The Catholic Journal.

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A JUST CAUSE.

STEPS TAKEN TO RELEASE CATHOLICS OF THEIR SCHOOL BURDEN.

Father McSweeney of St. Bridget's Church New York, Outlines the Plan to Be Followed in the New Movement—Some Wise Rules.

A movement is to be started in this city, says the New York Sun, to relieve the Roman Catholic part of the population of the burden of supporting their own parochial schools. Catholics object to the present public school system on the ground that school children should receive religious as well as secular instruction. There are at present about sixty parochial schools in Manhattan and The Bronx, and they are attended by more than forty thousand pupils. These schools are maintained by the contributions of the Catholic churchgoers. Many Catholics have maintained that since the schools in educating children are doing the work of the State, they are entitled to a share of the public funds devoted to educational purposes. It does not appear, however, that those interested in the new movement seek public appropriations for Catholic schools.

All Christians and Jews are invited to make common cause with the Catholics "in securing a system of schools which will take in all the children of New York, securing to all secular instruction, yet giving opportunity and time to their religious guides and teachers to do their salutary work with them also, so that they may not become clever unbelievers." It is further declared that Catholics want no help from the State in doing their spiritual work, "but only such a plan of secular schooling as will not ignore religion."

The Rev. P. F. McSweeny, D. D., rector of St. Brigid's Roman Catholic Church, at Avenue B and Eighth street, in an open letter published in a Catholic journal here, outlines the plan to be followed in the new movement. He declares that his own school, which was founded in 1849, at present contains 850 pupils. He says it is supported by the parents of the children at a cost of $10,000 a year, which means the expenditure of $500,000 during the half-century of its existence.

"It is customary," writes Dr. McSweeney, "to bestow great praise upon men who found or endow a college or a university, even when the founder donates his million and it is only two per cent. of his wealth. Now, if that were done by the laboring classes of New York, penny by penny, out of their hard-earned wages, what must we think of the man who would have the hardihood to accuse them of being opposed to education, instead of hailing them as its very best friends and upholders? Now, the poor Catholics of New York have built up during the last half century a vast university of common schools in which multitudes of her citizens have received their education free of all cost. If all these buildings could be brought together in one place, they could hardly fail to attract the attention of the passer-by, and if the thousands of bright boys and girls could be seen coming out of them altogether on a fine afternoon, he would be blind, indeed, and indifferent to the public good who would take no notice and ask no questions. But our work has been done so quietly, and so little use has been made of the public press in the matter of advertising our efforts in this regard, that we may truly say that, until lately, the great public knew little or nothing about us, beyond the fact that in some way the public schools were not satisfactory to the Catholic clergy."

Dr. McSweeney does not look for much assistance from the Catholic politicians. "Apropos of Catholic politicians," he says, "we may as well say of some of them, that, when they depart from the church on Sundays they seem to leave their Catholicity behind them, safely laid away for the following Sunday—that is, if they go to mass at all, and have any real Catholicity in stock. We have had many of these gentlemen in office elected largely by Catholic votes, three of them even to the high office of Mayor. Yet not one word of recognition—not to talk of praise, did any of them vouchsafe to the Catholic schools. Ex-Mayor Strong, who is not a Catholic, was the first who ever said a word of encouragement, when he publicly stated that 'the Catholics and the Jews were doing more for education than any other class of the population.' And like St. Peter at the gate of the temple, he gave what he had, viz., a brick from Grant's Tomb, to each of their schools. 'Silver and gold I have none, but what I have I give thee.' Before his office had brought him into contact with Catholics he knew little or nothing about them and was perhaps prejudiced against them.

"All this shows that we Catholics, as a body, as a church, are too chary about letting the world know what we are doing. The modesty and humility which is, of course, so laudable in the individual, is out of place when there is question of making the Church and her work known to all men."

Dr. McSweeney thus describes the way he believes the question of relieving Catholics of the burden of supporting their own schools should be met:

"Catholic parents should come to the assistance of their pastors. Now, this is of great importance, and something should be done at once by the laymen, by the parents of these children, to uphold their pastors. Let them meet and publicly resolve: That they are not satisfied with schools from which the religion in which they believe is excluded; that no one has a right to come between them and their own child, nor to decide what manner of training he shall have, without consultation with their God-appointed progenitors. Surely the natural right of the father and of the mother has only to be proclaimed in order to be admitted by all the citizens, or at least by all parents, whether Catholic or not.

"'The natural rights of the parent' is a cry which cannot be set down to bigotry, nor called 'sectarian' in any mean or un-American sense. We must openly and flatly tell our representatives in Albany that we can no longer submit to the abdication or to the privation of these rights. We do not deny to the non-Catholic parents that which we claim for ourselves. On the contrary, we invite all Christians and Jews to make common cause with us, in securing a system of schools in which they will not be ignored—an elastic and broad American system—easily established, which will take in all the children of New York, to all secular instruction, yet giving opportunity and time to their religious guides and teachers to do their salutary work with them also, so that they may not become clever unbelievers."

For the present, Dr. McSweeney says, the Catholic purpose is simply an educational one for the general public. He declares Catholics propose to let them know:

"First—The amount of money which we have spent and are now disbursing for education.

"Second—The value of the plant which we have brought into existence.

"Third—The number of children which we have educated in the last fifty years without any help from the State.

"Fourth—The number which we are now educating, the branches taught, and number and birthplace of the teachers employed.

"Fifth—That those schools are kept open at the desire of the Catholic parents and not merely of the clergy. To attain this object a demonstration should be made by the parents, first in each parish, and afterward in a general meeting, and the names and addresses of the parents who want the Catholic schools will be taken down and, if it is desired, furnished with pleasure to all reporters from newspapers.

"Sixth—A public declaration should be made of the reasons why the denominational school is preferred and, incidentally, the charge of want of attachment to our country and its institutions wil be repudiated and the daily programme given to show that, except in the matter of religion, our schools are practically the same as the public schools.

"Seventh—Care should be taken not to indentify this movement with any particular party. There are many political hacks now out of a job, who might volunteer to take charge of it. In our opinion it would not be advantageous to have this sacred cause put in their hands and so mixed up with the so-called saloon grievances or other foreign aspirations, which may prejudice the order-loving American citizen against us. For the present we propose to content ourselves with a mere exhibition of our numbers. When the time comes we will know what to ask for and whom to ask.

"Eighth—And lastly, unity is of great importance. All should move together. No particular congregation going faster or slower than the main body. Hence a small governing board should be elected which all should obey—three or at most five."

LAST OF THE SIGNERS.

Supplemental Declaration Made by Charles Carroll of Carrollton.

In the year 1826, after all save one of the band of patriots whose signatures are borne on the famous Declaration of Independence had descended to the tomb, and the venerable, the loyal, Catholic, Charles Carroll, of Carrollton, Maryland, alone remained among the living, the government of the city of New York deputed a committee to wait on the illustrious survivor and obtain from him, for deposit in the public hall of the city, a copy of the Declaration of 1776, graced and authenticated anew with his sign manual. The aged patriot yielded to the request, and affixed with his own hand to a copy of that instrument the grateful, solemn, and pious suplemental declaration which follows:

"Grateful to Almighty God for the blessings which, through Jesus Christ our Lord, He has conferred on my beloved country in her emancipation, and on myself in permitting me, under circumstances of mercy, to live to the age of eighty-nine years, and to survive the fiftieth year of American independence, and certify by my present signature my approbation of the Declaration of Independence adopted by Congress on the fourth day of July, 1776, which I originally subscribed on the second day of August of the same year, and of which I am now the last surviving signer, I do hereby recommend to the present and future generations the principles of that important document as the best earthly inheritance their ancestors could bequeath to them, and pray that the civil and religious liberties they have secured to my country may be perpetuated to remotest posterity and extended to the whole family of man.

"CHARLES CARROLL,
Of Carrollton, Md."
August 2, 1826.

"This new man wants a room to himself; he says he has nervous prostration." "Well, give him No. 20, at $3 a day—that will either kill or cure him."—Chicago Record.

"Banks is in a bad way financially." "All his money gone?" "Worse; he can't borrow any more."—Philadelphia North American.

ALL SHOULD LABOR

TO LEAD THOSE OUTSIDE THE CHURCH TO KNOW THE TRUTH.

Duties of Catholics Towards Their Non-Catholic Neighbors—Laymen and Clergy Should Unite in the Great Apostolate of America's Conversion.

Every Catholic layman, as well as priest, ought to be concerned about the conversion of non-Catholics. He knows that he holds the truth; that his Church alone was instituted by Christ; that Christ obliged all men to belong to the true Church, and that as a consequence those outside the Fold are, to say the least, running a great risk of losing their souls. He, of course, very well understands the difference between being outside the Fold voluntarily and being in good faith, as they say; still, taking into account the frequent carelessness in the administration of baptism by the Protestant sects, the absence of the many Catholic aids towards salvation, especially the Sacrament of Penance, the exterior righteousness which Protestants seem only to look after, and making all allowance for the great mercy of God, he is anxious even about those whose sincerity is undoubted. Charity will thus urge him to do something for those who have not received so many of the blessings of Providence as himself.

But how will a Catholic proceed to get converts? The means which Almighty God sometimes adopts to bring straying sheep to the Fold are the simplest. Often the edifying life of a Catholic neighbor, a visit to a Protestant house into which sickness has entered, a kindness shown, are the occasions of conversion to the true Faith. Cardinal Gibbons gives a very striking instance of the ways of Providence in this matter: "The wife of a prominent lawyer received not many years ago a box of spring goods, expressed to her from a neighboring city. Several Catholic newspapers had been made of use of for wrapping. They presented somewhat of a novelty to the lady's eye, and she laid them aside for perusal. It so happened that one of the papers contained some lines relative to Catholicism, which awoke in her intelligent mind a desire for further inquiry. Suffice to say that she sought and found in our holy Faith what her soul longed for, and in a few months her husband and family were one with her in religious belief."

The great difficulty one meets in the work of conversion is the result of prejudice. Protestants have formed certain ideas about Catholic teaching which have no foundation in fact. They learned these false notions of Catholicism from their parents, or more generally from Protestant preachers. Of the latter Cardinal Moran writes the following: "No words can be found too coarse or too violent for some Protestant divines when combating the Church's teaching. They build up a phantom of their own imagination; they call it the Catholic Church; they hurl against it the thunders of their fiercest denunciations, and when that vain phantom is smitten they would fain persuade their deluded dupes that the Catholic Church is overcome." Hence first gently dispel prejudices by stating what the Catholic Church teaches.

The chief points of Catholic doctrine upon which Protestant prejudice has built up erroneous views are: Devotion to Blessed Virgin Mary, Infallibility of the Pope, the Sacrament of Penance or Confession, Indulgences, Venerations of Statues and Images. The Protestants notions about the religious life that were so common in days gone by are now removed forever by the presence of the devoted nuns in every town and in many of the country districts. Many Protestants are now convinced that their daughters can nowhere learn the lessons of virtue as well as in Catholic covent schools.

Secondly, present your Protestant friends with a book treating of Catholic teaching. Happily, such books are now numerous and within the reach of every Catholic layman. We would recommend the following (any of which can be obtained for one shilling): "Faith of Our Fathers," by Cardinal Gibbons; "Catholic Belief," "Short Cut to the Catholic Church," "End of Religious Controversy," by Dr. Milner.

Dr. Bernard O'Reilly warns Catholics against uncharitableness towards their Protestant neighbors. "Judge them kindly, and show them all the respect and fidelity which you would to members of your own Faith. Be patient towards them when they assail or ridicule your religion; when this happens your only resource lies in making no answer whatever and in not manifesting anger or resentment. Your edifying conduct will be the most effectual means of dispelling their prejudices—prejudices which are those of birth and education."

He who brings non-Catholics to the truth extends the Kingdom of Christ, and will be amply rewarded by Almighty God. But even the converts themselves think they can never do enough to acknowledge their gratitude. We who have always belonged to the Catholic Church cannot realize the feelings of joy of those who leave a Protestant sect to enter it for the first time. Their feelings of gratitude to those who were the means of their conversion will be commensurate with their joy. Two notable converts of the present century will tell us how they appreciated the truth when God called them to it. "The convert to the Church," said Brownson, "is the prisoner liberated from the Bastile; a weight is thrown from his shoulders, the manacles fall from his hands, and the fetters from his feet; he feels as light and as free as the fresh air, and he would chirp and sing as the bird." Newman's words ought to inspire us with zeal towards the conversion of our non-Catholic neighbors: "Oh! long sought after, tardily found, desire of the eyes, joy of the heart, the truth after many shadows, the fulness after many foretastes, the home after many storms; come to her, poor wanderers, for she it is, and she alone, who can unfold the meaning of your being and the secret of your destiny."—From the Almanac of the Diocese of Maitland, Australia.

FENIANISM.

A Brief History of the Organization and of Some of Its Valiant Leaders.

Conclusion.

Such conduct has no example in modern times among statesmen."

He is rather substantiated in this by the favor shown on the part of the American rulers to Stephens in 1864, when he again visited the States. As "Captain Daley," the passes of the war department gave him safe conduct from one end of the armies to the other.

In the latter part of '63 a Congress of the Fenian Brotherhood was held at Chicago. It was an epoch in its history. Delegations attended from all the Northern States, from Canada and from the Federal armies. It aimed at expansion. The Head Centreship was henceforth to be an elective office. A council of ten were to assist the chief, and other measures adopted were to make the organization more efficient. But unfortunately an element was developed in it which two years later caused a division of the Brotherhood into two wings. Even so could there have been concert of action its power would not have been wasted, and its forces that could have been concentrated in giant power, would have struck at England a series of quick and unerring blows for the independence of Ireland, to the admiration of the world. I know I am not at all alone in this view. The lamented John Boyle O'Rielly, who was a Fenian in Ireland, England and America, said as late as 1884 of the organization: "Fenianism was the most powerful force of Irishmen that ever conspired against Great Britain." The '63d Congress declared Stephens "the supreme organizer of the Irish race." It seemed curious to the writer that shortly after the deliberations of Chicago he established in Dublin a news journal called "The Irish People," notwithstanding the existence of many patriotic papers all over the land ready to serve the cause.

One effective result of the Chicago conclave was the establishment of a Fenian Sisterhood, which rendered excellent service to the cause in the States.

With the public prestige that the organization was attaining in America, and the reference thereto through the press of Ireland and England, the work of honey-combing the British army and navy went on. The Irishmen in those branches of the service read the reports and were eager to listen to the accounts of revolutionary progress from the lips of their countrymen engaged in the work. Of such was Boyle O'Reilly, a sabreur of the 10th Hussars at the time, and many hundreds of kindred spirits. Even the guards of the prison took the oath of devotion to the cause, as for example when Stephens in a few days after his incarceration in Richmond prison, Dublin, toward the latter part of 1865, made his escape from that strong bastile, the people of two continents were astonished, but it was an easy problem in the Irish patriot councils.

A grand fair held in Chicago co-relative of the congress, netted some fifty thousand dollars. During 1864 the organization at home and abroad was increasing in numbers and force. Another convention was called at Cincinnati, and held there January 1865. This body authorized the issuance of bonds in the name of "The Irish Republic." In the meantime for a specific number of experienced American army officers was called for and to report in Ireland.

Four went from Boston, viz.: Lieutenant Colonel John O'Connor, of the 28th Massachusetts Infantry; Captain T. W. Burke, of the 9th Massachusetts Infantry; Major Matthews, an experienced artillerist of Milford, and Captain Hugh Maguinness, of the regular army cavalry service, a resident of Belmond, Mass.

The impatience in the 1863 Council was shaping into opposition to O'Mahoney, with its attendant intrigue, became potent for the work of ruin during '65, and it was necessary to hold a Congress at Philadelphia in the fall. Here the rifts of the division during the prolonged session of ten days became more visible and the party of "On to Canada" stood out in bolder relief. Shortly after the adjournment the open rupture took place and William R. Roberts, a New York merchant, became the Head Centre of the dismembered wing. Another convention was called by O'Mahoney and held in New York city, January, 1866.

Previously word reached America of the arrest of Stephens. It was considered that he had permitted this in order to show the world one phase of his power. He was released by a force under Colonel Thomas Kelly, of the 10th Ohio Volunteers, and a select staff outside with assistance from within. He remained several days subsequently in Dublin, and then via England and Scotland retired to France. He had failed to use the power he held to order the promised uprising and for which hundreds of officers from all sections of the United States—the war for the Union being over—went to Ireland and England. There were fifteen thousand organized effective men in Dublin City; there were eighteen thousand in rebel Cork. Large forces were ready for call in Tipperary, Waterford, Kerry, Limerick and through the provinces of Munster, Leinster, Connaught and Ulster.

The Irish soldiers in the British regiments in Ireland were ready to deliver over thousands of stands of arms and large quantities of munitions of war, with quartermaster's and commissary supplies in the barracks, camps and storage posts of the land. England, Canada and United States would have been aroused to intense action at such news flashing across the Atlantic. Stephens faltered. He was not equal to the great moment when it arrived.

Mighty forces that would have sprung into activity at his command, lay inert, spread out over the land, prone and powerless, like a giant in a half-stupor awaiting the summons to arise and give battle. General confidence was lost. The beginning of Stephens' end had come.

Later, when military men like General Cluseret, a splendid Franco-American officer, William G. Halpin, Fabriola, Colonels Ricard Burke, John O'Connor, Thomas Kelly, Leonard and numerous other experienced and tried soldiers attempted a general rising, there was failure, and the desultory fighting in the country at Tallaght, Glencullen and other places in County Dublin; Kilfeach, Tipperary; Kilmallock, Limerick; Emly and Gurtover, also in Tipperary; Killalen, Kerry; Kilclony, Middleton and Ballyknocken, in Cork; Ardagh, in Longford; Drogheda, in Louth, were only meagre features of what might have been done had the signal been given when it was eagerly looked for from Malin Head to Cape Clear. But these affairs with Fenianism threatening in England—the Clerkenwell explosion, the well arranged plan to sieze Chester Castle and its vast store of arms and ammunitions, the bold rescue of Colonel Kelly and Lieutenant Deasy (9th Massachusetts Volunteers) at Manchester—set the English Government on its wits ends. Results, ameliorated land acts, the abolition of the abominable Church Establishment in Ireland, and other serious considerations favorable for her that would not otherwise have been dreamed of had not these portentous sounds caused an alarm. Much of the attitude of England in favor of Home Rule for Ireland following the Fenian agitation, is fairly due to the power displayed by the Fenian organization, I think cannot be denied.

PAULISTS ADVANCING.

They Will Establish a Missionary House in Tennessee the Coming Spring.

The Paulist Fathers of New York have acquired "Hundred Oaks," the family seat of the late Gov. Marks, of Tennessee, and, in the coming spring, will establish there a missionary house. "Hundred Oaks" is situated near the southern boundary line of Tennessee, and is in the summer resort region of that State. It is in sight of the Protestant Episcopal University of the South and of the Monteagle Summer School, where 6,000 teachers gather each year. The Paulists expect to derive support from the large farm connected with the estate and will devote their energies to the prosecution of non-Catholic mission work in the South and West.

"It is plain," said one of the Fathers, recently, "that the South must take a leading economical place in the America of the twentieth century, and it will maintain its intellectual and social prestige. No part of the country is more seriously interested in religious problems. Realizing this, Bishop Byrne, of Nashville, asked for the foundation and we have promptly responded to his request."

Four members of the Paulist community will be assigned to duty in the newly acquired home, and they will be assisted, when assistance is required, by the secular priests of the diocese of Nashville. Bishop Byrne will make the house the place of retreat for his clergy.

Cable cars were introduced into Chicago in 1879.

The side saddle is said to have originated in Germany during the twelfth century. It became common in the fourteenth century. Anne of Bohemia, first wife of Richard II. of England, is said to have introduced it into England about 1382.

The first subway was constructed in Denver (Col.) by Sidney H. Short in 1886. The Boston subway, projected by George B. Upham, is one and a third miles in length and was constructed at a cost of $6,000,000 and opened to public travel in 1897.

The grave of William Dawes, in King's Chapel burying ground, Boston, is to be suitably marked by the Massachusetts Society, Sons of the Revolution. Dawes was one of the two messengers—Paul Revere being the other—who were sent by Warren on the night of April 18, 1775 to warn Lexington and Concord that the British soldiers were coming. A bronze tablet giving this and other facts is to be unveiled on his grave on the coming anniversary of his exploit.

The Hon. William Jackson, in a lecture delivered Jan. 12, 1829, before the Massachusetts Charitable Mechanic Association, at their hall on Pearl street, stated "that the commissioners upon the survey of a route from Boston to Albany presented several calculations upon the present travel and transportation, and have come to the conclusion that the net receipts from the use of the road would amount to a sum averaging $60,000 a year; that the number of passengers annually passing over the road would be [illegible] three thousand, and the amount of goods passing between Boston, [illegible] and Troy [illegible] thousand [illegible]

CATHOLIC NOTES.

There have been [illegible] since the days of the Apostles [illegible] sovereign pontiffs, some [illegible] and 2,000,000 priests.

* * *

The Paulist Fathers [illegible] to the Catholic University [illegible] ton, a large bronze [illegible] of the late Father Hewit, [illegible] warm and constant friend [illegible] versity, and took a deep [illegible] its growth.

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The Rev. J. L. O'Neil [illegible] publication of a monthly [illegible] azine for St. Dominic's [illegible] Francisco, with which congregation [illegible] is at present affiliated.

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M. J. K. Huysmans, the French [illegible] thor, is about to join the [illegible] and will be received at [illegible] March 19.

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In 1898 the Conferences of St. Vincent de Paul in France [illegible] the poor 12,315,963 francs.

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During Easter week [illegible] Catholic college presidents [illegible] in the city of Chicago.

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The appointment of [illegible] Soentgerath, as director [illegible] inum College, Columbus, [illegible] been confirmed by [illegible]

* * *

In a talk to his Italian [illegible] at Syracuse, N. Y. [illegible] Sevilla urged them to [illegible] ways and prove good [illegible]

* * *

No book written [illegible] ever placed upon the [illegible] pal Chamberlain has [illegible] while to contradict the [illegible]

* * *

Let us claim truth [illegible] and try to fix God's [illegible] it—the Catholic [illegible]

[illegible]

Why is this day [illegible] Because, on this day [illegible] Church blesses [illegible] on the foreheads [illegible] ing, "Remember [illegible] [illegible] (Jer. xxv. 34) [illegible] Nineveh [illegible] ix. 1), Mardochai [illegible] (xiii. 6), and others [illegible]