

of Jesus Christ, and it only, in its teachings, substitutes one form of slavery for another. Oh, if the men of our day would only understand this! If the men who boast of their civilization would only understand this;—that whatever is not the truth is not the voice nor the message of God;—whatever, by any possibility, can be untrue, cannot be the voice of God;—if men would only understand this; that there is no greater insult that we can offer to a God of Truth than to take a religious lie—a distorted view—a false idea,—put it into our minds, and say: "This is the truth of God; this is the religious truth!" But no! We boast to-day of our liberality; we boast to-day of the multitude of our sects and of our religious institutions; we boast to-day of an open Bible from which every man draws—not the word of God; for I deny that it is the Word of God;—it is the Word of God only when it is taken from that page as it lies in the mind of God.—we boast to-day that that Bible is open to every man to look in it for the canonization of his own error, lying in his distorted meaning given to that divinely inspired page;—and then, we pretend that all this is a mark of religion: and the man who would indignantly resent a lie, told him in the ordinary vocations and social duties of life—the man who would resent as a deep injury being taken in a matter of business, in the furnishing of an account, or any such transitory thing,—is precisely the man that is most indifferent, and careless, and most easily reconciled, when it is a matter that lies between him and the God of Truth, whether he possesses that truth or not. Yet, I say again, it is a disreputable thing to be taken in by a lie—to believe a lie. It is a mark of intellectual and moral imbecility to cling to a lie and uphold it as the truth. And remember that, when it is a matter between us and God—the interpretation of the message of God—the tone that the voice of God takes in falling upon our ear,—remember that whatever is not true as to God, is the worst form of untruth—or, a lie; and that the truth of God is declared to be, by the Saviour of the world, the essential, primary element of that emancipation with which Jesus Christ came down to free us.

But, dear friends, grand and magnificent as is the possession of that Truth, luminous as the light is which is poured into the soul from the Almighty God, through the windows, as it were, of Divine Truth, it is not enough to accomplish the freedom of man. The soul of freedom lies not only in the mind, possessing truth, and thus shaking off the chains of intellectual slavery, which is error; but it also lies in the will, sanctified, strengthened, and purified by the Divine grace of Jesus Christ. Of what avail to you, my fellow-men, or to me, that we should know all knowledge?—that we should have all knowledge?—if a man is a slave to his own passions—if every degrading passion and inclination of a base or an inferior nature has only to cry out imperiously to be instantly served and gratified at the expense of the soul's nobility and life, and at the expense of God's friendship and His Grace. Of what avail is knowledge to a man if that man be impure? Of what avail are the soundest principles or examples, moral or Divine, to that man who, holding them, does not act up to them, but is dishonest? And, therefore, there is another and a more terrible slavery, even than that of the intellect; and that is, the slavery of the will. Now, to meet this, Christ our Lord, the Divine healer, the Divine physician of our souls, established certain means by which His grace, His strength, His purity, was to be communicated to us, to our wills, just as by the preaching of the Gospel in the Church her light is communicated to our intelligence. And these means are the sacred morality of the Church's laws; the sacred barriers that she uprears between the soul and sin; the sacramental graces that she pours forth to heal the soul, and purify it, and cleanse it again, if it be tainted and sullied by sin; the agencies that she holds in her hands to preserve that soul from a relapse into sin, strengthening it so that it is able to command all its passions, to repress all undue and corrupting inclinations, to give a triumph to the spirit over matter—to the soul over the body—until the Lord Jesus Christ, who was not only the fountain of all truth but the Creator of all holiness, and its representative, be reproduced again in the souls of all His children, and a perfect people be reared up in sanctity to God.

Without this grace of the heart and the will, there is no freedom. Without the agency of the Church, I say, as a rule there can be no grace. Without her sacraments, the will of man—the will of man which may be enslaved—the will of man which is enslaved whenever man is in sin—can never be touched for the sacramental hand of the Church alone can touch it. And here, again, as the word of the Church's teaching, must be no other than the word of Jesus Christ himself—not only as it is written in the inspired volumes but as it lies in the mind of God, and, therefore, the Church is bound to explain it, so, also, the graces of the Church and the agency that she has in her hands to touch the will, must be no other than the very power, the very action, the very grace of Jesus Christ. No other hand but His, no other power but His, no other influence but His—the Lord, the Redeemer, the Saviour—coming home to every individual man, can purify that man's soul and strengthen him to gain the victory which conquereth the world, the flesh, and the devil—the victory of Divine faith! For, of what avail to me, I ask you, of what avail to me is it that a priest should lift up his hand and say, "I absolve thee from thy sin," unless that word, that grace, that power to do it, come to that priest from Jesus Christ? Of what avail to me that a man pour water on my head and say, "I baptize thee in the name of the Father, Son, and Holy Ghost," unless that baptism, that water, had the sacramental elements, instituted by the Lord, endowed with a peculiar power for this purpose,—the cleansing of the soul,—be tinged, mystically with the saving blood of the Redeemer? Of what avail to me if I come to this altar, open my mouth, and receive what appears to be a morsel of bread, unless the Redeemer of the world had said, "Without me you can do nothing. And now, I will come to you. Take ye—and eat of this—for this is my body and my blood." Therefore, it is the action of Jesus Christ that must remain as powerful, as pure, as merciful, in the dispensation of the Church's graces,—as her words must be pure from error and unmingled with error, upon the lips of the Church's preaching? Behold the two great elements of man's emancipation. Wherever these are not there is a slavery. He that believes a lie—and, above all, a religious untruth, is a slave. He that commits sin is the slave of sin. What avails it that you emancipate a man—strike the chains off his hands—send him forth, in name, a free man—send him forth with every constitutional right and civil

privilege upon him—send him forth glorying in his freedom, without understanding it, and perhaps, prepared to abuse it? If you leave that man's intelligence under the gloom of ignorance—if you leave what man's will under the dominion of sin and of his own passions, have you made him a free man? You call him a free man. But God in Heaven, and, unfortunately, the devil in hell, laughs and scoffs at your idea of freedom.

And, now, my friends, this being the mission, declared and avowed by our Divine Lord,—this, consequently, being the mission handed into the hands of the Church to be fulfilled by her, if we turn to the Church's history and see whether she has been faithful to her duty in thus applying the elements of emancipation to man. It is an historical question, and one that I must deal with, principally, historically. Now, in order to understand it, we are first of all to consider, what was the state of the world when the Church began her mission? How did she find society? Was it barbarous or civilized? I answer that the Church's mission, when she first opened her lips to preach the Gospel, was to a most civilized and highly intellectual people. Augustus was in his grave, but the Augustan era, the proudest, the highest and most civilized yet shed its influence over Rome. All the wisdom of the ancients, all the dicta of Pagan philosophy—was represented in that august assembly before which, upon the hill of Athens, Paul, the Apostle, stood up to preach the "Resurrection and the Life." All the light of ancient philosophy was there. All the glory of art was there in its highest perfection. All the resources then attained to in science were there. Men were glorying in that day, as they are in this, in their material progress and in their ideas. But how? How was this society constituted with regard to slavery? Why, my friends, in that ancient Pagan world, we read that, at the time when there were sixty thousand inhabitants in the city of Athens, the capital of Greece, there were forty thousand slaves and only twenty thousand freemen. We read how, in the society of Sparta, another city of Greece the slaves had so multiplied that the masters lived in constant fear lest their servants—their bondsmen—should rise up in their power and destroy them. We read of Rome, that the slaves were in such numbers, that when it was proposed in the Senate that they should wear a distinct dress, it was immediately opposed on the ground that if they wore a distinct dress they would come to recognize their own numbers and strength, and would rise and sweep the freemen from the soil. So much for the civilized nations. What do we know of the barbarous nations? Why, Herodotus, the historian, tells us, that, on one occasion, a nation of Scythians went forth and invaded Media; and, when they returned after a successful war, flushed with triumph and with victory, such was the number of the slaves that they had enslaved, from the misfortunes of war and other causes, that, actually, when they returned in all their might, they found that, in their absence, their slaves had revolted, and they were chased by their own servants—their own slaves—from their own country. How were these slaves treated? They were treated thus. We read that when a certain Prefect of Rome, Vitellius Secundus, was murdered by one of his slaves, as a matter of course, following the law, there were four hundred of that man's bondsmen taken, and they were all put to death without mercy, without pity,—four hundred innocent men for the fault and the crime of one. Had the slave rights? None whatever.—Had the slave any privilege or recognition of any kind? None whatever. His life and his blood were accounted as of no value; and, what was still worse, the highest philosophers of ancient Greece and Rome, writing on this subject, laid down as a principle, that these men were created by the gods, as they called them, for the purpose of slavery; that they came into this world for no other purpose; that they had no souls capable of appreciating anything spiritual, no feeling to be respected, no eternal or even temporal interests to be consulted; so that a man who had the misfortune to fall into slavery, found himself not only enslaved but degraded.

Such was the state of the world when the Catholic Church began her mission. And now, what was the first principle that the Church preached and laid down? The first emancipating principle that the Catholic Church announced was this:—She proclaimed that slavery was no degradation; that a man might be enslaved and yet not be degraded. This was the first principle by which the Church of God recognized the nobility of the soul of man,—no matter from what race he sprang; no matter what misfortune may have fallen upon him,—that he might, be enslaved, nay, more, that his very slavery might bring its own specific duties upon him; but that slavery, in itself, was no degradation. You may say to me, perhaps, this is a false principle. I answer, No; it is not a false principle. I am a slave; yet I am not a degraded man. I am a slave; for many years ago, I swore away, at the foot of the altar, my liberty, my freedom and my will, and gave them up to God. Am I, therefore, degraded? No. We are all slaves in this sense—that the Scriptures tell us that we have been bought at a great price by our Lord Jesus Christ; and, therefore, that we are the servants and bondsmen of Him who bought us. But who will say that such slavery as this is degradation. No, my friends. You may, perhaps, say to me, but we all admit our servitude to God. Well this is precisely the point; and St. Paul, proclaiming the first elements of the Church's laws and doctrines touching slavery, declared that even a man who was enslaved by his fellowman was no longer a slave;—that is, in the sense of a degraded slave; because Almighty God, through His Church, recognized his feelings,—and commanded him to be faithful, even as a slave,—not to the master as to a man, but to the master for the sake of Jesus Christ, and as reflecting authority and power over him. These are the express words of the Apostle; and mark how clearly they bring out this grand principle. He says: "Whosoever are servants under the yoke, let them account their masters worthy of all honor, lest the name of the Lord and His doctrines be blasphemed." He goes on to say: "You, slaves, obey those that are your masters according to the flesh, with fear and trembling, in the simplicity of your hearts, as to Jesus Christ Himself, not serving to the eye, as it were, pleasing men, but as the servants of Christ, doing the will of God from the heart, with a good will, serving as to the Lord not to man."

There was the first grand element of the Church's emancipation. She removed from the slave the degradation of his slavery, by admitting that, slave as he was, he could in obeying his master, obey God;—transfer his allegiance, as it were, from the man to the principle or God's authority reflected in that man; and thus serve, not as to the eye of man, but to the eye of Jesus Christ. Secondly, the Apostle declares that slavery ceased to be a degradation when the master and the owner was as much a slave as his bondsmen. And this he declares in this principle: "And you, masters," he says, "do the same thing as your slaves, forbearing threatening, knowing that the Lord, both of them and of you, is in Heaven, and that there is no respect of persons with Him." "Masters," He adds, "do to your servants that which is just and equal, knowing that you, also, have a Master who is in Heaven." The Pagan idea was that the master was the absolute governor and ruler of his slave,—the lord of life and death,—and that that slave was created to do his will; and that for his treatment of his servant he was not responsible before God. The Apostle, in the name of the Church, imposes upon the master and slave the common servitude to the one God; and, then, he lays down the third grand element, by which he relieves slavery of its degradation, when he says: "There is, in Christ, neither bondsmen nor freeman, neither Jew nor Gentile, neither barbarian nor Scythian, but Christ,

the Lord, in all; and ye are all one in Jesus Christ." These, my friends, were the first words of consolation, of hope, of manly sympathy with his fellowmen in slavery, that ever came from the lips of a teacher, religious or otherwise, from the world's creation. And these came from the lips of the Catholic Church, speaking through her divinely inspired Apostle. Therefore, I claim for her, that, in the beginning, she was faithful to her mission, and that she proclaimed that she came to console the afflicted in his slavery, and to lift from him the weight of the degradation which was upon him. Then, the history of the Church began. You all know, my dear friends, how, five centuries after the Church was established, the barbarians—the Goths, the Vandals, the Alans, and all these terrible nations from the north, swept down over the Roman empire, and destroyed everything: broke up society; reduced it to its first chaotic elements; and slavery was the universal institution all the world over. Every nation had it. The captive that was taken in war lost his liberty, not for a day, but for ever. The man who was oppressed with debt was taken for his debt and sold into slavery. The Church of God alone, was able to meet these barbarians, to confront them, and to evangelize to them her gospel of liberation; and to soften, and gradually to diminish, until at length, she all but destroyed the existence of this unjust slavery. The Church of God—the Catholic Church, was the only power that these barbaric nations would respect. The Pope of Rome was the great upholder of the principles of liberty; because liberty means nothing more nor less than the assertion of right for every man, and the omnipotence of the law, which insures him his right, and defines that right. And how did the Pope act; and how did the Church carry out her mission? My friends, we find that from the fifth century,—from the very time that the Church began to be known and had commenced to make her influence felt amongst the nations,—among the very first ordinances that she made, were some for the relief of the slave. She commanded for instance, under pain of censure, that no master was to put his slave to death; and you may imagine under what depths of misery society was plunged, and from what a state of things the Catholic Church has saved the world,—when I tell you that one of the ordinances of a Council in the sixth century was, that if any lady (now just imagine this to yourselves)—being offended by any of her slaves, or vexed by them, put the slave to death, that she was to undergo several long years of public penance for the crime that she had committed. What a state of society it was, when a delicate lady, arraying herself, perhaps, for an evening meeting,—a ball, or a party,—with her maiden slaves around her, dressing her, adding ornament to ornament,—that if one of them made a slight mistake, the delicate lady was able to turn round,—as we read in the Pagan historians, and as Roman ladies did,—and thrust her ivory-billed dagger into the heart of her poor slave, striking her dead at her feet. The only power that was recognized on the earth, to make that lady responsible—the only power that she would listen to,—the only representative of the law that was thus to fling its protection over the unhappy slave, was the power of the mighty Church, that told that lady, that if she committed herself to such accounts as these, outside the Church's gates she should kneel in sack-cloth and ashes; that she should kneel far away from the altar and the sacrifice; that she should kneel there until, after long years of weeping and penance, as a public penitent, she was to be permitted to crawl into the Church, and take the place of the penitent nearest the door.

And so, in like manner, we find the Church, in the progress of ages, making laws, that if any slave offended his master, and, if the master wished to punish him, then and there, by some terrible form of aggravated punishment, and if that slave fled from his master, there was only one place where he could find security, and that was the Church. For the Church declared that the moment a slave crossed her door and entered into her sanctuary, that moment the master's hand was stayed, and the slave was out of his power, until the case was fairly tried, and proportionate and just punishment imposed, as would be imposed on any man who committed the same offence. Again; we find the same Church, in the course of ages imposing a threat of excommunication upon any man who should capture a manumitted or emancipated slave, and reduce him to slavery again.—Further on, we find the same Church making a law that when a bishop, or a cardinal, or a great ecclesiastic died, all those who were in servitude to him should be immediately freed. These were the freedmen of the Church, as they were called. But you may ask, why didn't she abolish slavery at once? And this is the accusation that is made against the Catholic Church, even by such a man as Guizot, the great French statesman and philosopher; who says—these are his words: "I admit that the Catholic Church, in her action, in her genius, always tried to preach the subject of emancipation; but why did she not do it at once?" I answer, the Church of God is the only power upon earth which at all times has known how to do good, and to do it wisely and justly. It is not enough to do a good thing because it is good; it must be well done, it must be wisely done; there must be no injury accompanying the doing of it; nor no injustice staining the act. The Church of God could not, from the very beginning, ever have emancipated without doing a grave injustice to the society which she would disturb, to the owners of these slaves against whom she might be accused of robbery; but the greatest injustice of all to the poor slaves themselves, who were not prepared for the gift of freedom. And therefore, taking her own time, proclaiming her principles, acting upon them strongly yet sweetly, and drawing to her every interest; conciliating men's minds; creating public opinion amongst society; trying to save every man from injustice; and in the meantime, preparing mankind by faith and by sanctity for the gift of freedom,—she labored slowly, patiently, but most efficaciously in the great work of emancipation. For, my friends, there are two injustices, and grave injustices, which may accompany this great act of emancipation.—There is the injustice which may affect the whole of society, may break up public order, may ruin interests; and that is the injustice which a sudden and a rash emancipation inflicts upon the society upon which it falls. For instance, as in Europe, in the early middle ages, slaves who, according to St. Augustine, were enslaved, not from any inherent right of man over his fellowman, but in punishment for their own sins, in virtue of the prescription of God,—these slaves formed a great portion of the public property. Nearly one-half of mankind were enslaved to the other. The consequence was that the disposition of property was affected by them; that in fact the status and condition of the half who owned the slaves would be affected; so that by a sudden and rash emancipation, the freeman of today would become a slave, in the poverty and in the uncalculated privation, and the unexpected misery that would come upon him by the loss of all that he possessed in this world. Was that justice to be done? No, because it would defeat its own end. The end of all society is peace and happiness. The end of all society is concord and mutual straining to one end—each man helping his fellowman; and the Church was too wise to throw such an element of universal discord amongst all the other dissections that were tearing the heart of the world on those days, to throw in the element of discord, and to set one half the world against the other. But far greater is the injustice which is done to the poor slave himself by a sudden, an unexpected and sweeping emancipation. For, my friends, next to Divine grace and faith, the highest gift of God to man is freedom. Freedom! sacred liberty!—sacred liberty! within these consecrated walls,—even as a

priest I say, that sacred, freedom is a high gift of God; but the history of our race tells us that it is a gift that has at all times been most fatally abused; and the poet says, with bitter truth, that at an early age he was left "Lord of himself—that heritage of woe."

Liberty,—lordship over oneself—unfettered freedom is, in most cases, a "heritage of woe," and especially when a man does not understand what it means, and is not prepared for its legitimate exercise.—What is liberty? that sacred word so often used, so frequently abused, so little understood? Ah, my friends, what is liberty? In our day men fall into two most fatal errors: they have a false idea of religious liberty, and they have a false idea of civil liberty. The false idea of religious liberty is, that it consists in unfettered freedom for every man to believe as he likes. A nation is said to have religious liberty when every man believes whatever religion comes into his head; and consequently there are as many sects as there are religions. Men say, "Grand! glorious! this is religious liberty!" But yesterday there was only one Faith in Italy, for instance; to-day we hear men boasting: "Thirty thousand hearers; ten thousand preachers;" and so on; and in twenty years' time, if this goes on, we shall have Italy broken up into Quakers and Shakers, and Baptists, and Anabaptists, and all sorts of religious sects. Is this religious liberty? Men say it is. Well, if this be religious liberty, all I can say is that the definition that Christ, our Lord, gave of religious liberty is wrong, for He said: "Truth is one, and only one; it cannot contradict itself. You shall know the truth, and have it; and in that you shall find your freedom." It will follow that the more any nation or people approach to unity of thought, they approach to liberty, provided that one thought represent the truth of Jesus Christ.

Civil liberty is also misunderstood. Many imagining, now-a-days, that the essence of civil liberty is the power to rise up at any time and create a revolution—rise up against the rulers and governors—against the fixed form of constitutional law,—and upset everything. That is the idea, unfortunately—now in the minds of many in Europe. In France for example, nearly every man that knows how to read and write has a copy of a constitution in his pocket, which he has drawn out himself, to be the future constitution of France; and he is prepared to go out and stand on the barricades and fight for his constitution, and kill his neighbor for it. The idea of liberty, too, which has taken possession of the minds of many, seems to lie in this,—that every man can do as he likes, and what he likes. Ah! if this were brought home to us; if it were brought home to us that every man could do as he liked; that we could be assaulted and assailed at every hand's turn; that every man should go out with his life in his hand; that there was no protection for a man against his neighbor who was stronger; and any man who, boasting of his power, says: "I want your money,—I want your means,—I am able to take it, and I am at liberty to take it; because liberty consists in every man doing as he likes;" how would you like this liberty, my friends? No; the essence of liberty lies here; the essence of liberty lies in recognizing and defining every man's right, no matter what he is from the highest to the lowest in the State. Let every man know his own rights, be they great or small, be they limited or otherwise; let every man have the rights that are just and reasonable; let him know his rights; don't keep him in ignorance of them; define them by law no matter what position he holds in society; and recognized, and incorporated in law, let that law be put up on high; put it, if you will, upon the very altar; and let every man in the State—president, king, emperor, general, soldier, civilian,—let every man, high or low, bow down before the omnipotence and the supremacy of that law. Let that law be there no define every man's rights, and to secure them to him, and let every man know that as long as he keeps himself within the exercise of these rights, as defined by law, no power can touch him, no man can infringe upon him. Leave him free in the exercise of those rights; that is liberty; the supremacy of the law, the omnipotence of law,—the law which is the expression of matured reason and of authority, respecting and defining every man's rights. Far more free is the man who is only able to do this thing or that, but knows that he can do them,—that knows that these are his rights and no man can prevent him from exercising them,—than the man who has an undefined freedom which is not preserved or secured to him by any form of defined law.

This is civil liberty. And so it is as great a mistake to say, "I can do what I like; therefore I am free; I have civil liberty;" as to say, "I can believe what I like; therefore I have religious liberty." No, it is not true. Dogma,—the truth of God,—does not leave us at liberty. It appeals to us, and we are bound to open our minds to let into our intelligence the truth of God. Any man who refuses to commit a sin. We are not at liberty to refuse it. The law appeals to us; we are not at liberty to disobey it. The quintessence of civic freedom lies in obeying the law; the quintessence of religious freedom lies in acknowledging the truth. And now, my friends, this being the case, I ask you what greater injustice can you do to a man than to give him that liberty, that unlimited freedom, without first telling him his rights, defining his rights, establishing those rights by law, and without teaching that man that he must respect the law that protects him, that he must move within the sphere or circle of his rights, and content himself in this. What greater injustice can you do to society or to a man himself, than to give him freedom without defining what his rights are? In other words, is not the gift of liberty itself a misnomer? Is it not simply an absurdity to say to a man, "You are free;" and that man does not know what is meant by the word freedom? Look at the history of emancipation and will you not find this to be the case? The States have emancipated just as the Church has emancipated; but with this difference,—that the Church prepared the slave before she gave him freedom; taught him his rights, taught him his responsibilities, taught him his duties; and then taking the chains off his hands, said: "You are a free man. Respect your rights; move in the sphere of your duties, and bow down before the law that has made you free." The State has not said this. A few years ago England emancipated the black population of Jamaica;—a sweeping emancipation. The negroes were not prepared for it; they did not understand it. What was the first use they made of their liberty? The first use that they made of their liberty was to fling aside the hoe, the reaping-hook, the sickle, the spade, every implement of labor, and sit down idly, to famish and starve in the land.

Now, amongst the duties of man, defined by every law, the first duty is labor—work. The only respectable man in this world is the man who works. The idler is not a respectable man. If he were seated upon great Caesar's throne, and there he would be an idler, I would have no respect, but only contempt for him. This was the first use that the negro population of Jamaica made of their freedom. What was the consequence? That their state today, after many years of emancipation, is one of absolute misery; whilst, during the time they were slaves, they were living in comparative comfort.—Because, small as the circle of their rights was, strictly defined as it was, still it had its duties; they knew their duties; they knew the law; they were protected in the exercise of their duties; and the consequence was they were a thriving people. Look to the Southern States of this Union. You have emancipated your negro population with one sweeping act of emancipation. I need not tell you that by so doing (I do not wish to speak politics; I do not wish to enter upon this question in any way

that would be, perhaps, insolent in a stranger—but this I do say)—that in that sweeping emancipation, though you did what the world may call a grand and a glorious thing, you know well, gentlemen, how many you deprived of the very means of subsistence by it, and what misery and poverty you brought upon many families by it, and how completely, for a time, you shattered the framework of society by it. Have you benefitted the slave population by it?—by this gift of freedom,—a glorious gift, a grand gift, provided that the man who receives it knows what it is; provided the man who receives it is prepared to receive it, and use it as he ought. But, either to the white man or the colored man the gift of freedom is a fatal gift unless he knows how to use it.—Did you prepare these men for that freedom before you gave it to them? Did you tell them that labor was the first duty of every man? Did you tell them that they were to respect the rights of their fellow-men, to whom, slaves yesterday, they are made equals to-day? Did you tell them that they were not to indulge in vain, idle, dreams of becoming a privileged class in the land,—to become gentlemen, and govern and rule their fellow-men, whom the law only made them constitutionally and politically equal? Did you tell them that they were not to attempt instantly, forcibly, to overthrow certain barriers that the God of nature set between them; but that they were to respect the race that manumitted and emancipated them? I fear you did not. I have had evidence of it. What use have they made of this gift of freedom? Ah! children, as they were, though grown into the fulness of material manhood,—children as they were, without knowledge,—what use could they make of their freedom! What use do you and I make of our freedom?—we who are born free, we whose education and everything surrounding us, from our infancy, all tend to make us respect and use well that freedom. Is there that purity, that self-respect, that manly restraint over a man's passions,—is there that assertion of the dominion of the soul over the inferior nature stamped upon the Christian society and the white society of the world to-day, that would lead them to imagine that it is so easy for a poor child of slavery to enter into the fulness of his freedom? I fear not. Well, my friends, still they are there before us. The dreams of the political economist will not teach them to use their freedom. The vain, ambitious, and, I will add, impious purposes and theories propounded by those who would insinuate that the colored man was emancipated for the purpose of a conningling of races, will not teach them to use their freedom. The ambitious hopes held out of ascendancy before them will not teach them to use their freedom. The political parties that would make use of them for their own ends will never teach them to use their freedom. You have emancipated them; and I deny that they are free. I say that they are slaves. You have emancipated them. Tell me, what religious freedom have you given them? You have put an open Bible into the hand of a man who only learned to read yesterday, and you have told him, with bitter sarcasm, to go and find the truth of God in a book that has puzzled the greatest and wisest of the earth's philosophers. You have sent him in search of religion in a book that has been quoted by every false teacher from the day that it was written, by prostituting that sacred inspired word, and twisting it to lend a color to his arguments. You have sent teachers to them, teachers who began their lesson, began their teaching, by declaring that, after they had labored all day, they might have been mistaken all through; and that they had no fixed, immutable truths to give to the poor emancipated mind. You know it. What religious freedom have you given them? Have you touched their heart with grace? You have given them, indeed, forms of religion, which you boast are suited to them, because you allow these over-grown, simple children to bellow and to cry out what seems to be the word of praise and of faith. Ah, my friends, it is not this corporeal exercise that will purify their hearts, strengthen their souls, subdue their passions, and make them, first of all, respect themselves and then respect their fellow-citizens of the land. You have emancipated them, but you have not freed them. They shall be free only in the day when these poor darkened intelligences shall have been led into the full light of God's knowledge, and when the strong animal passions of a race that, from whatever cause it be, seems to have more of the animal than many other races of mankind; when their strong passions are subdued, their hearts purified, their souls cleansed, graces received to be prized and to be retained,—then, and only then, will you have emancipated the negro. You have not done it as yet. But it is the Church's work to do it. It is her mission and her duty. She knows that He who came and died upon the Cross, died not only for you but for these children of the mid-day sun. She knows that every soul of these colored people is as dear to the heart of God as the proudest and the best, the most learned and the most refined amongst you. She knows that if she can only make a truly faithful Catholic Christian out of the humblest of these children of the desert, that she will have made something more noble,—grander and greater—than the best among you, if you be sinners; and she, therefore, sends to them her clergy, her consecrated children—priests and nuns. She says to the noblest and best in the land: "Arise, go forth from house and home, from father and friends; go seek a strange land and strange people; go in amongst them; go seek the toil and the burning heat and the burden of the day; go seek the man whom many men despise; kneel down at his feet and offer him Jesus Christ." We have been told by a high authority that this is an act of justice which England offers to America; for, great as has been the crisis of the late war, the slavery which was in America,—the highest ecclesiastical authority in England tells us, sanctioned by the voice of history,—has not been your creation, my American friends: it was England's creation. It was forced upon you; and from having begun it became a necessity. And therefore England to-day sends her children; and they come with humility, but with earnestness and zeal, and they say to you,—to you, Catholics,—to you, many amongst you,—perhaps a vast majority amongst you,—of Irish parentage or Irish descent,—she says to you, "Children of a faithful nation, children of a race that has always been intellectual enough to recognize the one truth, keen enough to know its value, energetic enough to grasp it with a firm hand,—lovers as you have been of freedom, worshippers at the shrine of your religious and your national liberty,—she asks you, children of a race of doctors, of martyrs, of apostles, to lend a helping hand to the Catholic Church to-day, and to aid her to emancipate truly those who have obtained only freedom in name, and to complete that work which can only be done by a touch of the hand of Jesus Christ."

Your presence here this evening expresses your sympathy with the high and noble purpose that has brought these children, the consecrated ones of the Church of God, to this country; and they appeal to you, through me,—and they have a right to appeal to you, through me, and I have a right to speak to you in this cause of freedom; for my brother, wearing this same habit, the venerable and holy Bartholomew Las Casas, the first Dominican that ever landed in America, in the very train of Christopher Columbus himself,—was the first man that raised his voice to proclaim to the poor Indian the birthright of that higher freedom that consists in the knowledge and the grace of Jesus Christ. We only ask you to help us to diffuse that knowledge which is the freedom of the intellect,—that grace which is the freedom of the will, and without which double freedom there is