

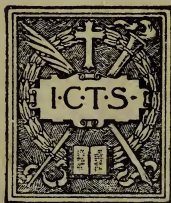
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Our Rights and Duties as Catholics and as Citizens

A LECTURE BY
HON. WM. J. ONAHAN



International Catholic Truth Society

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OUR RIGHTS AND DUTIES AS CATHOLICS AND AS CITIZENS.

A LECTURE BY HON. WM. J. ONAHAN.

Delivered in Cretin Hall, St. Paul, Minn., at the First Annual Meeting of the Catholic Truth Society, March 10th, 1891.

All men profess to love the truth and seem eagerly to seek it. Truth is truth, whatsoever its title, hence *Catholic truth*, even though bearing to some an unwelcome prefix, should meet, if not ready acceptance, at least a fair and respectful hearing. In undertaking the task of making Catholic truth more widely known, and of defending and vindicating Catholic teachings and principles, whenever and wherever these shall be unfairly assailed or challenged, the Catholic Truth Society acquits itself of a plain duty incumbent on Catholic laymen. I am aware that the Catholic Truth Society has no mission or authority to teach the gospel. There is an appointed order in the church for that apostolate: the Hierarchy and clergy; but Catholic laymen, assuredly may give testimony of their faith—nay, are bound to do so, when necessity requires or occasion justifies.

This must always be done in a temperate manner, never in an offensive or aggressive spirit, but we certainly have a right on proper occasions to defend it against slander and calumny.

We are the children of the Church. Shall we not stand forth to champion *our mother* when her honor and

good name are assailed? As Catholics, have we not the plain duty to champion her cause? But why should there be any necessity or occasion in this land of religious liberty and equal rights to defend our religion from assault?

Why should it be assailed here in the United States—a country discovered by Catholic navigators, explored by Catholic missionaries, defended on the sea and on the land by Catholic valor, supported and sustained in part by Catholic loyalty and devotion? I need not employ names justly renowned in American annals, nor appeal to the shining proofs from the pages of history, which attest the unqualified fidelity of the American Catholic to the constitution and laws of the land. That task has been happily performed by my predecessor in the course of lectures given under your auspices in this hall. Is it not anomalous that in this nineteenth century, in the light of all our boasted knowledge, there should prevail so much popular ignorance in regard to the Catholic Church?

The average American or Englishman, who pretends to even a modest degree or standard of education, can generally discuss with intelligence and fairness, the conditions of Grecian civilization, the domestic and social life and customs, the religious belief and the political principles that prevailed in Athens in the days of Pericles and Demosthenes; or in the Rome of the Cæsars; and could give an intelligent epitome of the rites and mysteries which obtained in Egypt in the period of the Ptolemies. On any one or all of these subjects, the average student can talk cleverly, even learnedly. But when it comes to dealing with the greatest fact and factor in history, the most commanding as well as the most interesting figure in the world to-day, the Catholic Church, how lamentable his ignorance on the simplest and most readily aquired facts as to her history and teaching?

It is strange and yet at the same time, it is a fact easily accounted for. How many there are who view

the Catholic Church only through the red glare of passion and bigotry? How few who see her in her true colors! I sometimes do not wonder at this. The popular judgment of the Church was early poisoned by teaching and text books, which instilled into young minds, distrust and fear of a religion "fit only for the uneducated and the uncivilized." They too often read its history in pages distorted by prejudice—often inflamed by deliberate hatred and malice. They heard it characterized from pulpit and rostrum, in language of bitter invective and furious vituperation; its doctrines and teachings derided; its sacred rites and ceremonies scoffed at as a mockery and imposture; its priests and nuns and religious orders held up to public scorn in terms of hateful contumely; and this—not alone in past centuries and in other lands, not alone in periods of religious or political persecutions, or during the wrath of war, but here in the present day and in this peaceful land dedicated to freedom—above all to religious freedom! That these unhappy prejudices are founded in ignorance or malice, we know too well. We feel now the force and effect of that monopoly of falsehood, which during three centuries the evil one has employed with diabolical art against the Church.

Up to a comparatively recent period almost all English literature and especially English history, in whatsoever related to the Catholic Church was a "Conspiracy against the Truth." Facts were distorted, motives misjudged and misinterpreted, and language perverted from its true meaning and purpose in order to tell against the Church. When we know how all the various sources of knowledge and avenues of information—the pulpit, the press, parliament, history, poetry, fiction, philosophy, were all enlisted as it were, in a general crusade against the Catholic Church—what chance was there for a fair and impartial hearing or judgment.

Some of these conditions, though happily in less degree, prevail now. Let me not be misunderstood nor

misinterpreted. I am not here to-night for the purpose of provoking or seeking to perpetuate religious dissensions. I should be unworthy of your respect and would forfeit my title to speak in your behalf and presence, were I to part so widely from principles and convictions dear to us all. No, speaking in your name as in my own, I insist that I am here to plead for truth and good will towards all, for all. I plead for fair play and equal rights. I despise bigotry and condemn persecution for opinion's sake, whatever form it may assume—wherever and whenever exercised and practiced; and I may confidently pledge the assurance that I will be sustained in this declaration by every Catholic citizen, lay or cleric, in the United States.

I am confident none will stand forward in the critical hour more eagerly or more loyally in defense of that principle than will my co-religionists in every state in the Union. Surely we may hope that this fact will be recognized, and that the time is not distant when the unworthy prejudices and suspicions to which I have alluded, will be dispelled and shall disappear altogether, when with a fuller knowledge and a juster appreciation of the truth—too long hidden from their view—the non-Catholic public will attain to a more reasonable estimate of the Church and of Catholics. If our non-Catholic brethren cannot in that day accept as fully demonstrated, the truth of the Church, the divinity of its origin and the holiness of its doctrines, they will, they must acknowledge, its wonderful unity and world-wide influence, the majesty of its ritual and ceremonies, the beneficent influence on human society of its religious teachings.

They cannot fail to be moved by the zeal and devotion of its heroic missionaries, and the holiness and exalted self-sacrifice of its innumerable communities of holy nuns to be met with in every land, whether civilized or barbarous, consecrated to the most heroic works of mercy and charity—an example and an inspiration to angels and to men. Ah! If only this people could be

brought to know and to judge without prejudice, the Catholic Church, as that Church really is, and not according to the distorted light in which they now see it! If they could realize the harmony and benevolent influence of her teachings, the number of souls redeemed through her efforts and graces from despair and sin; the wounded hearts solaced by her balm—the extent of human misery she has removed or mitigated. Let them but think how that Church has consecrated the marriage tie, sanctified the home, shielded the unfortunate, lifted up the lowly and sorrow stricken, staying the arm of the oppressor, pleading for the rights of the poor against the power of the tyrant and the greed of capital. Witness the asylums and the refuges the Catholic Church has established all over the world for every condition of human infirmity and suffering—for the orphans, the foundlings, the sick, the aged, the wayward and the fallen.

See the admirable sisterhoods—to which no parallel can be found on earth—the Sisters of Charity and Mercy, the Poor Handmaids of Jesus Christ, the Sisters of St. Joseph, the Nuns of the Good Shepherd, the Little Sisters of the Poor, and countless others, varying in the admirable diversity of their charitable labors. Watch these sisters at their appointed duties in the hospitals and asylums, in the hovels of the poor, by the bedside of the dying—aye, in pest houses and small pox hospitals, as well as on the battlefield, ministering to the dying soldier; all bent on doing God's work for God's sake. Assuredly these facts, these daily examples here before our eyes, within reach of our feet in daily walk, assuredly these ought to serve towards dispelling the false glare of prejudice.

Recently one Rev. Mr. Murray, having assailed the Irish people and the Catholic priesthood, concluded by advising that “the Jesuits be given forty days to clear out of the country,” and said that “if they do not clear out, they should be kicked out.” In reply Judge Tuthill

said: "I am not a Roman Catholic nor the son of a Roman Catholic; neither am I an Irishman. My ancestors were Protestants, and I am an American, but as an American and as a gentleman I must refuse to sit still in any gathering where any religious denomination, be it Protestant, Methodist, or Catholic, is denounced as the Catholics have been denounced to-night. I fought through the war by the side of Irishmen and Catholics. I fought under the gallant Sheridan, who more than any other of our generals, with perhaps one exception, was instrumental in bringing that starry flag through danger and peril to victory. You, I notice, have Lincoln's picture in your banners. What would Lincoln say if he were here and heard the attack on the countrymen and co-religionists of Archbishop Hughes, who did so much to aid him in his efforts to bring our land safely to peace?"

And the student cannot be blind to the services of the Church in past centuries and in other lands when, as a writer in the *North American Review*, testifies "She was the life of Europe, the refuge of the distressed, the friend of the slave, the help of the injured, the only hope of learning. To her chivalry owed its noble inspirations; to her art and agriculture looked for improvements; the ruler learned from her some rude justice, the ruled learned faith and obedience. Through the middle ages, she was the only friend and advocate of the "Rights of Man."

In the face of these facts we may well ask, is it fair, is it reasonable, is it decent, to seek to hold up to public scorn and distrust, the Church and the teachings that produces these fruits?

Who can have patience with the narrow minded bigots who seem to be aiming to foment a religious war. They insult the public intelligence by their ignorant and blustering appeals to the spirit of religious hate.

And yet there are persons, claiming to be ministers of the Gospel of Peace, who are constantly employed in

this unworthy warfare! Surely the world is wide enough for all of us; and in America especially there should be liberty and fair play for all.

The members of the Catholic Church in the United States, constitute a great and steadily increasing part of the body-politic, now variously estimated at from ten millions to fifteen millions of souls. In those qualities and characteristics, that touch the interests and effect the permanent welfare of the country, I venture to declare, as my honest conviction, the Catholic population stands on the right side. They will ever be found defenders of the constitution and the laws. They stand for order against anarchy, for the rights of property against confiscation. They will support authority in maintaining the public peace, against the schemes and plotting of dreamers and conspirators.

They stand for the inviolability of the marriage tie, and the sanctity of home, against the scandal and abomination of divorce and the disruption of the family, to which divorce surely leads. They stand for liberty as against license, and whenever the issue shall be fairly presented, I am persuaded they will also be found on the side of temperance and temperance reforms, as against the evil and curse of the drink plague.

The Catholic citizen who loves God and faithfully follows the teaching of the Church, must love his country, and cannot be otherwise than loyal to that country's best interests.

We know no allegiance that can affect our loyalty and fidelity to the constitution and laws of the United States, no matter what bigots and fanatics may assert to the contrary.

And this brings me face to face with the second aspect of the subject I have briefly undertaken to discuss this evening:

OUR RIGHTS AND DUTIES AS CITIZENS.

As a preliminary, let me say, I adopt without reserve

or qualification the language of the Baltimore Catholic Congress: "We rejoice at the marvelous development of our country, and regard with just pride the part taken by Catholics in such development."

In the words of the pastoral issued by the Archbishops of the United States, assembled in the Third Plenary Council of Baltimore: "We claim to be acquainted both with the laws, institutions, and spirit of our country, and we emphatically declare there is no antagonism between them." "We repudiate with equal earnestness, the assertion that we need lay aside any of our devotedness to our Church, to be true Americans, and the insinuations that we need abate any of our love for our country's principles, to be faithful Catholics."

We believe that our country's heroes were the instruments of the God of Nations, in establishing this home of freedom; to both the Almighty and to his instruments in the work, we look with grateful reverence, and to maintain the inheritance of freedom which they have left us, should it ever, which God forbid, be imperilled, our Catholic citizens will be bound to stand forward as one man, ready to pledge anew "their lives, their fortunes and their sacred honor."

Before turning to the question of our "Rights and Duties," let me first define what I understand by the term "Catholic Citizen." By this term, I mean an American citizen whether by birth or adoption, who, having had the grace of Christian baptism, believes and practices the teachings of the Catholic Church; in other words a *Practical Catholic*.

Now we come to the question of "Rights and Duties." What are our rights as citizens? No more and no less, precisely, than those possessed by any other American citizen.

What are the rights we have in common with others? In general terms we have the right "of enjoying and defending life and liberty; of acquiring, possessing and

protecting property and reputation and of pursuing our own happiness.”

We hold in the language of the Constitution of Illinois, that all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences, that no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience.

We have a right to be protected in our persons and property: we cannot be deprived of either without due process of law; the right of free elections, to trial by jury, to equality before the law.” I need not enter into a detail of the “Bill of Rights,” which specify the catalogue of a freeman’s inheritance.

The highest and most precious right, however, is that of religious freedom, liberty to worship God, without let or hindrance and free from religious disabilities of any kind.

Next to their own rights as freemen, is the right to exercise the franchise according to law in the election or choice of public officers and so to exercise it as shall best promote the welfare of the city, state and nation.

Catholics, then, are entitled to absolute equality before the law—and this is according to the letter and spirit of the constitution of the United States, as well as of the several states now, I believe, without exception. There is nevertheless an unwritten law, which operates as a practical discrimination against Catholics in public life, as effectually as though it were so expressed in the constitution.

It is the law of public opinion deriving its force and effect from popular prejudice. It is a well known fact that neither of the great political parties would dare to nominate a Catholic for the Presidency; and the same is true as to the office of Governor in the different states. In the chief positions under the Government also, the

Cabinet for example; when has a Catholic been nominated for any Cabinet position?

Surely it would not be claimed that no American Catholic, could be found qualified by position and abilities for any of these high offices.

Eternal vigilance, it has been said, is the price of liberty. Probably if Catholics were alert in asserting their rights—in just and lawful, as well as in a reasonable manner, there would be less disposition shown to infringe upon those rights, and to ignore their claim to representation.

Again, the government whether National or State has no just claim or authority to deny the rights of conscience to Catholics, whether they be employed in the service of the nation, in the army and naval forces; in penal or reformatory institutions, in asylums or elsewhere. The state may lawfully and justly deprive a man of his liberty and place him behind prison bars; it has no right to compel him while there to attend a form of religious worship in which he does not believe; it should not deny or hamper the attendance and ministrations of priest or elder whose services are sought by the prisoner or states-ward. Justice and sound policy alike demonstrate the wisdom of invoking the services of the Catholic Missionary for Catholics—whether in jail or asylum or on the frontier.

General Grant testified that Father De Smet's presence amongst the Indians, was of greater value to the government than a regiment of cavalry; and recent events on our Northern borders, intensify the force of this conclusion. The Catholic Missionary is always a *peace maker*.

Catholics ask nothing in the way of "privileges."

We have no claim to privileges. We ask only what we are willing to concede to others, equality and fair play.

If others are content to minimize their religious principles or to abdicate them entirely, we must be excused

if we insist on holding fast to ours. We are on firm ground in that respect, we do not care to follow others into the "slough of despond."

We are persuaded that every vexed question occupying and disturbing the public attention—dividing and distracting the people, can be amicably adjusted, provided the wise men of the nation and the states will take these questions out of the hands of fanatics and bigots, who are only too eager and anxious to inaugurate a reign of discord and religious strife.

Catholics, be assured, will have no part in this warfare, beyond protecting and defending their rights—God given, and Constitutional rights. They would be unworthy of American citizenship were they to be content with less.

We come now to the question of the

"DUTIES OF CATHOLICS AS CITIZENS."

Let it be understood that in undertaking to answer this, as well as the previous question under consideration, I speak for myself only as a Catholic layman. I express my own thought and convictions, unreservedly. What are the "duties" referred to?

First, and primarily, I should say to be American—in all that the term broadly implies. How do I define the term American? It stands in my mind—for liberty, order, education, and opportunities.

It is the duty of the Catholic citizen to love liberty for its own sake, order for the general good, and to illustrate the highest type and model of civic virtue.

It is a duty to foster and nourish the purity of home life and the domestic virtues; eagerly to promote education and to make every necessary sacrifice for it, and see to it that Catholic children shall have the benefit of a sound Christian education.

Catholics should avail themselves of the material opportunities and advantages offered in this wonderful age and country, and strive to be in the front ranks in

the march of progress. The field is wide and inviting; the race is open to all.

The privileges of American citizenship should be regarded as precious and priceless. Because so easily acquired perhaps, it is not sufficiently estimated at its true value and worth.

Think what American citizenship confers; see what it assures! equal part and membership in this mighty Empire—the equal advantages in its unsurpassed opportunities—the unqualified privileges of its unequalled freedom. No standing armies here to be moved at a monarch's caprice, weighing down and oppressing the nation's energies, draining it of its life blood, sapping its vitality, and worse evil of all, menacing the peace of the world!

No armed "constabulary" to terrorize over a peasant population and enforce the heartless edict of brutal landlords!

No hereditary or favored classes! No obstacle to the unfettered enjoyments of those rights, which we possess from God in the natural law, and are guaranteed to us in the constitution and laws of the land—the right to life, liberty and the pursuit of happiness!

What a future opens before us—what possibilities for ourselves and for our children!

Justly are the American people jealous of this inheritance.

It must be guarded with vigilant care, lest unworthy hands and evil guidance should put it in peril. American liberty, the opportunities of American life, are too precious to the human family to permit the one and the other to be wrecked or endangered.

I rejoice in every indication of patriotic public spirit whether shown in devotion and respect for the country's flag, or in reverence and admiration for the nation's heroes.

We need all these demonstrations to keep alive in this material age, the ardor and purity of true patriotism.

True American patriotism is the inheritance and monopoly of no one class or condition. Its title is not derived from accident of birth or color: is not to be determined by locality.

Montgomery, Pulaski, Steuben, DeKalb, Rochambeau, the Moylans, and Sullivans fought for American liberty in the Revolutionary days with an ardor and a fidelity at least equal to that displayed by those "native and to the manner born."

Jackson was none the less, a typical American, because of the accident of his father's foreign birth, or, as is sometimes intimated, of his own.

And who shall question the patriotic devotion of General Shields, honorably identified with the early history of your own state—of Meagher, of Mulligan, of Sheridan, of Meade and countless others I might name—whose religious belief is sometimes held up as a menace and a cause of alarm to American institutions?

We may well look with suspicion and distrust on the societies and organizations that claim to possess a monopoly of American patriotism. These suggest very strongly and forcibly, in their methods and principles, their kinship to the proscriptive "know-nothing" organization of former years, which ran a brief and an inglorious career of violence and disorder.

I do not believe the American people will consent to rehabilitate that offensive and mischievous party. Its principles, so far as it had any, were based on bigotry and hate. It was mean and narrow. It was un-American. To be truly American, as I have already said, is to be broad minded, liberal, tolerant, unsectional, recognizing equal rights for all, equal opportunities for all. This country was not discovered for the benefit of the Pilgrim fathers only and their descendants.

Apprehension is sometimes expressed at the growth of foreign influence and the display of foreign customs, but this fear is after all puerile. Under our system of Government, the foreigner who comes to stay—is soon

assimilated; and while there may be here and there instances and examples, the outgrowth of foreign habits and customs, not welcome to American notions, yet these can be only passing and temporary accidents.

The foreigner I insist is all right, provided he is loyal to American laws and government. We have no use for any others.

And why should not the foreigner be welcome in the United States?

Consider for a moment what the influx of foreign immigration the past fifty years has done for the country—the wealth thereby added to its resources, the enormous development given by it to the West especially. If this country is to-day a mighty empire, of nigh seventy millions of people, majestic in power, rich in wealth, strong in resources, you owe it largely to this foreign immigration. The immigrant gives to America, the most precious of hostages for his conduct and behavior it is possible for man to give, to a country: His own future and his children's. His destiny and theirs is forevermore linked with the fortunes and prosperity of his new fatherland.

No matter how humble his place may be in the ranks of labor, how grotesque his garments, or uncouth his speech, be assured of his loyalty.

I speak for those who come in good faith and with loyal purpose. Anarchists and conspirators are entitled to no welcome among an order loving—law abiding people.

The duty of Catholics in the public life of the country, lies in acquitting themselves faithfully of their obligations as citizens—bearing always in mind what that obligation implies and imposes. A faithful regard for the constitution and laws of the land; a proper vigilance for the just administration of government—National, State and Municipal, a conscientious exercise of the franchise without fear or favor, so as to promote the welfare of the state and the best interests of the

community, and a steadfast adherence to the principles of order, honor and civic virtue.

These qualities and characteristics ought to be shiningly demonstrated in the conduct and career of the Catholic citizen.

It would be invidious to name living examples among our Catholic citizens—who honorably exemplify in character and conduct the best qualities and most valuable traits and requisities of the faithful American citizen. I would not have to go outside the limits of St. Paul for examples known to the whole country.

But I may recall the names of two typical Catholics, both well known in life, who were recently called away in the midst of a life of busy and useful activity.

John Boyle O'Reilly, poet, patriot, journalist—who that knew him can speak of him now without emotion? His brilliant qualities, his manly character, his lovable traits and his ardent patriotism?

Who would think of impeaching his loyalty to America and to American institutions?

Only a few days ago in your neighboring city of Prairie du Chien, was laid to rest a typical Western citizen—manly, pure-minded, public spirited, John Lawler—his name throughout the country was the synonym for honor, integrity, high character—and he was a loyal devoted Catholic. Let me add one other—the name of an honored chivalrous Catholic soldier—Col. Richard F. O'Beirne, 21st Infantry, U. S. A., who was lately summoned from earth. Col. O'Beirne was not perhaps widely known outside of army and official circles; he was the very type and model of a soldier—manly, brave, gentle and above all, modest. How faithful he was to duty—how loyally he loved and served his country.

These were types of the true Catholic citizen.

But, I may be asked, do Catholics as a rule, act up to the high standard I have set forth? Are they in political life as to their public duties the ideal citizen I have pictured?

I am afraid I should be obliged in frankness to answer, no, not always and invariably.

But the fault cannot certainly in fairness be charged to the Church. The evil has its root elsewhere and grows out of other conditions. The standard of political morals and of civic virtue in the United States is unfortunately not the most elevated.

Indeed it is the common remark of writers that the conditions of political life in this country, as to regard for public honor, and integrity, are far beneath that existing in any government of Europe. And this is said to be especially true of American cities. Party machinery, the primary caucus and the convention, are usually under the control of the least worthy. It is the demagogue and the trading politician who rules and runs things.

We know that votes are often corruptly bought and sold; nominations brought about by tricks and scarcely concealed bribery in the caucusses and conventions; and that public interests are bartered away "for boodle" or other equivalent consideration, by aldermen, legislators and congressmen—aye, and I need not exclude senators.

These are crying public scandals. I wish I could say that the name of a Catholic is never to be found in the lists of the known bribe takers and boodlers.

I cannot too strongly condemn the indifference and contempt widely shown for the sacredness of the ballot. This is something worse than a scandal—it is a crime. The citizen who abuses the privileges of suffrage by fraudulent voting, deserves to be condignly punished—and I should say ought to be forever after disfranchised. Too little heed is given by many so-called Catholics to the conscientious exercise of this important privilege.

They seem to forget that upon the ballot rests the entire superstructure of our laws and government. It is impossible to have just laws or a wise administration of the public affairs if the electors are unworthy or indifferent. This is not a question of party.

The welfare of the state and of the municipality, rises above mere party interests. I wish my Catholic fellow-citizens were more alive to the importance of this consideration than frequently appears from their acts and votes.

It is the conditions of political life that are responsible for the low standard of public morals we see around us. Catholics fall into the pit as well as others; but they can never so fall if they adhere faithfully to the law of God and the precepts of the Church. Happily there are plenty shining examples in all our cities and communities of Catholics trusted and honored for their integrity in public positions:—judges, spotless and unsullied in their personal and judicial character, who command in the highest degree the public respect and confidence, and other officials of high and low degree, whose unswerving honesty no man would challenge. I make no excuse, there can be no defense for the dishonesty and baseness of the political practice with which the country is unhappily too familiar. No one who truly loves his country and who has a real concern for the country's future, can view these conditions with indifference. The evil is general. The examples are widespread and yet there is no sign indicating a return to better methods and purer practices. We need a revival in manners and morals. As Edmund Burke said "Nothing is more certain than that our manners, our civilization, and all the good things which are connected with manners and with civilization have in this European world of ours, depended for ages upon two principles, and were indeed the result of both combined; I mean the spirit of a gentleman and the spirit of religion."

In a popular government like ours, the justice of the laws and the wisdom of the administration depend on the virtue and the intelligence of the people.

Good government demands not only strict obedience to law, but just laws to obey, and wise administration.

We are disposed to make great boast of our superior

intelligence, of our general system of education. But will these alone assure us better citizens and a higher standard of public morality? Herbert Spencer says "We have no assurance that education, as commonly understood is a prevention of crime. * * * Did much knowledge and piercing intelligence suffice to make men good; then Bacon should have been honest and Napoleon should have been good."

And Huxley—"If I am a knave or a fool, teaching me to read and write will not make me less of either one or the other."

A writer in the *Nineteenth Century* (January 1889), remarks that "The growing number of youthful criminals and neglected children, and the audacious and shameless forms which the criminal spirit sometimes takes, is a serious problem to be grappled with—I emphasize these words because an increase of crime among the youth of a nation where there is an elaborate and costly system of education and great material prosperity, is a sign and token of melancholy import." In other words you cannot "run" the country without God. That experiment has been attempted again and again; history abounds in examples and warnings as to the result. "God and our Country" should be the accepted motto.

Under it all can unite. Who can refuse to accept it?

Catholic citizens have a special responsibility in the welfare and perpetuity of this, the best government—with all its imperfections—the world has ever known. There is given to us in this glorious land the noblest of earthly inheritances—freedom and opportunity.

Prelate and priest and layman alike, prize it, and the voice of each and all is heard adjuring us by all that is sacred and binding to guard with vigilant solicitude this precious inheritance—above all to prove ourselves worthy of it. Every high and ennobling motive and principle appeals to us. As the accomplished Dr. Maurice F. Egan truly said: "We are heirs of the ages,

and we owe a duty to our faith, to ourselves, to the world around us, a duty of the highest civilization as well as of a perfect christianity."

If we shall show ourselves faithful to the high and exalted "Duties" of citizenship, I am persuaded we would have little cause to fear any serious invasion of our "Rights."

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