

the same concession we freely yield them."

In the resolution the danger from Catholicism is put to more definite form. We are told to liberty; a menace to the state. We have a secret army to carry out our schemes when the opportune time comes. Meanwhile we are corrupt and intriguing. In short, the Methodists say that we are now just what Nero and his successors said we were a good many centuries ago—a suggestive coincidence. Well, if Nero and his successors were right then, they are scarcely to be blamed for the measures they adopted. And if the Methodists are right now, the country is face to face with a situation that would justify extreme measures. It would not be an occasion merely to call a prayer-meeting, except as a preliminary to an active campaign. It is evident that either the Methodists do not believe all they say against us; or they do not dare to acknowledge all they want to do to us. What they propose to do is to keep an eye on us, and to pray for us. Pray for us! We may be "blinded millions," but we can see some things. They lie about us, and then offer to pray for us. We know how much religion, how much charity, there is in such prayers. "These Catholics are a menace to the nation—let us pray for them. One of them is even now running for Congress—he stands in much need of our prayers, for he belongs to their secret military organization. Melchior B. Braun, the grocer, is a Papist, and some of our people deal with him—better pray for him. And Mary McCarthy is a school-teacher; they say she is a Jesuit—we shall ask our brethren on the Board of Education to wrestle with the Lord in prayer for her." Of what avail is prayer with lies on the tongue and hatred in the heart?

What do the Methodists really intend to do besides praying for us? Do their business men take the position that they shall not deal with Catholics nor accept our trade? Do their political leaders propose that they shall not vote for Catholics? Nor look for any of the instances that we have no such prejudices. During the political conventions the present writer canvassed the opinions of a large number of priests on the leading candidates for the Presidential nomination. At least six of these candidates had supporters, and in no case was the religious creed of any one of them even mentioned. The discussion was entirely on the basis of political and economic policies. We stick to the good American way of estimating public men by standards of character, ideals, and achievements, rather than by private beliefs. We would like to know whether the Methodists intend to practice a true American policy as generous as our own, or whether they will force us to stand on our defence against them?

Our desire that they cease dealing in subterfuge comes from curiosity, not from fear. We are tranquil and serene. We place our trust, first, on Christ, who is with His Church; next, on the fairness and good will of our fellow-citizens who are guided by American principles, and will not permit persecution; and, to be frank, somewhat on our own strength, which is sufficient to make selfish belligerents sorry for the day they began a needless quarrel with us. Anyone who knows anything about the official pronouncements of our public activities, or our private dealings, knows that we are not trying to start a quarrel. But we are not of a sort to run away from one.

Once more, what do the Methodists intend to do besides praying for us? They dare not tell. They are in an awkward position. They hate our religion and are jealous of our success. They will not acknowledge that these detected Romanists are stronger religiously than they, better organized, more self-sacrificing, more devoted to their faith, and destined to win this country by sheer force of religious superiority. So, like Nero and Diocletian, like Tacitus and Caligula, they invent a bogeyman and call it Catholicism. Nor can they use in this day and place the means which those of old employed against us. They cannot ask the American people, who are devoted to the principle of religious toleration, to adopt repressive measures against us. Such a request would be for naught; it would fail. They cannot ask the American people, who are devoted to the principle of religious toleration, to adopt repressive measures against us. Such a request would be for naught; it would fail. They cannot ask the American people, who are devoted to the principle of religious toleration, to adopt repressive measures against us. Such a request would be for naught; it would fail.

But it is too late for that. It was tried twenty years ago. In both cases it failed. It failed the first time because freedom of worship is, with the citizens of this Republic, not a hollow phrase but a living principle. It failed the second time for the same reason too, and because the American people in the meantime had received first-hand knowledge of the loyalty and good citizenship of an increasing number of Catholics. It will fail this third time too. All that the Methodists will get for their pains will be the verdict of the American people; that there is a Church narrow-minded, trouble-making, rancorous, un-American.

The Methodist Episcopal Church affects to view with alarm the growth of Catholicism as a danger to American institutions, but the American people do not view the progress of the Church as a danger. Most Methodists, we are sure, do not share in such alarm. The American people look upon the growth of the Church as a support to true American principles. "By their fruits ye shall know them" is the criterion of our Lord. It is the criterion of common sense. We Catholics are willing to stand or fall by it.

The Catholic Church in America has no apology to make for its existence. It is no newcomer here. It was here centuries before John Wesley, that great and justly honored man, was born, and before Methodism was dreamed of. This America, as all men know, was discovered by Catholics before Protestantism in any of its forms was invented. The larger part of it was first explored and settled by Catholics. In the Colonial



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Imitations are always unsatisfactory.



period of this country, two of the first characters of religious liberty were granted by Catholic governors, Lord Baltimore in Maryland and Governor Dongan in New York. American Catholics performed an honorable part in the War of Independence, and the Republic could not have been victorious without the aid of two foreign Catholic powers. Our Church in this country has always been a patriotic Church, and a democratic Church. It was for a long time weak in numbers, but never for an instant weak in its Americanism. During the course of years, it received accessions from kindred lands, and it has made of these newcomers the most intense and loyal devotees to American ideals of liberty.

There were times when our people had to contend with religious prejudice and race prejudice. But even in those bad days, the calm judgment and sterling Americanism of the great majority of our Protestant fellow-citizens saved us from at least the worst assaults of bigotry. As the present day we base our claims to brotherhood in this great family not merely on a general principle of toleration, but on our record as Americans. We take our place, not through sympathy or generosity, but by right—by the right of loyal citizens; by the right of work done for the upbuilding of this great land; by the right of full acceptance of its institutions; by the right of blood—the blood of Catholics which was so freely poured forth to save this Republic from domestic or foreign foe. If blood be the price of citizenship, we Catholics have paid in full for our franchise.

The last wave of bigotry began with the Columbus celebration. It ended with the Spanish War. A member of a back-country regiment once told the writer of the astonishment of his mates when they went in swimming at Tampa with a number of New York soldiers, and found them all wearing seaplanes. They thought, poor boys, that it was somehow a war with the Pope, and that all Catholics would be against the United States. They discovered that about every third man they met was a Catholic. There was no bigotry in the returning army when it reached Montauk Point. And the country at large learned the same lesson as its soldiers.

Now, it seems, after fourteen years of quiet, we are face to face with another attack. The Guardians of Liberty lead the way. The Methodist Episcopal Church is urging them on. Like Nabuchodonosor, when he planned his watch-tower of conquest, they are only going to "defend" themselves.

It is too late for that sort of thing. The hypocrisy of it will no longer deceive, nor the intolerance of it attract. The people of this Republic know the Catholic Church. They have become acquainted with us as neighbors, as fellow-workers, as soldiers fighting side by side. They admire our religious steadfastness, our charities, our loyalty to Church and country. The Methodists themselves are aware that such is the estimate of our fellow-citizens. In a grand, snarling way, Bishop Burt, as we have seen, acknowledged it. Recent celebrations which have been held by Catholics in our great cities have attracted the attention of the country to our numbers and enthusiasm. They have been as gall and wormwood to the bigot. But they have been a source of greatest satisfaction to most of our fellow-citizens. Our Church is an American Church. Our success is another triumph of American energy; another proof of the wisdom of the American ideal of religious independence and freedom. The increase in the number of our Cardinals is a tribute to the greatness of American power and prestige in the world, the most far-reaching institution in the world.

The Catholic Church is in the lime light now. She is not shrinking from inspection. Students of social factors, statesmen, jurists, professors, publicists, have been observing us for some time past. If a brief symposium were made of the opinions that have been expressed, it would run somewhat as follows: "In the Catholic Church the United States possesses a powerful organism which receives foreigners, offering them the one great institution of enlightenment and betterment which is not alien to them when they land on our shores, thus holding them to their moral practices, while instilling into them our political ideal. This organization is, first of all, a religious one. It preaches Christ. It does not use its pulpit to advocate political measures, nor to stir up sectarian strife. It makes heroic sacrifices for the religious education of its children, the future citizens of the nation. It is incessant in its labors for the relief of all forms of human misery, and has the power of calling forth in its members, especially its sisterhood, a divine altruism which makes one proud that human nature can reach such heights. The Church sets itself in opposition only to those who threaten the foundation of religion, the family, the state. It has stood almost alone in the fight for the preservation of the American home. It is looked upon by our most penetrating thinkers as the strongest force at work for the maintenance of our political and economic principles. It deals with reforms with prudence, temperance, and breadth of view which comes from nineteen centuries of experience with all classes of men. Even if one apply the test of business success, one finds activity, enterprise, ability to meet new conditions, equal to the best America has to show. Its business integrity, too, is at the highest. Crises come and go; scandals arise in the world of finance; reputations suffer; but the old Church retains a financial credit and reputation for just dealing which the proudest banking houses in the world might envy."

Such is the institution which the Methodist Conference sets itself to criticize and oppose. Their attack will fail, as stronger attacks than theirs have failed; their shafts will return upon themselves. We need not fight with them; we can commit our defence to our fellow-countrymen. Meanwhile, the old Church will go on serenely with her noble work, forming her children up to the level of their vocation as Christians and as freemen; showing to all the world that loyalty to Faith and loyalty to Country is a double, but not a divided duty.—Catholic World.

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MASS IN IRELAND
FOR OVER 200 YEARS HOLY SACRIFICE WAS FORBIDDEN

It is a remarkable historical fact that for 222 years the Holy Sacrifice of the Mass was forbidden by law in Ireland, and it is an equally remarkable fact that during that long period of persecution the Holy Sacrifice never ceased to be offered up in every part of the land, writes the Rev. Ambrose Coleman, O. P., in the Austral Light.

No other country in the world can point to such a glorious record. In other countries, it is true, penal legislation against the Mass existed for an equally long period, but with the important difference that in some of them, such as Norway and Sweden, the faith was completely stamped out of the people after two or three generations, and in others, such as England, only a remnant of the people remained Catholic to the end, whereas the Irish people were as Catholic at the end of the period as they were at the beginning, patiently bearing all the disabilities incurred by reason of their religion, a nation enslaved at the hands of a handful of bigoted Protestants, who possessed power, influence and wealth.

In 1871, when the Penal code first began to be relaxed, the whole population of Ireland, then estimated at two and three-quarter millions, was Catholic, with the exception of English, Scotch and Continental Protestant settlers, while in England at the same date, out of a population of six millions, there were only about sixty thousand Catholics, some thousands of whom were Irish emigrants. England for the two centuries previous had been a Protestant nation. Ireland had remained as it remains to the present day, a nation of Catholics.

THIRTY-THREE THOUSAND CONVERTS

So conservative is the figure that many discerning judges say that they under-represent rather than exaggerate the number of conversions. The average of converts to the population in all the dioceses of the country is one in four hundred. Using this average with the fifteen million Catholics given by the directory would run the number of converts up to thirty-seven thousand. There might be added to the actual reports of the chancery offices some thousands that have never been reported, the number dying in hospitals, receiving on their deathbeds, the number received in contrition, the whole families that are brought back. An observant prelate says that the aggregate of these might be ten thousand. But, however, we discard all these guesses and come back to actual reports, and we place the aggregate of conversions in the United States at thirty-three thousand, two hundred and forty-seven. These figures possess a remarkable interest, because they are a measure of the growth of conversion-making. The Apostolic Mission House has gathered these figures at the end of the three-year periods. In 1906, in preparation for the Missionary Congress of that year, the number of converts received into the Church during the previous year was twenty-five thousand and fifty-five. In 1909, for the previous year, the number rose to twenty-eight thousand seven hundred and eighty-nine and now, after three years more of missionary work, the annual harvest is thirty-three thousand two hundred and forty-seven.—N. Y. Freeman's Journal.

Worship and Love
Christianity in a nutshell is simply "Love thy God; love thy neighbor." We can only prove that we love God by loving our neighbor. While we are commanded to fear God, I maintain that love is the most important motive force in Christianity. While the pagan feared and worshipped his gods, he did not love them. They were too far away and too vague. Christ, on the other hand, not only loves and came to save every woman individually—He loves each of you just as if you were the only person in the world.—Cardinal Gibbons.



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