest and most comely he could find, carried before him a pillar of silver, on whose top was placed a cross; but not satisfied with this parade, to which he thought himself entitled as cardinal, he provided another priest of equal stature and beauty, who marched along, bearing the cross of York, even in the See of Canterbury; contrary to the ancient rule and the agreement between the prelates of these rival sees."

There came a day of fall to this pride. Wolsey, legate of the Pope, cardinal of the church, ally of the King, could not obtain the consent of

the Roman Court to the annulment of Henry's marriage to Catherine. His sovereign turned upon him.

The epitome of his life was summed up by Wolsey on his death-bed. "Had I but served God as diligently as I have served the King," moaned the dying man, "he would not have given me over in my grey hairs. But this is the due reward for my pains and study, not regarding my service to God, but only my duty to my prince."

Sir Thomas More! Would that his fate could be erased from the page of English history—still our own—an American legacy from our British ancestors. Not a charge was proved against him. The wordy and lengthy indictment with its many counts may be summarized into the one accusation that he had sought to deprive the King of his title as the head of the Church. This he denied. He had maintained a discreet silence. Rich, the solicitor-general, came forward to prove that More had said to him in the Tower that "Parliament cannot make the King head of the Church because it is a civil tribunal without any spiritual authority." This More declared untrue, and attacked the credibility of the witness. The accused did admit that he had told the King that he did not think his marriage with Anne Boleyn lawful; but that he had only done so when the King demanded his opinion, and it would not have been loyal for him not to have answered when requested. The jury, without reading the indictment, found the venerable prisoner guilty. As soon as sentence had been pronounced, More was permitted to address the Court. "He would now," he declared, "openly avow what he had hitherto concealed from every human being, his conviction *that the oath of supremacy was unlawful*." He had been informed immediately before his trial that he could be released and be restored to royal favor by adjuring his former opinions. He thanked the judges for the proffer; but declined the offered vantage and base apostacy of his convictions. He then said that it was painful indeed to differ from the noble lords whom he saw on the bench, "but his conscience compelled him to bear testimony to the truth. This world, however, had always been a scene of dissension; and he still cherished the hope that the day would come when both he and they, like Stephen and Saul, would be of the same sentiment in heaven."

As More turned from the bar, his son fell at his feet and implored his blessing. When he walked back to the Tower, Margaret, his daughter, rushed twice through the guards, and unable to speak, wrapped her arms about her doomed father and bathed his face with her tears.

More had seen, when he had first entered the Tower, the multitude below him, consisting chiefly of priests, rectors and vicars, struggling to take the oath of the King's supremacy over the Church, "that More found harder than death." More was called as the last one. He still refused it.

In July, 1535, More was executed. Before his death Bishop Fisher, who had also been convicted of denying the King's title as head of the

Church, had been executed for his opinions. This courageous man opened the Bible that he held in his hand as he approached the scaffold. Opening the Good Book at a venture, he read: "This is life eternal to know Thee, the only true God." More soon followed Bishop Fisher, with whom it had been charged he had been in conspiracy against the King's supremacy in the Church. As Sir Thomas approached the moment of the descent of the axe, he moved his beard carefully from the reach of the fatal stroke. "Pity that should be cut," he was heard to utter, with a strain of irony in the sad words, "that has never committed treason."

All England was in terror. It was the keynote of Henry's reign. Thought was fettered. Opinion was outlawed. Silence was wrenched into confession by the powers of the Court. Discussion of public events opened the pathway to the scaffold or the funeral pyre.

England heard of the death of Sir Thomas More with silence and profound sadness. Foreign nations were loud in lamentations and denunciations. The King of France protested against such executions and urged, to Henry's wrath, that such subjects be transported from the kingdom and their lives spared.

Beautiful Anne Boleyn, supplanter and supplanted, maid of the queen! She flaunted her conquest of Henry's affections, if they could be called such, in the face of Catherine with such defiance that she was removed from her court, to return soon as the chosen mistress. In turn, her day of misery came, when convicted in a court without sufficient testimony to sustain the charges of incest with her relatives and adultery with a paramour, she was beheaded without pity, and her rival—Jane Seymour—was made the same day the bride of Henry, King of England.

Then this man—the breaker of marital ties; this merciless cormorant of human lives; this King of England, who bore the title of "defender of the faith"—let neither peer nor private escape his vengeance. Posing as the advocate of orthodoxy, by example and practice he was the antitype of the just doctrines he pretended to support. The humble schoolmaster who had ventured to speak his mind, did not escape his fateful hand. This was unhappy Lambert, of London. Once already in prison for heresy and released, but hearing Dr. Taylor, bishop of London, sustain the doctrine of the corporeal presence in the sacrament, he drew up ten written objections to the dogma. Taylor communicated the contents of the paper to Dr. Barnes, of London, a Lutheran minister, who, though he believed that the elements still remained in their original state, but did contain the real presence of our Lord, and for so holding was thereby liable to the punishment for non-conformity to the doctrines of the Church of England, accused Taylor to Cranmer and Latimer, and they cited the schoolmaster to appear before them. He appealed to the King. Henry accepted the decision of the case, provided Lambert would argue the case with him. Henry appeared at the trial with all the dignity of royalty about him. Lords spiritual were on his right hand, and lords temporal

on his left. Judges, distinguished lawyers and courtiers of honor about him added eclat to the august assembly. In the midst of these great men Lambert appeared to argue his case. Henry pressed Lambert with arguments drawn from Scripture. Cranmer and a half-score of high prelates followed Henry in support of the doctrine of the real presence. Five hours the debate lasted. In the end the King asked Lambert this momentous question: "Did he wish to die or live?" Lambert cast himself upon the King's mercy. He was condemned and was burned to death by a slow fire. His last words, several times repeated, were: "None but Christ; none but Christ," and these were on his tongue when he died.

Nor least of all in singular colorings was the antithetical career of Thomas Cromwell—soldier, chancellor, favorite, traitor. That was what the page of his eventful life has written of him. With a youth almost unknown and a manhood equally obscure, this son of a blacksmith rose to power in Henry's reign and won his place by his ability to further his master's designs. He it was who proposed to Henry to ignore the Court of Rome and marry Anne Boleyn. He it was who calmly put down in his notebook, as though he were making a memorandum to buy a chapeau, the names of the victims he had selected to be tried and executed, and he it was, at last, when he had offended Henry by making the alliance which brought Henry Anne of Cleves as his wife, and drew from him in his wrath at her uncomely appearance the declaration that she was "a Dutch cow;" this was he who, at the end, was denounced as a traitor to the King. He had failed to unite the German princes against the House of Austria, whose power alone now could roll back the cause of the reformation. With this failure, Henry, angered by the burden of his fourth and unattractive wife, turned on him whom he had made. It was the opportunity of the nobles. Reproaches and denunciations fell on him from the lords at the moment of his intended arrest. The Duke of Norfolk, selected to make the supreme act of duress, tore from Cromwell's neck the ensign of the garter. When the charge of treason came, Cromwell cast his cap to the floor with a moan of despair. "This," said he, "is my guerdon for the services I have done. On your consciences, I ask you, am I a traitor?" Then, suddenly, he bade his enemies to do their work quickly and not to leave him to languish in prison. They granted his bold request. A few days after his imprisonment he was attainted in Parliament, and, in July, 1540, with a burst of popular applause, Cromwell met his death on the scaffold.

Amidst these terrible and sanguinary scenes the spiritual power and legal authority of the Roman Court over the Church in England were transferred from Italy to Great Britain. As long as the questions before the British nation were those of legislative and parliamentary, or even royal government, the people of England, almost as a unit, stood with their King and country. It was another issue when spiritual matters were involved. Men of courage and capacity denied the right of the civil

arm to control religious doctrines. It was a dangerous age in which to announce this wholesome principle which the United States of America has incorporated in its Constitution. Yet Catholics, Roman Catholics, as they are oftener called, and most often with no disrespect, were our progenitors in enunciating this unassailable dogma of both Church and State. To the civil authorities belong the direction of civil affairs—to the church the authority to declare the rules for the government of the faithful, the doctrines of Christianity and the elements of its belief.

These combats of principles, these sanguinary acts, these merciless laws were the forerunners of better things. The very opposition of the Catholics of England to the supremacy of Henry over the Church fanned the affairs of liberty, and the sense of the propriety of spiritual matters being in the hands of the authorities of the Church, opened the way to the dawn of a day of better understanding and of the enactment of a wiser code, both in England and in America, on the question of differences in religious views. Had all Englishmen accepted the new doctrine without objection, there would have been, without contradiction, a state church in America today. The Catholics of England kept burning the torch of religious freedom in Great Britain.

While a majority of the people of Great Britain and most of the English clergy acquiesced in these profound changes of polity and policy, yet of an inevitable sequence in the composition of the minds and the tendency of sentiments amongst the numerous Catholics of England in the times of this religious upheaval and separation of the Church of England from the Church of Rome, there were many conscientious men who did not concur in the conduct of their fellow-countrymen and religious associates. Who they were and what was the result of their adhesion to their faith and their fidelity to their convictions is tersely told by M. Fillassier, of the Academy Royal, in Eraste. He states: "*Ici, l'Eglise Anglicane nous offre une multitude de martyrs qui souffrent pour la religion avec une merveilleuse constance. Fisher, eveque de Rochester, et Thomas Morus, ancien chancelier, etoient a leur tete, et leur donnent l'exemple du courage.*" (1.). We shall see at a later period that the denominational descendants of these brave and faithful spirits were true to their country as well as to their consciences at a crucial hour when England could not have existed as a nation without their aid.

Yet, before passing to the next stage of historical inquiry in this investigation, let us pause to present a hypothetical question.

Let us assume that combined passion and prejudice, desire for patronage and mistaken patriotism should unite a force sufficient to overthrow

(1.) Here, the Church of England offers us a multitude of martyrs who suffered for their religion with a marvelous constancy. Fisher, Bishop of Rochester, and Thomas More, ancient chancellor, were at their head, and gave to them the example of courage. Page 572.

in the United States today the wholesome laws we have upon the legal and corporal union of Church and State, and in their stead a provision be made in the Federal Constitution that there should be erected a national religious establishment with the President of the Republic as its temporal and spiritual head, with authority to appoint its priests, ministers and bishops, and even to declare to them by written order on what subjects they should preach, clinched with an oath to acknowledge this to be right. Would there be a revolt of the minority, or not? We are sure it would never be tamely submitted to even in peaceful and loyal America. Yet this was the situation in the time of Henry the Eighth in England. The Roman Catholics were willing and did give the King loyal fealty and support in all of his civil and temporal authority. They denied even unto death his right of spiritual control over the Christian Church. Who could have ought but pity, affection and admiration for these courageous martyrs to their convictions? What American can falter in his gratitude to those Christian brethren and their own national ancestors that they kept aflame the spark of a wholesome resistance to wrong and fanned to life the flickering rays of human liberty that have been handed down to us—their American descendants—in all the effulgence of the full sunlight of American freedom?

The distinction that the Roman Catholic made in the cruel and blood-stained reign of Henry the Eighth between his duty to the realm and the King and his allegiance to his God and conscience were the inextinguishable beams of independent thought that cannot be destroyed. It was theirs to keep them in being in a dark and perilous age. They were more than the wrestling fires of spiritual freedom. These discriminations between the elements of fealty to God and government were evidences of the belief in the minds of Englishmen of their right and power to break the fetters of kingly domination and clerical infringements, and were the proofs of the growth of a broader spirit in the exercise of civil authority. They became the forerunners of the birth of a nobler condition of relationship between the Church and the State. In England it has advanced to toleration of all denominations of Christians. In America it has created an enlightened brotherhood amongst men of all names who call themselves Christians. A Catholic layman, it will be seen later in this work, was the apostle of this new era. Under his leadership these benign sentiments were first planted in the American colonies, and over the Plantation of which he was the Lord Proprietary, arose the star of hope that added another resplendent beam to the gilded day of Christian civilization. Lord Baltimore, Maryland and American civil and religious freedom are inseparable in the annals of national history and the respect and veneration of mankind.

CHAPTER FOUR.

The Loyalty of English Catholics Saved England From the Designs of Spain and Preserved Their English Ancestry to Americans.

SECTION 1.—THE LOYALTY OF THE ENGLISH CATHOLICS TRIED IN A NEW AND FATEFUL WAY. There came a crucial day in the history of England when the fidelity and patriotism of her Catholic citizen was to be tested in a new and fateful trial. He was oppressed. He was outlawed. He was denied the right to worship God after the manner of his fathers. The priests at his altars were driven from their sanctuaries. His ministers suffered death for exercising their calling. He was denied the rights of office. His children were prevented from being educated in his faith and the ukase of law required him to worship in the way he called heresy. At this moment the enemy appeared off the coast of England. The Catholic was called upon to combat the invader who came with the promise to release him from his political and religious slavery. The banner that the foreign enemy raised in the sight of the oppressed English Catholic was annealed and anointed with the official benediction of the spiritual head of the Church he loved and adored. If England had succumbed to the Spanish power, Spanish thought, Spanish principles and Spanish progeny would have ruled the land, and, if settled at all by Englishmen, the American colonies would have been planted under the auspices of a Spanish dynasty, who will undertake to answer the enigma of their destiny if these inauspicious circumstances had have happened? We shall see how the English Catholic stood this test of his loyalty—an ordeal fraught with unborn events in the history of the American people.

SECTION 2.—THE LOYALTY OF ENGLISH CATHOLICS DESTROYED THE SCHEME OF PHILIP OF SPAIN TO SEIZE THE CROWN OF ENGLAND. The English Church had separated completely in the reign of Henry the Eighth from the Roman See. Politics and policies of parties and government had joined in battle and had divided Englishmen in their religious connections. It became a question whether Englishmen and Protestantism should govern Great Britain or Spaniards and Catholicism rule in England. On the 8th of February, 1587, Mary Stuart died on a scaffold in the castle hall at Foreringley. With almost her dying breath she gave a sentiment to her ladies about her, that was calculated to arouse Catholic spirit and enthusiasm to their highest

points: "Do not weep for me," she said, "I have given my word for you." * * * "Tell my friends," she commanded Melville, "that I died a good Catholic." Elizabeth had given the order for her relative's death, but she had intended to stay the execution. Her zealous ministers had the order carried out at once before royal clemency could be extended. The bloody deed was hardly done before strongwilled Elizabeth turned with rage upon her ministers who had pushed her to the dreadful edict. Lord Burleigh was temporarily in disgrace, and Davidson, who was the bearer of the death-warrant to the council, was sent to the Tower. The removal of Mary from the dissensions of England left an open road to the hopes of Philip of Spain to inherit the crown of England.

At this period the condition of the Catholics of England was full of terrors and troubles. They were denounced; they were persecuted, and their property was confiscated. They were as aliens and outlaws in their own land. Mary's death had put an end to their own political dissensions and had united them as one concrete body. "To the Spanish King, as to the nearest heir in blood who was of Catholic faith, Mary bequeathed her rights to the crown, and the hopes of her more passionate adherents were from that moment bound up in the success of Spain. The blow, too, kindled afresh the fervor of the papacy, and Sixtus the Fifth offered to aid Philip with money in his invasion of the heretic realm. But Philip no longer needed pressure to induce him to act. Drake's triumph had taught him that the conquest of England was needful for the security of his dominion in the New World, and for the mastery of the seas. The presence of an English army in Flanders convinced him that the road to the conquest of the states lay through England itself. Nor did the attempt seem a very perilous one. *Allen and his Jesuit emissaries assured Philip that the bulk of the nation was ready to rise as soon as a strong Spanish force was landed on English shores.* They numbered off the great lords who would head the revolt, the Earls of Arundel and Northumberland, who were both Catholics; the Earls of Worcester, Cumberland, Oxford and Southampton; Viscount Montecute, the Lords Dacres, Morley, Vaux, Wharton, Windsor, Lumley and Stourton. 'All these,' wrote Allen, 'will follow our party when they see themselves supported by a sufficient foreign force.' Against these were only 'the new nobles, who were hated in the country' and the towns. 'But the strength of England is not in its towns.' All the more warlike counties were Catholic in their sympathies; and the persecution of the recusants had destroyed the last traces of their loyalty to the Queen (Elizabeth). Three hundred priests had been sent across the sea to organize the insurrection, and they were circulating a book which Allen had lately published 'to prove that it is not only lawful but our bounden duty to take up arms at the Pope's bidding, and to fight for the Catholic faith against the Queen and other heretics.' A landing in the Pope's name would be best, but a landing in Philip's would be almost as secure of success. Trained as they

were now by Allen and his three hundred priests, English Catholics 'would let in Catholic auxiliaries of any nation, for they have learned to hate their domestic heretic more than any foreign power.'

* * * * *

"The revolution (in France) was hardly over when, at the end of May (1588) the Armada started from Lisbon. But it had scarcely put to sea when a gale in the Bay of Biscay drove its scattered vessels into Ferrol, and it was only on the 19th of July, 1588, that the sails of the Armada were seen from the Lizard, and the English beacons flared out their alarm along the coast. The news found England ready. An army was mustering under Leicester and Tilbury, the militia of the midland counties were gathering to London, while those of the south and east were held in readiness to meet a descent on either shore. The force which Parma hoped to lead consisted of 40,000 men, for the Armada brought nearly 22,000 soldiers to be added to the 17,000 who were waiting to cross from the Netherlands. Formidable as this force was, it was far too weak by itself to do the work which Philip meant it to do. Had Parma landed on the earliest day he purposed, he would have found a force stronger than his own, a force, too, of men in whose ranks were many who had already crossed pikes on equal terms with his best infantry in Flanders. 'When I shall have landed,' he warned his master, 'I must fight battle after battle. I shall lose men by wounds and disease; I must leave detachments behind me to keep open my communication; and in a short time the body of my army will become so weak that not only I may be unable to advance in the face of the enemy, and time may be given to the heretics and your majesty's other enemies to interfere, but there may fall out some notable inconveniences, with the loss of everything, and I be unable to remedy it.' *What Philip really counted on was the aid which his army would find within England itself.* Parma's chance of victory, if he succeeded in landing, lay in a Catholic rising. *But at this crisis patriotism proved stronger than religious fanaticism in the hearts of the English Catholics.* The news of the invasion ran like fire along the English coasts. The whole nation answered the Queen's appeal. Instinct told England that its work was to be done at sea, and the royal fleet was soon lost among the vessels of the volunteers. London, when Elizabeth asked for fifteen ships and 5,000 men, offered thirty ships and 10,000 seamen, while 10,000 of its trained bands drilled in the artillery ground. Every seaport showed the same temper. Coasters put out from every little harbor. Squires and merchants pushed off in their own little barks for a brush with the Spaniards. In the presence of the stranger all religious strife was forgotten. The work of the Jesuits was undone in an hour. *Of the nobles and squires whose tenants were to muster under the flag of the invader, not one proved a traitor.* The greatest lords on Allen's list of Philip's helpers, Cumberland, Oxford and Northumberland, brought their vessels up alongside of Drake and Howard as soon

as Philip's fleet appeared in the channel. The Catholic gentry, who had been painted as longing for the coming of the stranger, led their tenantry, when the stranger came, to the muster of Tilbury. *The loyalty of the Catholics decided the fate of Philip's scheme.*" (1.)

Religious rancor and partisan spirit had melted in the presence of the common enemy like snow before the summer sun. Patriotism and country lifted their heads above the din of churchly contention. The Catholic and Protestant were alike Englishmen and enemies of the invader.

SECTION 3.—THE INVALUABLE RESULTS TO AMERICANS THAT WERE THE SEQUENCES OF CATHOLIC LOYALTY IN QUEEN ELIZABETH'S REIGN. Neither the power of the Pope, the battalions of Philip, nor the persecutions of their own people broke the tie of loyalty that bound the Catholics of England to their native land. Their fidelity saved English liberty as the priceless heritage to British-Americans, who in their day, bequeathed this diadem of happiness to their American posterity. Had English Catholics turned traitors in that hour of their country's peril and danger when the Spanish-Armada appeared off the Coast of England, a different government in England and another element in civilization would have followed the consequences of their defection. Spanish bigotry and Spanish fanaticism would have broken the bonds of the free constitution of England, and its laws would have been colored with their baneful influences, and English usages and customs would have been changed to the intolerent practices of a fierce and dogmatic race. The polluted stream would have followed the current of emigration to America, and an antithesis of the thought, life and government which we now enjoy and which our forefathers brought with them from England from their Anglo-Saxon ancestors, would now tincture the current of public and private life of the people of the United States, and a very different mind, purpose and principle would animate us from that which inspires the favored citizenship of the American Republic.

History answers how this would have affected the laws, the government and the privileges of colonial Americans. Spanish tenets would have prevailed, and America could not have been the free country that she now is, for her whole individual and national life would have been tintured by the fountains from which they flowed. Let us ponder what the English Catholics did in this trying hour of their painful ordeal, and, as we contemplate, let American Protestants heed the lesson and its sequence, and learn what part of our great national debt to their Catholic brethren came from their action when the ships of Philip of Spain menaced the life and liberties of the English Empire—our own "mother country"—for the Catholics saved England.

SECTION 4.—THE LOYALTY OF ENGLISH CATHOLICS DISPLAYED UNDER UNTOWARD CIRCUMSTANCES. Had the English

(1.) Green's English People, Vol. 3, pages 318-319.

Catholics been freemen of England when Philip invaded it, and had they been sharing in all of the benefits of this free land and its splendid constitution that their Protestant fellow-citizens enjoyed, there would have been no merit in their loyalty to their country, and in their patriotism in its defence. They showed their fidelity to their native land under circumstances that would have been an excuse, if not a reason, for their revolt against the authorities of the realm, and a plea for the formation of a combination with a foreign power that promised relief from their religious and political disabilities. *They were residents of England, but they could scarcely be called citizens.* They could not hold office in the United Kingdom; they were denied the rights of freemen; they were branded as traitors if they practiced their religion; their priests could not perform the rites of their church under penalty of fine and imprisonment; the Catholic could not propagate the sentiments of his faith; he dared not recognize either the temporal or spiritual power of, to him, the Holy Father and Head of the Christian Church on earth—the very Vicar of Christ. Moreover, against his opinion and his religion, under penalty and surety, he must attend the worship set up by the governmental powers against the right and authority (I.), as he believed, of his infallible church; he could not maintain a school for the education of his children in the precepts of his belief, nor send them abroad to be instructed in the articles of his faith; he dared not conform to the ceremonials of his church: he was required, by act of Parliament, to take the Holy Sacrament in two forms against both the rules of his church and the dictates of his conscience. The Roman Catholic at that period was an outlaw in his own land for being a Catholic; a traitor by virtue of legislative enactment; he was a fugitive, by law, in conscience, with hue and cry raised against him; his religious ordinances were denied him: his property was in the uncertain balances of criminal proceedings for being a Catholic. He was without citizenship in his own land. Yet, in the face of the foe of his country, the English Catholic was a patriot before he was a churchman.

In saving England to Englishmen the English Roman Catholic had saved America to Americans.

(I.) Elizabeth 23, ch. I.

CHAPTER FIVE.

English Catholics Aided in Preserving English Rights That Have Inured to the Imperishable Benefit of Americans, and an English Catholic Layman Brought the Tree of Liberty to America.

SECTION I.—THE RIGHTS OF ENGLISHMEN TO JULY 4, 1776, EQUALLY THE LIBERTIES AND PRIVILEGES OF BRITISH-AMERICANS. Whatever history England had made to July 4, 1776, when our American forefathers issued their declaration of political independence; whatever of honor and renown her people had attained; whatever of rights and privileges the English people enjoyed; whatever of racial, religious and national blessings they possessed to this crucial date in our and their annals belong equally to the American colonist as they do in its most comprehensive sense to the most favored citizen of the British Kingdom. Therefore, whatever benedictions were inherited and obtained through the aid of their Catholic ancestors make Americans, logically, the debtors to these members of the Roman Catholic Church, as well as they do the people of England today themselves. The sum of these inalienable privileges that Roman Catholics assisted their Protestant brethren in England to obtain, and which were handed down to Americans as their indefeasible rights, are cogently set forth in the charter granted to Maryland, a compendium of what all other American colonists were entitled to. This charter granted to the Maryland settlers gave them—

“All privileges, franchises and liberties of this, our Kingdom of England, freely, quietly and peaceably to have and possess, and the same may use and enjoy in the same manner as our liege-men, or to be born within our said Kingdom of England, without impediment, molestation, vexation, impeachment or grievance of us, or any of our heirs or successors; any statute, act, ordinance, or provisions to the contrary notwithstanding.” * * * “The children born” to the colonists and of others of their descendants were entitled to, and were granted, these same rights and privileges.

So the chain of rights continued from British freemen to American freemen and colonists, and their children, forever. We have traced these rights, in a partial survey of the stream of history that brought the tide of liberty to American shores, and we shall now proceed to discuss the full current of events that make the American Protestant a debtor.

to his Roman Catholic brother for his share in securing and preserving to him the ark and covenant of his freedom.

SECTION 2.—THE UNITED STATES WAS SETTLED BY PEOPLE WHO EMIGRATED FROM A CHRISTIAN COUNTRY AND BROUGHT CHRISTIANITY WITH THEM. This religion, too, the Christian religion, which the people who settled the American colonies brought with them, came, with one exception, from England. The single plantation colonized from any other source was the province of New York. Yet this colony, as well as the other twelve, bore to this new land the principles of a Christian faith that had been nurtured and saved in its critical state by the Roman Church, and this religion today is the very cornerstone of all American social and civil systems; it is the basis of American jurisprudence; the bond of society; the essential elements of its public and private life; the ethics of its law; the standard of individual and general morality; the vital link of Federal unity; the source of freedom; the foundation of every American institution; the cement of its order and ordinances; the creator of its civilization; the support of its authority; the genius and strength of its government; and the hope and surety of its future. Whatever force or power contributed to the saving of a principle so fundamental and instrumental in giving and preserving to the American Republic so many private and national advantages, has placed Americans under a national debt of obligation of vast and incalculable magnitude. It will be seen, as the currents of history are traced, that this salvation was accomplished by the Roman Catholic Church.

SECTION 3. A CATHOLIC LAYMAN WAS THE PIONEER OF A FREE CHURCH IN A FREE STATE. The struggle with lawless power and the successful issue of the contest had opened the minds of Englishmen to broader conceptions of their rights. The cruelties of fanaticism, lodged with no special denomination, had shocked freemen into a defense of their privileges. The translation of the Bible into the native tongue; the open book in the nave of the churches; the reading of the Sacred Scripture around the family altar; the work of the printing press in sending the Word of God into every Christian home, had enlightened the dormant thought of the populace, and laymen and leaders realized that true religion before God and the Father lay not in pomp and ceremonials, but that it lived in the heart of individual, and as each honest man realized these facts and saw by the rising beams of conscience and his own intelligence that he was personally responsible to the Almighty for his own individual acts, he longed to be able, without fear of molestation, to worship God according to the dictates of his own sense of right and duty. Then brave spirits began to speak what they hoped for and believed. Robert Brown, in Elizabeth's time, leader of the Brownists, as his followers were designated, opposed the very idea of a national church, and "asserted the right of each congregation to perfect independence of faith and worship." The philosopher Locke advocated freedom in matters of

religion, and longed for a commonwealth where there would be no religious tests nor molestation of private belief. It was in the lustrous and exceptional end the privilege of George Calvert, the first Lord Baltimore, a Roman Catholic layman, to originate and to initiate in practice a community in which all men might have the right to worship the God of their fathers without let or hindrance according to the dictates of their own consciences, none daring to molest nor make them afraid, so long as they did not, under pretense of religion, violate the law of the land. It was his noble aim to establish a realm where, while Christianity was the basis of its laws and customs, its freedom and civilization, yet it would be one where no force was to be used, by statute or custom, to make men support, or take part, against their will, any forms of religious worship. To this end he sought a charter for the palatinate of Maryland from Charles the First of England. A new era had dawned in the world. The beacon of civil and religious liberty, uplifted by the hand of a Roman Catholic layman, was raised to shed its benign light upon its own and unborn generations.

SECTION 4. ROMAN CATHOLICS SETTLE MARYLAND AND RAISE THE BANNER OF CIVIL AND RELIGIOUS LIBERTY IN THE NEW WORLD. Maryland was thus settled under the auspices of a charter granted by Charles the First, of England, to Cecilius Calvert, the second Baron of Baltimore, on the 20th of June, 1632. A charter had been written for George Calvert, the father of Cecilius, the first Lord Baltimore; but, before it had been signed and had passed into the hands of the grantee, he died. The province was named in compliment to Queen Henrietta Maria, wife of Charles the First. A new experiment was to be tried in this colony. The grant was one of royal powers, and Lord Baltimore was to hold forever of the King and his heirs and successors, Kings of England, "as of our Castle of Windsor, in our County of Berks, in free and common Socage (1), by Fealty only for all Services, and not in Capitee, nor by Knights Service, Yielding therefore unto us, our Heirs and Successors, two Indian Arrows of those Parts to be delivered at the said Castle of Windsor, every year, on Tuesday in Easter Week; and also the fifth part of all Gold and Silver Ore, which shall happen from Time to Time, to be found in the aforesaid limits" that had been granted. The Ark and the Dove were the appropriate and significant names of the two ships on which the colonists set sail from England on the 22nd day of November for their new home in Maryland.

Cecilius Calvert appointed his brother, Leonard Calvert, governor of the new colony, an office which he filled to his death with honor and with equity, and selected Jeremy Hawley and Thomas Cornwallis as his counsellors in the government of the province. The number of emigrants was about two hundred. Some of these were men of fortune, and most of them were Roman Catholics. Amongst the colonists were mechanics, artisans and laborers, who were chiefly Protestants. Two Catholic

priests—Fathers White and Altham—accompanied the settlers. On the 25th of March, 1634, the colonists landed on the Island of St. Clements, in the Potomac River. Their first public act was a religious rite—conducted under the auspices of Roman Catholic priests and laymen. Here the holy fathers who had accompanied the expedition, celebrated mass, and after they had observed this ceremony, they took upon their shoulders a huge cross, which they had hewn out of a tree, and, advancing in order to the appointed place, with the assistance of the Governor and his associates and other Catholics, they erected this emblem of Christianity, humbly reciting, on bended knees, the Litanies of the Sacred Cross, with great emotion. Thus was dedicated to Christian truth "*The Land of the Sanctuary,*" then the only place in the wide, wide world where men of every creed might find shelter for themselves and protection in the exercise of their religion.

How beautiful was their piety manifested by the treatment that these settlers accorded the untutored savages of the land. When Governor Calvert learned that many princes were subject to the Emperor of Piscataway, he paid him a visit. The Governor found the young King's uncle and guardian, Archibu, who willingly listened to Father Altham, who had accompanied the Governor. The Father explained, through an interpreter, Captain Henry Fleet, the errors of the heathen, and informed the chief that the settlers had come thither, not to make war, but out of good will towards them, in order to impart civilized instruction to his ignorant race, and to show the way to heaven. The chief said he was pleased at their coming, and, when Father Altham promised to come again, the chief replied: "That is just what I wish; we will eat at the same table; my followers, too, shall go to hunt for you, and we will have all things in common."

Purchasing the land from the Indians in the section where they had settled—a transaction hastened and assisted by the fact that the natives were preparing to leave their present homes for others on the east side of the Chesapeake Bay to escape the incursions of their enemies, the warlike and formidable Susquehannocks, the peaceful and pious settlers of Maryland began and cemented an amity that was never broken by a war with the aborigines of the soil.

The high motives of Lord Baltimore in settling Maryland are found recorded in a letter of instructions which he gave to his representatives. In this letter he told them that when they had made choice of the place where they intended to settle, the Governor or one of the Commissioners should "make some short declaration to the people of his Lordship's intentions which he means to pursue in this, his intended plantation, which are first the honor of God, by the endeavoring the conversion of the savages to Christianity; second, the augmentation of his Majesty's Empire

(1.) A settled rent, and not an arbitrary demand of service of any kind.

and Dominions in those parts of the world by reducing them under the subjection of his Crown; and, thirdly, by the good of such of his Countrymen as are willing to adventure their fortunes and themselves in it, by endeavoring all he can to assist them, that they may reap the fruits of their charges and labors according to the hopefulness of the thing, with as much freedom, comfort and encouragement as they can desire." Blessed land! happy Maryland! fortunate the people! and thrice blessed the man who, in this dark age, conceived so noble an idea of national freedom and Christian brotherhood, and who made the ideal of his mind and heart the realization of his adventurers to this new and unique commonwealth.

In the carefully written instructions which Lord Baltimore had given his Governor and the two Commissioners to advise him, the nobility of mind and the broad principles that governed the Lord Proprietary of Maryland are exemplified. The first paragraph is the keynote. His initial order was: "His Lordship requires his Governor and Commissioners that, in their voyage to Mary Land, they be very careful to preserve unity and peace amongst all the passengers on Shipboard, and that they suffer no scandall nor offence to be given to any of the Protestants, whereby any just complaint may heereafter be made by them, in Virginia or in England, and for that end they Cause all Acts of the Romane Catholique Religion to be done as privately as may be, and that they instruct all the Romane Catholicques to be silent upon all occasions of discourse concerning matters of Religion; and that the said Governor and Commissioners treat the Protestants with as much mildness and favor as Justice will permitt. And this to be observed at Land as well as at Sea." In the last paragraph of his instructions Lord Baltimore commanded his Governor and his Counsellors, "In fine, they bee very careful to do justice to every man without partiality." This was the American beacon of liberty raised in the new world by a Roman Catholic layman—a prototype of the Union of States that now compose the mighty Republic of the United States of America. It was his free choice. It was his ideal of freedom.

SECTION 5.—RELIGIOUS FREEDOM WAS THE COMMON LAW OF MARYLAND UNDER HER ROMAN CATHOLIC PROPRIETARY.

It has often been stated that religious freedom was first introduced in Maryland when the Protestant Puritans, in 1649, driven out of Virginia by Protestant churchmen, was received in Maryland and given home, land and liberty by her Catholic Proprietary, made the beginning of unrestricted religious rights in this illustrious commonwealth. Not so. Religious liberty was coeval with the settlement of the colony. It was a fundamental principle of government from its commencement. For fifteen years prior to the Act of 1649, which guaranteed to these fuitive Puritans by statute of the General Assembly their religious privileges, an Act commonly known as the "Religious Toleration Act," the people of Maryland, enjoyed absolute religious freedom. It was the law of the land—the common law,

supplemented by act and deed, word and practice. During the seventy years that Lord Baltimore was the Proprietary of Maryland, before the overthrow of his authority and the establishment of the Protestant religion by Act of Assembly, not one case of religious persecution of any kind is recorded against his administration. It was true when, from 1655-6 to 1662, the Puritans held the government against him, that they did persecute Catholics and Quakers, but it was the work of men who held illegal authority, and who were themselves Protestants. The government of Lord Baltimore stands without a stain against its virgin escutcheon of religious liberty.

SECTION 6.—RELIGIOUS PROTECTION WAS NOT A FICTION, BUT A REALITY IN MARYLAND. Not only were men allowed freedom of worship in Maryland, but their religion was protected from insult in their presence by the statute of the state. The justice and equity with which the government of Lord Baltimore was administered, and its strict care to prevent religious dissensions is shown in an incident that occurred in 1638—four years after the settlement of the colony. A proclamation had been issued, prohibiting “all unseasonable disputations in point of religion, tending to the disturbance of the public peace and quiet of the colony, and to the opening of faction in religion.” Captain Cornwalleys had some servants who were Protestants. They lived in the house with William Lewis, a zealous Catholic, under whose charge they were. It happened, not improbably with an obvious intention that Lewis should have the benefit of it, that Francis Gray and Robert Sedgraven, two of these Protestant servants of Captain Cornwalleys, were reading aloud Mr. Smith’s Sermons, a Protestant work. William Lewis came through the room. Supposing they were reading the book for him to hear, particularly some offensive passages in it—“that Pope was anti-Christ, and the Jesuits anti-Christian ministers”—Lewis retorted “that it was a falsehood, and came from the devil, as all lies did, and he would prove it; and that all Protestant ministers were ministers of the devil,” and Lewis thereupon forbade the two from reading that book any more. The servants prepared a petition that Lewis alleged they had intended to be presented by them to Sir William Harvey, the Governor of Virginia, Governor Harvey being a Protestant, as soon as they had procured the signatures of all the Protestants in Maryland. The gist of the petition was a complaint against Lewis for his abuse of the Protestant ministers, and his refusal to permit them either to keep or read, in any house, any book that appertained to their religion. Before the memorialists had opportunity to present their memorial for redress Lewis gave information of the existence of the document to Captain Cornwalleys, one of the Governor’s Councillors, who presented the matter to Secretary of State John Lewger, who ordered the parties, with their witnesses, to be brought before him and Captain Cornwalleys. The petition was delivered to Captain Cornwalleys, and the parties were bound over with two sureties to answer at the next court.

In the absence of a witness the servants' cases were deferred; but the Secretary gave his opinion that Lewis, for his "offensive speeches and unreasonable disputations in point of religion, contrary to public proclamation to prohibit such disputes," should be fined 500 pounds of tobacco, and to remain in the sheriff's custody until he found sufficient securities for his good behaviour in time to come.

SECTION 7.—CATHOLIC MARYLAND THE LAND OF PEACE, LIBERTY AND HAPPINESS. Maryland and its happy life was the conception and creation of Lord Baltimore—a Catholic layman. In looking backward through the avenues of time and the annals of history, let Americans remember that this famous commonwealth was the project and realism of a Catholic citizen. "By your fruits ye shall know them." The orderly, busy, worthy life of the Maryland settlers, as seen through the telescope of its judicial records and the pages of its recorded chronicles, presents the colony as the bustling young prototype of the mother country from which it sprang—living under its native tree of liberty with the new branch—of religious freedom grafted into its stalwart trunk. Here was the Court Pepowdry of the great cities of London and Liverpool; here the courts leet and baron that reflected the picturesque tribunals of the lordly barons of England; here was the county court mirroring the great courts nisi of York and Devonshire; the Provincial Court—the representative of the high Court of Chancery of Great Britain; and then the appeal to the Legislature as the last legal resort as the English suitor came to the House of Lords. Here was my lord, "Sir Thomas Gerrard," "my lady of the manor," the steward of the manor; the seizin by rod; the stock for the guilty; the ducking stool for the common scold; the whipping-post for the criminal; here the Governor of the Province as the high chancellor of State; the sovereign lord proprietary; "his highness the lord protector of England," and our sovereign lord the king—when the king was on his throne; the trial by jury; the writs of right and arrest; the Bible of the Englishman—found in almost every inventory in court; the right to have and possess arms; the elective franchise; the vote and voice of the free man in Assembly; the Englishman's inalienable privilege to levy his own taxes and make his own laws; his recognized duty to quiet his estate before he died; his jealousy of his reputation; his fearlessness in battle; his superiority over trials and environments; his ability to adapt himself to every condition; his respect for woman; his love of the chase; his desire to acquire property; his worship of God; his veneration for law and love of order; his penchant for trade and adventure; his merry-makings; his love of strong drink and hatred of drunkenness; the shadow of a hereditary aristocracy in his Lords of Manors; the military spirit of the freemen; their oaths, pardons, acts of oblivion; the names of towns, rivers, cities, counties and province evincing their love of the land from whence they came and their faith in God; while their free church and unfettered priesthood lit up the vision of hope with a fresh

beam from the fanes of liberty whose beneficent rays spread throughout the American colonies, and from whose shores its scintillations are now lighting the horizon of every struggling nation in the entire world. This was the commonwealth a Roman Catholic established—the type of our favored American Union today. He founded it in 1634—in an age of strife, bitterness and uncompromising prejudices. It remained a free and tolerant commonwealth when yet Rhode Island, settled in 1632, denied Catholics the right to worship according to the behests of their consciences; when Connecticut prohibited the Book of Common Prayer from entering its province; when New York was imprisoning Quakers, and the shadow of the slaughter of witches was hovering over the Bay of Massachusetts.

SECTION 8.—THE LOYALTY OF CATHOLICS TESTED AND PROVED IN THE COLONIES. The bloodless revolution in Maryland, in 1689, deprived Lord Baltimore of his province and patrimony. In 1692 the free and untrammelled church of Maryland was legislated out of existence, and the Established Church of England made by law the form of worship in the colony. Hence and hereafter the Roman Catholic could have no church in Maryland—the land of his founding and fathers. He could hide it from public view in his own private chapel on his own premises, and have his priest minister there; but he could erect no public edifice. His religion was a State criminal. More, he was deprived of his electoral rights. A Catholic could not vote in Maryland. So he continued for three-quarters of a century. He was allowed to practice law, cultivate the soil, engage in business, and, sometimes, to hold office. In this condition, in 1754, the French and Indian War arose. The French were Catholics. It became a question as to what would be the action of the Maryland Catholics. Would they join with the French Catholic and merciless savage, and assassinate their Protestant fellow-citizens? This was the burning issue of the day. Rumors followed reports, and reports hastened on the heel of rumors, of plots and dangers from the disaffection of the Catholic, until the whole province was stirred to such an extent that it was proposed in the General Assembly to put the Catholics of Maryland under the ban of suspicion and dishonor by taking from them all of their arms. This resolution only failed of passage in the House by the negative vote of the illustrious Daniel Dulany, of Dan., a vote that cost him his seat in the Legislature, for Annapolis, which he represented, was intensely Protestant. Long and bitter was the contention between the Governor and the Lower House. His Excellency was conservative—the House of Delegates radical. In the course of his communications to the House Governor Sharpe, in an address to the Assembly in 1756, bore this testimony to the loyalty of the Roman Catholics of Maryland: “It will, on inquiry, be found that, whether the Administration of Public Affairs was in the Hands of Protestants or Papists, or both indifferently, *when their Country was in Danger from an Invasion, Europeans or Savages, they*

doubly true.

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exerted themselves unanimously in opposition to the common enemy, and, as none thought himself, in those infant Days of the Colony, more remote than another from Danger, they generally hastened to each other's Assistance, and they, who did not expose their persons, never scrupled to make such Satisfaction and Allowance to those who did, and who, in Obedience to the Laws and their Superior Officers' Commands, were obliged to do so." As to the conduct of the Catholics during the present crisis, the Governor told the House of Delegates "That, after a Careful Enquiry and Scrutiny into the Conduct of the People of the Roman Faith, who reside among us, they (the magistrates of Maryland) have not found any of them have misbehaved themselves, or given just cause of Offence." Thus Roman Catholics in Maryland, during the French and Indian War, acted the part their fellow-churchmen in every land and under every varying circumstance have taken in standing by and defending their country in its hours of peril and danger against every foe, whether he was foreign, domestic or ecclesiastic. History affirms that the Roman Catholic is inherently a patriot.



CHAPTER SIX.

The Services of Roman Catholics and Roman Catholic Countries in the Cause of the American Revolution Gave the Colonies Their Freedom.

SECTION 1.—THE WORK OF THE CATHOLIC CHURCH IN THE CAUSE OF AMERICAN FREEDOM. It was a providential dispensation that to no particular branch or denomination of Christianity belongs the settlement of the American colonies, the development of its freedom, and the enlargement of its civilization. The Churchman, the Puritan, the Roman Catholic, the Presbyterian, the Dutch Reformer, the Baptist and the Friend alike aided in the founding of these plantations, and yet other religious bodies assisted in the evolution of American liberty, and in the expansion of that civilization which has made our country the freest in the world. We have seen that no church did a greater work in the labors and hardships of colonization and in the planting of the vital elements of American freedom, and in the creation of our American civilization than that accomplished by the members of the Roman Catholic Church. To George Calvert, then the first Lord Baltimore, belongs the sublime idea of the creation of a commonwealth where all of its citizens should enjoy the rights of conscience and religion without fear of molestation. When his son, Cecilius Calvert, the second Lord Baltimore, another Catholic, made a reality of what had been the hope of his illustrious father, Maryland's religious freedom became the keynote of the grand song of American liberty that echoes over the entire Union of the States of the American Republic, and the genius of that province rose on the horizon of history as the Day-Star of American institutions. This right, initiated by the Catholics of Maryland, has been the benediction that has made the United States of America worthy of the name of the land of the free. It has been charged that Lord Baltimore had mercenary motives in attracting settlers by his toleration to Maryland in the maintenance of this right of conscience, and, more, that, being under a Protestant King, he could not act otherwise than in the manner in which he conducted his government. The best interpretation of an act is the act itself. George Calvert performed a great service for his generation, and all that followed it, in setting an example and being a leader in a movement to free men from the vicious and galling yoke of bitter enmities on account of religious differences. He need not have been a leader and pioneer in this happy art of righteous citizenship. Yet he was. Until his motives can be successfully assailed by substantial proof to the contrary, the aims and act of Lord

Baltimore must be acknowledged and adjudged to have been from the loftiest motives and the noblest nationality. A Protestant's king grant and approval do not minify his work.

This right of religion, inaugurated in its broadest sense, first by Lord Baltimore, a Roman Catholic, was, we have said, the benediction that has made America worthy of the name of the free. This is not all that Catholics have done for the cause of American rights and freedom. When the arbitrament of arms had been invoked to maintain American liberties, Charles Carroll, of Carrollton, a Roman Catholic, and the richest man in all America, learned and distinguished, espoused with ardor his country's cause, encouraged his fellow-churchmen to assist the revolted colonies, became their counsellor, was a signer of their declaration of independence, and was, with his brother, Archbishop John Carroll, another Roman Catholic, the first diplomats of the thirteen States accredited to foreign countries—both being sent to the Catholics of Canada to secure their aid and sympathies. This assistance was largely denied because Samuel Adams, of Massachusetts, not a Catholic, had, in a public paper, denounced King George for protecting Catholics. Naturally, as New England was one of the chief leaders in the revolt, the Catholics of Canada generally preferred to live under a government friendly to them, than to seek shelter in a land where their own sovereign was denounced for protecting them. Yet the spirit of the Carrolls was undaunted by this failure, nor did they heed the isolated words of Adams, for, like his brother, Archbishop Carroll was, without abatement, the able and eloquent defender of the cause of American Revolution, and hundreds of Canada Catholics entered the Army of the Continentals. *Archbishop Carroll's brother was Daniel Carroll*

The Marquis de Lafayette, a Catholic, at the age of eighteen came to the defence of the revolted colonies with his purse, and gave his services in the field to the struggling patriots. France, a Catholic country, was the first of the nations to recognize the beligerant rights of the infant Republic, and gave her means to arm and equip its forces and carry on its campaigns. She, the "Fourteenth State," sent her Army and Navy to aid our forefathers in this battle against almost overwhelming odds, and without her powerful assistance, the revolt would have ended in disastrous failure. One-half of the American Army, so declared by a citizen of Pennsylvania to a committee of the House of Parliament during the progress of the Revolution, was composed of Irishmen, and it may well be concluded by all of its historic environments that this fact included the other fact that almost all, if not every one, was a Catholic. Indeed, so numerous were the Catholics in the Army around Boston when, after an annual custom, the soldiers were about to burn the Pope in effigy, General Washington issued a proclamation to those contemplating observing this usage, preventing them from executing the offensive farce. on the ground that so many of their Catholic fellow-citizens were in the Army aiding them that it ought to occur to the projectors of the habit not to insult these Catholics and their religion in this formal manner.

Among the many Irishmen who had commands in the Army and Navy of the American Revolutionists were Gen. John Stark, the hero of Bennington; Gen. Anthony Wayne, "Mad Anthony," as he was lovingly called; Gen. John Sullivan, Gen. Richard Montgomery and General Moylan, with Commander John Barry, on the high seas, "the father of the American Navy," and captain of the first ship to hoist the Stars and Stripes, and Jere O'Brien, who, in Machias Bay, fought the first naval fight of the Revolution.

*were not
Catholics*

not all Catholics

These were all Irishmen, or the sons of Irish parents, and, rationally, it may be concluded they were all of Catholic belief. Knox's artillerymen and Morgan's riflemen were all Irishmen. At the battles of Bennington, Stoney Point, Cowpens and King's Mountain, Irishmen commanded the American Armies in person. The victory at Cowpens, where John Morgan commanded, Bancroft says marked the most important battle of the Revolution. The Catholics of Canada raised, armed and equipped two full regiments for the American cause, which rendered invaluable aid and performed heroic services; while Catholic Spain threw open her home ports and the port of Havana to the American marines, contributed three thousand barrels of powder, blankets for ten regiments, and one million francs to the young and struggling Republic. From Catholic Poland came Pulaski and Kosciusko—immortal names in American history and gratitude. All the foreign aid that came to our battling forefathers came from Catholics and Catholic countries, while at home there was not a single Catholic tory, nor one Catholic who faltered in his allegiance to the fight for American Independence. Even among the native Indian tribes there were found Catholics to assist in the work of achieving American liberty. Orono, the Catholic chief of the Penobscots, was commissioned an officer by the Continental Congress, and with his tribe rendered splendid services along the Canadian frontier. (1.)

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SECTION 2.—A THESAURUS OF BENEFITS THAT ROMAN CATHOLICS HAVE CONFERRED UPON AMERICAN CITIZENS THAT HAVE NOT BEEN RECOUNTED. There has been recounted in this recapitulation of Americans from their declaration of Christianity to their ancestors in England; their defence of English rights in the contest with King John at Runnymede; their support of the civil privileges of the Church in England at the period of its separation from the Latin Church; their preservation the England from Spanish domination; their example in Maryland of religious toleration; their support of the colonies in the French and Indian War; their rescue of the independence of the American colonies in their war with Great Britain in the Revolution; but this historic array does not record those other advantages that the Catholic Church has conferred upon our American citizenship and the civilized nations of the entire world in

(1.) Winston's American Catholics and the A. P. A., pages 25-26.

its treasure-houses of literary lore; its repositories of art; its noble examples of individual piety; its encouragement of architecture; its broad-handed charities; its schools of learning; its magnificent libraries; its myriads of martyrs for Christian truth; its inculcation of moral precepts; its support of civil authority; its amelioration of the horrors of war; its steadfast opposition to human slavery; its magnificent repertoire of original hymnology; its garnerers of splendid music; its development of the religious drama; its long list of authentic authors; its voluminous contributions to religious literature; its magnificent files of bibliography; its precious rolls of sacred manuscripts; its hospitals for the afflicted; its hospices for the weary and distressed; its refuges and shelters for the sick of heart and mind; its innumerable missions to heathendom; its conservation of "the form of the sound words" of the faith; the uplift of the standard of the cross in every hour of trial, and the uncompromising advocacy of Christianity by the membership of that church at every and any cost—even life itself.

SECTION 3.—THE FACTORS IN THE NATIONAL DEBT THAT AMERICAN PROTESTANTS OWE TO THEIR ROMAN CATHOLIC BRETHREN. It is a historical and not a theological investigation that we have been making. No rancor of partizanship, no heat of denominational debate, no animosity of religious differences, no fire of national issues have entered, or can enter, into this inquiry. It has been accomplished in the calm atmosphere of a chronological and analytical examination of facts of accredited and incontrovertible certainty. It has been proved beyond controversy that:

First—Catholic missionaries, sent by Gregory the Great—Pope of Rome, brought Christianity and civilization a cult and a religion Catholics had saved from destruction by barbarism to our English ancestors, which we, as British-Americans, inherited from them.

Second—That this debt of gratitude and of benefits conferred was increased when Catholics aided in the uprising against King John that made him sign the Magna Charta of English rights.

Third—That the obligation was augmented when English Catholics defended their country's prerogatives when Clement and Henry the Eighth contended for power in England, and that their action turned the tide in England's favor and enabled her to maintain her civil supremacy.

Fourth—That joined to this liability which Americans owe to their Catholic ancestors is the far-reaching debit of advantages which inured to us when the loyalty of the English Catholics saved England from the power and conquest of Philip of Spain.

Fifth—That the English Catholics who settled in Maryland, struck the very keynote of American liberty for the first time in our history, and gave the country the example of that Christian charity in our denominational differences which has been the very cornerstone itself of our freedom.

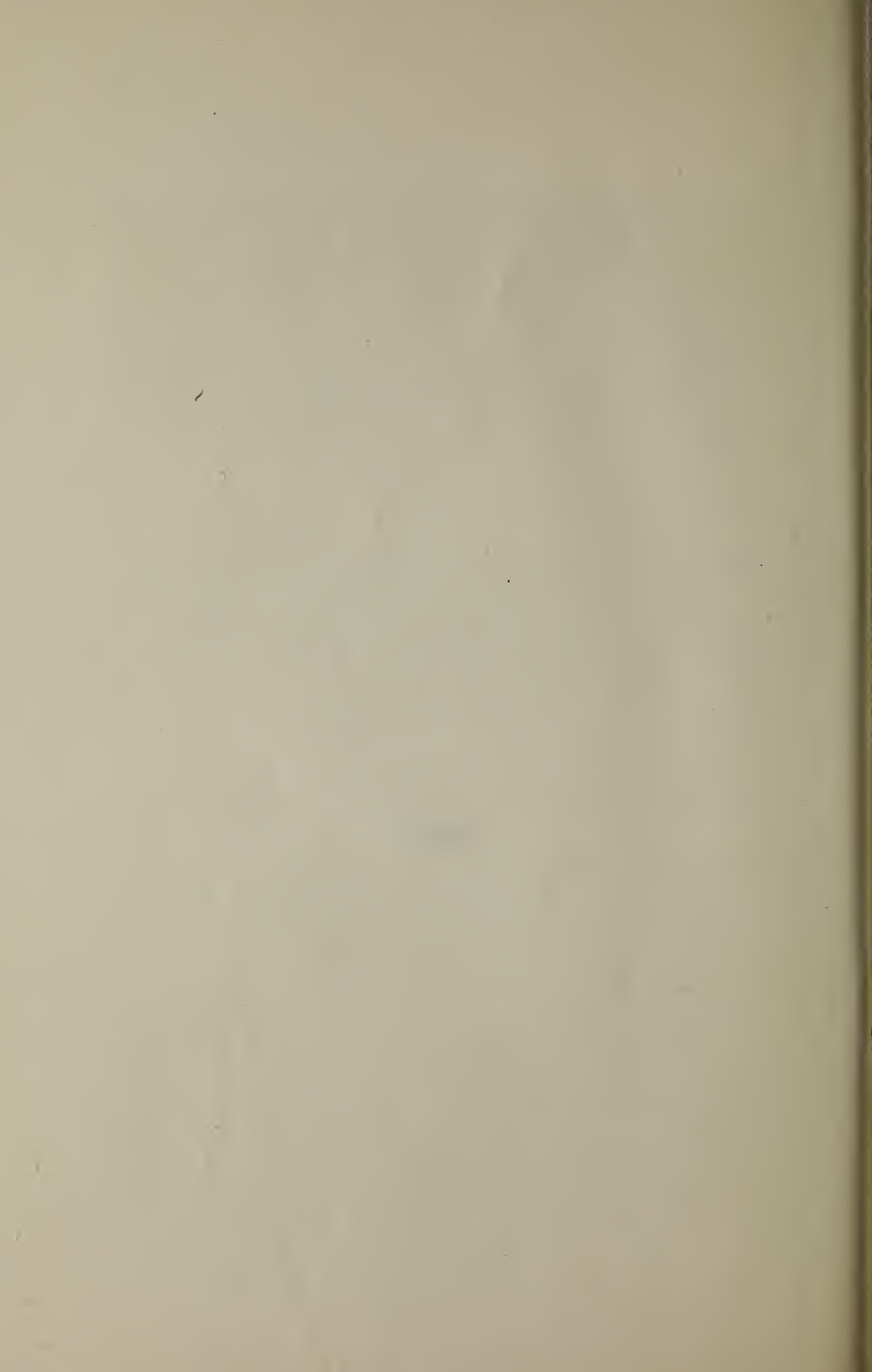
Sixth—That Catholic Canada sent two regiments to assist our

Revolutionary forces; that Irish Catholics filled half of our Revolutionary Army; that Catholic Spain gave our Revolutionary forefathers blankets, powder and money; that Catholic France furnished us in our Revolution men, means and officers, and awarded us the first recognition as a nation; and that the only countries that aided us in the struggles against Great Britain for American liberty were Catholic peoples, and that, without their succor and support, the American colonies never would have achieved their independence.

This then is the sum of the national debt that American Protestants owe to their brethren of the Roman Catholic Church.

May it not then well be asked: "Can this obligation ever be liquidated?"





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