

tions and sufferings will be fruitful. Sir Matthew Hale hanged some witches, and sent many men to the gallows for trifling larcenies, but for all that he was an upright, godly, and, where his feelings were free, as towards John Bunyan's family, very sympathetic man."

This answer, given by Lansing, or by anybody, would be conclusive.

However, the Lansings and Christians, and their kind, have a peculiar edition of the Bible. It reads: "Thou shalt have within thy house diverse weights, a great and a small. Thou shalt have likewise diverse measures, a great and a small. The great shall be very great, and the small very small. When thou hast to measure the misdoings of Papists, thou shalt apply the greater measure and the greater weight; when of Protestants, the vanishing weight and measure. When it concerns the virtues of Papists, thou shalt minify to the utmost; but when the virtues of Protestants, especially of the Reformers, thou shalt send abroad and borrow empty vessels, borrow not a few, until at last thou declare that thou must needs cease measuring, for that the virtues of these holy men are beyond all measurement."

Professor Nippold, in his anti-papish volume, often emphasizes the obligation of using one weight and one measure, and then proceeds straightway to illustrate his principle by contraries. However, I mean some time to take him up particularly. I beg his pardon, profound scholar as he is, for likening him to these A. P. A. scarecrows of our country. Still, the will is everything, and Lansing and Christian are not to be put out of their sacred share in this unholy brotherhood.

For instance: we always hear those Catholics who murdered the Prince of Orange, and who conspired to murder Elizabeth, described as criminals of the deepest die. Then why do we not hear those Protestants who contrived and carried out the assassination of the elder Duke of Guise described in the same way? Now Admiral Coligni, on his own showing, was an accomplice before the fact in this murder, although he would not say so in so many words. "Go and do it"; the great Beza extolled it, with holy envy that he himself was not the doer of it; and almost the whole body of the Huguenots throughout France repaired to their temples to give thanks for the deed, and to glorify the doer.

Then if the murderer of William, and the conspirators against Elizabeth, were criminals in the ordinary sense, we have to brand the whole body of French Protestants as common villains. We have also to describe as a vulgar ruffian, John Knox, when he extols the murder of Cardinal Beaton as "Ruthven's godly deed." So also we must portray Melancthon, who prays for the murder of Henry VIII.

However, we have no right to describe Gerard or Babington and Tichbourne, or Knox, or Melancthon, or Beza, or Coligni, or the Huguenot Church of France, as common criminals. None of their deeds were of private import. None of them offended the general conscience. As Froude says, assassination was then the weapon used by every party against every party. The higher consciences of that age, it is true, began to revolt against it, but the average conscience, even of good men, did not, if it was free of private ends. We detest it now, and so will men sometime detest aggressive war. Yet how unjust it would be in our posterity if they should call Roosevelt or Edward VII. or William II. common ruffians for attacking Spain or Venezuela! And quite as unjust should we be if we called Knox or Babington, ordinary villains, when either of them would have given up his life for that which to him was a sacred cause. Nay, the Council of Edward VI. was extolled as of almost superhuman virtue, because it would not consent to poison the young Queen of Scots, then eight years old, and not yet having offended in any one particular, but whose betrothal to the Dauphin might some day be injurious to England!

The Lansings and Christians would propose a compromise. They would say, or signify: "Esteem all

the Catholic assassins and conspirators, common scoundrels. Esteem all the Protestant assassins and conspirators, holy martyrs or confessors, somewhat led astray by a pious zeal." This compromise is rendered the more practicable by observing a profound silence about their deeds of "holy murder," as Andrew Lang well describes them. How much, for instance, would you learn about them from Merle d'Aubigne?

This compromise has long since been accepted by average Protestantism, but of course is abhorred by Christians, and by honest men. Average Protestants, towards the elder religion, are neither Christians, nor honest men, nor even observers of common decency. How far Catholics are decent in their treatment of the later religion, it is for them to decide. I have lately seen some very strong expressions of eminent Catholics on this point, and have read an autograph letter of a very distinguished Jesuit expressing his exasperation at average Catholic treatment of Protestant missions, which is indeed unfair to the last degree, though largely redeemed by the Abbe Pisani.

However, on the whole, from the time when Bellarmine brought in an honest treatment of Protestant principles, to the present, John Ruskin, though half a Baptist, declares that Catholic controversialists are well informed and fair. Let our Presbyterian Boards and American Tract Societies, and Baptist Book Concerns, go and do likewise, casting the Lansings and Christians out of the sanctuary.

CHARLES C. STARBUCK.
Andover, Mass.

WASHINGTON LETTER.
Monday, May 4, 1903.

THE CHURCH AND THE NEGRO.

In an interview with a priest who has devoted considerable time to mission work among the colored people of the South I gathered some information which might be of interest to Catholics in general, especially, since it is a subject that has not been brought to their attention with any degree of detail.

As a resident of the South for thirty years, and an interested observer of the progress of the Church in this section of the country, I shall take the liberty to add my own knowledge of this subject to the matter herein discussed.

Of the 8,000,000 negroes in this country only 150,000 are Catholics. These are found principally in the cities, except in Louisiana and Maryland, where they have some strength in the country districts. There is now in existence a missionary society which is doing exclusive work among the negroes. The success of this work has been most satisfactory and would have been even more so, but for the want of means and missionaries. One feature that draws the negro to the Catholic Church, wherever he has an opportunity to observe it, is the attendance of whites at their churches, and the utter disregard of his color when he attends a white Catholic Church. In Protestant churches this is altogether different. A white man rarely attends a Protestant colored church, and a colored man feels out of place in a white church. The object lesson which the colored man receives in a Catholic church is rarely lost upon him. The only difficulty is that opportunities for presenting this object lesson are not as frequent as they might be.

There is constant talk in the press of the race problem. In the opinion of Senator Stewart, of Nevada, there would be no race problems in this country, if the Catholic Church had charge of the education of the foreign races. The Senator argues from his experience with Catholic Indian missions, and maintains that the Catholic Church is the only religious body in this country that has had any success with the Indians. In fact, he said, at one of the meetings of the Committee on Indian Affairs of the Senate that if he could have his way, he would turn the whole Indian school system over to the Catholic Church.

As to the race problem, there is really no such problem. There are a few politicians who attempt to create a problem by incessant agi-

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The elevation of the negro is another question that has been frequently discussed. This was first attempted by means of a Constitutional amendment, which aimed to make him the equal of discussed. This was attempted first by the white men whether he was equal or not. The public school was tried next, with very little better success. The industrial plan of Booker Washington is the last and unquestionably the best, effort made in that direction. It is in line with the methods of the early Catholic missionaries, who taught the barbarous nations of Europe the elements of agriculture and of mechanics, and led them on to a settled and civilized life. The absence of religious teaching in the Booker Washington plan is, of course, a serious flaw. Religion is, after all, the principal agent in the elevation of man, and to leave that out of consideration, will make his elevation more or less problematical. The Protestantists and Baptists to whose membership the negroes chiefly belong, have done faithful work among the colored people. The percentage of Church membership to the population is greater among them than among the whites, showing that they are naturally a religious peo-

ple. Their ministers are, however, as a rule, very little above the flock in intelligence. The Bible, as interpreted by them, becomes a wonderful book. Add to this the private interpretation of the members, and the result is something awful. Superstition constitutes a large element in the religion of the negro. Even the Catholic negroes are not free from it. Generally speaking, the Protestant religion has had a beneficent influence upon the character of the negro, but it has failed in toto to eradicate, or even to make a corrective impression upon, the most pronounced faults of the race.

There has been a report that some of the expelled French religious would be given charge of colored missions. The French are the best missionaries of the Church and the best results might be anticipated by such a step. Even now, whenever the Catholic Church has a colored mission, its powerful influence for good is almost unconsciously recognized, and often openly acknowledged by the Southern people, for they have a deep interest in the welfare of the negro. He is with them always and his good is largely their good. One instance may be cited of the extent to which the work of the Church among the colored people is appreciated. In cities the Catholic house servants are given the preference on account of their honesty and their moral conduct, and this preference sometimes is shown even in business houses.

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