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THE CHURCH AND THE WORLD. (From the Rambler.)

We have no hesitation in regarding Lord John Russell as one of the greatest benefactors to the Catholic Church of the United Kingdom since the days of Elizabeth. With a power in his hands for doing us mischief almost unexampled, he has done more than any politician who can be named to strengthen that very spiritual power in the Church which he most dreads. When the Hierarchy was established, had he continued to play his old game, had he congratulated us on attaining our legitimate government, had he been ostentatious in giving their titles to the new prelates, had he invited us to consider some ministerial scheme for paying our clergy or relieving us of our many debts, had he vigorously set his face against the anti-Catholic feeling which still so widely pervaded English Society, had he given silk gowns to English Catholic barristers and made a few more Catholic peers, had he shown a disposition honestly to meet the wishes of the Holy See in respect of the Irish colleges; in a word, had he systematically adopted the method of flattery, bribery, and compromise, who shall tell what would have been our firmness and faith in rejecting his offers and scouting his blandishments? Who will pretend to say that either in England or Ireland the whole body of Catholics is animated with such a noble apostolic spirit of independence, and guided by such clear perceptions of its dangers, as to have had a reasonable prospect of resisting so terrible a snare? Is there no blind Gallicanism among us; no undue dependence upon money as a means of propagating the Faith; no tuit-hunting subservience to worldly rank and honor; no faint-hearted fear of the power of Protestantism to persecute? Are there no tokens remaining amongst us of that most fatal delusion, an anti-Catholic nationalism, which sets up English customs, English prejudices, English feelings, English rights, in a word, English *sins* against those principles and that discipline which is designed alike for all ages, all countries, all ranks and degrees of men? Who, we say, can calculate the fearful consequences to the Church in these realms, had the Government taken advantage of the new Hierarchy, as a pretence for multiplying its civilities, and pandering to all that is least spiritual and least Catholic in our minds?

But, thanks be to the ever-ruling mercies of God, that temptation has been spared us. *Quem Deus vult perdere, prius dementat*; Satan has over-reached himself; the world has played its wrong card at the very crisis of the game; and the Church has won a vantage-ground for the conversion of England and for the edification of Ireland, such as never was hers since the calamities of the sixteenth century. For once Europe beholds a Hierarchy untouched by the lightest of State-chains. No concordat has ever been asked for from the Holy Father; not a sixpence has been given to us as a premium on our subservience to Government ends; not one solitary privilege has been conceded to the secular power; not even a smile has been lavished upon the new prelates, on their faithful clergy and their flocks, open traitors alone receiving the meed of Government eulogy. Here we stand, slandered by the very accusation with which men blasphemed our Divine Lord in the days of His flesh; pointed out to the national as the loyal subjects of a spiritual sovereign; our tremendous unearthly power recognised by the very falsehoods by which it is sought to show that the Pope claims temporal dominion; our union, our laws, our doctrines, and our discipline, forced upon the attention of a whole nation which hitherto has despised us as a helpless sect. Our very enemies have constrained us to assume our right attitude towards them; they have Catholicised some of us almost against our wills; they have put an end to our intestine divisions, and given an irresistible strength to those amongst us who are their most indefatigable opponents. Never before were we so free, never so powerful; never was it made so manifest that we have but one enemy to fear, the favors of the world, and that if we are faithful to ourselves, we may laugh its open hostility to scorn.

What, then, is the policy suggested to us by these peculiarities in our present position?

Our first duty, we think, is never to overlook for a single instant the true cause of that hostility which we find to be incessantly springing up against us from some quarter or other. Never let us forget that there exists a deep, hidden, and never-dying antagonism between everything that is *really* Catholic and the world around it. Whatsoever be the amount of toleration or of favor which seems to be accorded to the Catholic Church by men of the world and by Protestants, this toleration and favor are *always* fictitious and transitory. The Church and the world cannot coalesce and walk side by side for a single hour. The spiritual nature of the two powers, of which their outward manifestations are but the natural, though varying results, never changes for an instant.

The Church has one object, which the Spirit of God within her never ceases to work out by her instrumentality; and that object is the conquest and destruction of those very objects which the world holds most dear, whether the world takes the shape of a Protestant sect, or a Godless government, or an irreligious individual, Protestant or Catholic. If any portion of the world for a season seems to be animated by a friendly feeling towards the Church, it is simply because it is ignorant of her claims and her powers. It does not dread her, it does not know that she will never rest until she has won all souls to her obedience; it judges the Church by the half-Protestantised cant and indecent lives of individual Catholics; it thinks it can go along its own way without crossing the path of the Church, and without her crossing its own path; and therefore it is content to tolerate her, to greet her with smiles, and to patronise her with its sincere, though ignorant, praise. And this is true in private as well as in public life. When Protestants and unbelievers imagine that the utmost cordiality and affection can exist between themselves and Catholics in the relationship of friendship and society, this is because the work which every good Catholic holds most dear is for a time in abeyance, and the world seems to be having its own way unmolested. The moment that, either in the case of individuals or in the general organised action of the Church, she makes head against Protestantism and unbelief, the spirit of the world is aroused, it arms itself against the Church, it severs the ties of domestic friendship and affection, it shows its annoyance, or its indignation, or its raging fury by some species of persecution, ranging from coldness and frowns up to penal laws, confiscations, and death. When all seems to go quietly between the two powers, we may be assured that the lull is only temporary. So soon as the spiritual might of the Church is felt by the world, it will rebel, and storm, and gnash its teeth, even if circumstances for a while hold it back from throwing itself upon its foe, and seeking to tear it in pieces."

EDUCATION—RELIGION—CRIME.

(From the N. Y. Freeman's Journal.)

The American people are a practical and a shrewd people; they, of all others, are disposed to examine and ascertain in reference to everything, whether it pays! In fact, from this disposition, we are often afraid that they will become some day tired of Republicanism, since the Republican form of Government is, past all dispute, the most expensive in existence. Our chief confidence is in the calculation that the difficulty of changing our institutions would be more expensive than their continuance, and that no other system would pay, owing to the want of right, and therefore of permanence.

But there is one popular delusion that we look to seeing exploded by the force of American calculation. We mean the delusion of State interference with education.

When the American people find that State-schools are more than double the expense of private or denominational schools; and that they educate fewer scholars, and do it more superficially than religious schools; and that, when they succeed, the non-religious education is productive of no good social results, then we have a great confidence that they will abandon the idea of Godless State education as an exploded humbug.

Who are to teach the Americans this lesson? Is it the Presbyterians? Their Synods and Assemblies have resolved and re-resolved that "Godly parents" ought not to send their children either to Popish or to Godless schools, but that Presbyterians ought to have their own schools. But Presbyterians have no power over the public, except in a negative, sinister way; they have not direct influence even over their own people, and on all others their gloomy dogmas produce merely a feeling of repulsion.

Is there any other sect that is likely to effect a happy change in public sentiment, in favor of religious education? We will not be so cruel as to answer the question. We will merely ask again, what sect is sufficiently consistent with itself, and sufficiently energetic in its movement upon society, to create a public sentiment on this subject, supposing such sect to have the desire of so doing?

Yet a fundamental change in the matter of public education has become a necessity for us, politically as well as religiously. Last week we said that repression, the police and the military, were our only hope of protection against the spirit of lawlessness that is growing apace in the country. But we added that the mission of repression could never be permanent. That its office is to meet a crisis; to restrain an unusual attack upon society, till the normal moral forces that make society ordinarily possible, can reassert their prerogatives. We said that the attempt

to render repression permanent must end in disaster and ruin.

For ten years past, the banishment of religion from the common schools of the city, has been the foolish compromise of the citizens of New York. Go back to the records of these schools during the time specified; carry with you the list of names of the Rock Boys, Short Boys, and other unfortunates of New York growth, and you will see where all these young desperadoes have received their education. Somewhat more than a year ago we said in these columns that the Godless education of the New York City Schools was training youth to be "precocious rowdies, and premature ruffians;" and we said that Catholic youth submitted to such influences would, as a general thing, prove "worse, and more thoroughly the children of hell than the others." Our remarks, deliberately made, have been quoted on the rostrums of political conventions and of sectarian gatherings. We re-assert them and challenge investigation.

But where, where is the remedy? It is indeed true as we said in commencing this article, that Americans are a calculating people, and will sooner or later find out when a thing "does not pay." But is the thing to be left to—as unphilosophical people sometimes say—*set itself right*? No. Social and political evils never set themselves right. They grow worse and worse, till it becomes evident to the men most sane, most virtuous, and clear-sighted, that they must be set right—and this often at the expense of much effort, and of many sacrifices.

A godless education is preparing for us a race of murderers, of adulterers, of thieves and robbers; in fine, of men and women who do not believe in God or heaven, and who therefore look to this world only to see how much self-gratification they can get out of it. To whom are we then to look for the noble sacrifice of self, necessary to present the proper remedy for these evils?

It has been frequently said that the salvation, politically and socially of this country, and its institutions, is in the hands of Catholics. That the country and its necessary institutions are on a downward road, and that the problem is, whether the advance of Catholicity,—not simply or chiefly in the numerical increase of Catholics, for that is a secondary matter, but in its principles, and its policy, and its uncompromising influence,—is going to be sufficiently rapid, and sufficiently energetic, to check the progress of our human decay.

It is therefore to Catholics that it belongs, especially by their own conduct and example, to do this service to the country, in the way of bringing back education to a religious basis. We must say it, Catholics have not been true to their responsibilities. If Catholics would insist upon the necessity of Catholic schools for their children, if they would establish Parish schools beside every Church, and if they were forbidden to send their children to other than Catholic schools, except in special instances, in view of special considerations, and with a special and explicit permission of Ecclesiastical superiors, certain it is that the system of godless common schools in New York city, and in many other of our large cities, would fall to pieces in less than two years.

Let us not forget that the Pope and the Catholic Church has condemned utterly, and every where, the system of godless education, and of mixed education. We have ceased to repeat it only because the point has been conceded by those who once wished to dispute it. But we expected something more than an inert concession of a point so vital, and so opposed to the unhappy traditions of America. We looked for exertions to carry the decision and will of the Church, as to the education of her little ones, into effect. Some time is, of course, necessary to accomplish this; but at least let the purpose be avowed; let Catholics be exhorted to assist and contribute to it; let a beginning be made, let a little good disposition be shown, and God will help and do the rest.

A CHAPTER ON LIBERTY.

(From the Same.)

England has given to the United States, or, at least, to that portion of them which were formerly her colonies, her laws and notions of government. She has also given this country her peculiar type of civilisation. These laws and this civilisation have, past all doubt, been more active in America than any others, and, less or more completely, have swallowed up the others with which they have come in contact. Whether this proves the superior excellence of the English civilisation, or the self-destructive and downward course of our own civilisation, is a question we are altogether ready to discuss in its own place, if called upon so to do.

But our present purpose is to examine one single item in the complex of this code of laws, and this civilisation. It is one that, on the face of society,

and at a cursory glance, the most strongly impressed us personally, when we, for the first time, had the opportunity of comparing the police system of England with that of continental countries. The scrutiny of passports, and the oftentimes harassing surveillance of Government officials on the continent of Europe, struck us most unfavorably in comparison with the freedom enjoyed in Great Britain and the United States. It is only lately that we have learned how misplaced was our admiration of British and American liberty. The startling and undeniable fact that opened our eyes is that the two countries in the so-called civilised world of Christendom, in which the percentage of crime is the highest in the ratio of the population, is precisely England and the United States. Not only is the percentage of crime in these two countries greater than anywhere else, but the average of the crimes committed are of a graver character and of more serious consequences.

So then we have concluded, if the freedom from police restrictions, that so much pleased us, be nothing more than license given to crime; if it be indifference on the part of Government, to personal and social wrongs, or an avowal of incapacity to correct them; then we have been sadly deceived in our object of admiration; and it would have been much better to have bestowed our respect upon Governments, if such can be found, which consider that the end of their existence is to punish evildoers, and to protect and cherish those that behave well; and that this is much more important than to turn stock-jobbers, or to start as competitors with private enterprises in building railroads or digging canals.

We think that our civil constitution and Government in these United States is worth preserving—not, perhaps, from its intrinsic superiority to that of countries whose systems have endured successfully the test of far more extended time, in the midst of far more trying circumstances than we have had to deal with, but because our constitution and Government is the only one adapted to our needs, the only one possible for us; and again, because it is *ours*, and as such has a claim on our allegiance. But if our Government is to continue, if it is to be preferred, we are more and more fully persuaded that legal checks must be put to the spirit of license that is abroad. As the country grows older and more densely populated, ruffianism, in language and in action, by the necessary law of our fallen humanity, will increase in a still larger proportion. The affair at Hoboken last week gives us an earnest of what we are to expect. The passion for secret societies and for clubs, is growing apace; the Short Boys, and Rock Boys, and similar parties of native growth, will be more and more prepared to re-enact the disturbances of Hoboken. Then we have the still more desperate associations of foreign ruffianism, represented so well by the Turners or White-coats, who murdered an innocent man, and mobbed the houses of M'Carthy and others at Hoboken. These associations, native and imported, are destined to increase. And with them will increase the number and the profligacy of the socialistic and vagabond daily and weekly papers that pander to the passions, and screen, by false shewings, the infamous crimes of these desperadoes.

We have then our last and saddest word on the subject. It is that the Government and judiciary of this country must shortly begin to take a leaf out of the blue-book of older nations, and repress, by the free use of the musket and of the hemp—to say nothing of the cell and the chain—the flagitious conduct and incendiary language of malicious fanatics and designing proletarians; or else our Government and nation will fast sink to the level of the mis-called republics of Spanish America, where Godlessness has rendered life and fortune insecure, and national character a badge of disgrace.

True it is that the system of repression which the advocate is itself an insufficient cure for the evils we have pointed out; and, according to the wisest publicists of Europe, it must come to a disastrous end unless the proper moral remedy be effectually applied. In America the only true remedy for social disease and dissolution is active, and producing hopeful results; but its operation must be slow, it is yet confined within narrow limits, and has but a partial influence. We are full of faith in its rapid success, but, alas, the evil grows side by side with it, and the evil always grows faster than the good. Till the Catholic Church, which is this only remedy, be stronger and more universal in her influence; till her priesthood are multiplied a hundred fold; till her religious orders and her convents have spread over the whole land and taught their peculiar lesson to every neighborhood; in fine, till Catholic principles prevail—those great fundamental moral and social principles which she alone possesses, and has power to make adopted by men—the principle that it is more blessed to suffer than to live in pleasure; that it is better to obey than to rule, to be lowly than to be high—till such voices