

The canons of the Church, in fact, formed the basis of the civil law of England. The clergy taught the people that excessive taxation was wrong, and that taxation without representation was wicked, and ought to be resisted. In 1223, they caused Henry III to confirm these decisions, and in after years when the same king tried to repeal the great charter, the clerical party defeated his efforts, and maintained the rights of the people. It was Hubert, Archbishop of Canterbury, that declared the crown to be elective, so that it was a decision of the people that placed John upon the throne. When he afterwards attempted to crush the barons, and quarrel with the clergy, Cardinal Langdon produced the old charter, forced the king to desist from violating the law, and thus protected the subject in his legal rights. The clergy were the expounders of the law; they explained them to the people twice a year in their grand cathedrals. The Church, in all ages and in all countries, protected the poor in their civil

rights, and for this she became the object of fear and jealousy. Persecutions had been raised against her faithful ministers, in the reign of William the Conqueror, William Rufus, and Henry I, away down, in fact, to the wicked revolt under Henry VIII, that monster of iniquity. These were the days of confessors and martyrs, who yielded up their lives for the sake of God and His poor—glorious men, who dared to stand before king and baron and battle for the right.

The Church does not administer secular governments, nor does she interfere with them, further than to declare the law which all secular governments are bound to obey, on peril of contravening the law of God. The church claims to define the spiritual order upon which the State should be founded, and opposes no revolution in favor of sound, religious principles. She wages war against unlawful means to overturn any existing government. With us here in free America, it seems the height of folly to sup-



pose for a second that the Church would undertake, at this age of her existence, to accomplish for the United States, what she never yet dreamed of in connection with any other government under the sun. As far as we know, the Church finds no fault with the Constitution of the United States. It permits us the freedom of our religious opinions, and the practices of our faith, the same as it does all others. Have we not a right, therefore, to promulgate our religious principles, by lawful means, as far as we can, in order to save souls, which is the chief object of the Church's mission, as well as to save society from final destruction? We do not desire, nor do we strive for political power as Protestants do, to bring about this happy result: it is Protestants who are aiming for State power, to control the religious opinions of Catholics; but this they never can accomplish, let them whine, rant, and intrigue as they will. The die is cast! There is a strong anti-Christian power in the body politic, which will suffer no state

religion; and even if there was not, the sects themselves could never agree upon a State religious creed. Such tools as Dr. Clark, who invent lies as fast as Dexter can trot, and draw conclusions from them as quickly, are the worst enemies to civil society. With pompous declamation, and crafty, lying essays, they warn the State against the grasping nature of the Church — tell the people they are in imminent danger of losing their liberties, and that Catholics are threatening to tumble down their free institutions in their faces. To show the lying propensities of such scribblers, we would only refer the reader to an article, or rather a string of falsehoods, published in *Putnam's Magazine* for July of last year. They were ably refuted by that high-toned periodical, the *Catholic World*, in the August number, which every Protestant, having any regard for truth, should procure and study for themselves, in order to see how their religious teachers deceive them. Notwithstanding the aforementioned state-



ments were shown to be untrue, *Putnam's Magazine* took no notice of the refutation; neither did the Protestant press, which had given the article wide publication. No, no; they knew it was a lie when they published it, and they wanted to keep their readers still in the dark. Protestantism was born of a lie, and has been sustained by lying ever since.

Instead of Catholics aiming at political power to destroy Protestant institutions, the boot should be placed on the other leg. We need only refer to the late know-nothing movement, the Protestant Association, and the American Christian Union. Protestantism has been always coquetting with political power, as has been proved over and over again, and if the real sentiments of the Evangelicals were known, they would prefer a scion of the House of Brunswick for their ruler, to the Congress of the United States, so as to be able to wield the throne of State, against the altar of the Church. Listen to the *Christian Intelligencer*: "The religious

liberty which places Catholics on an equal footing in the political order with Protestants, may be discovered to be a great mistake." Is not that sentiment alone antagonistic to the great American doctrine of equal rights? They persist in forcing us to send our children to be educated in schools contrary to our dearest wishes, and because we object on religious grounds, they call us a priest-ridden, intriguing class, who are planning the destruction of their free institutions. Such declamation is all bosh, gentlemen, and you know it—we cherish and respect free institutions as well as you do, and better too. We love institutions that the truth makes free—you love those which propagate error, which in the course of time will prove destructive to every Godlike gift in man. Reject the wholesome admonitions of the Church of Rome, which is the living, breathing, active Church of Jesus Christ on earth, the uncompromising enemy to infidelity and despotism of every shade and hue, the nurse of virtue, the patron of chastity,



the fountain of inspiration, and the mother of devotion; stay her progress and you will hasten down the stream of immorality and corruption, like drift-wood to the open sea.

We are frequently taunted from the pulpit and by the sectarian press, that we go as enemies to the polls; meaning thereby that Catholics act as a unit, in securing legislation hostile to Protestants. There is not a word of truth in such a statement; on the contrary, there are but few of our clergy, as far as I know, who take any active part in politics beyond depositing a ballot; nor do these all vote alike—some belong to one class of politics, and some to another; the only difference between themselves and Protestant ministers in this respect is, that the former never join a fanatical party. The same may be said of the laymen; they do not go to the polls as Catholics, they go as freemen and the only enemies they meet there, as a rule, are Protestants, who lay in wait for the poor laborer, to whom they hold out bribes, to tempt his poverty and corrupt

his principles. The Protestant Dominie has ten times more control over the members of his congregation than the priest has over his. The former keeps dinging all the time into the ears of his hearers, both in the long prayer, and the prosaic sermon, till he makes a nose of wax of by far the majority of them; while the poor priest allows his flock to act their own pleasure, in almost all cases. I have seen it stated not long since, that the *Christian World* (which is the mouth-piece of the American and Foreign Christian Union), urges it to be "the duty of all Protestants, to unite at the polls, and vote down everything that tended to advance the interests of the Catholic Church." The whole history of Protestantism proves its despotic tendency—it tries to lord it over Catholics where it has power, and where it has not. In this country, when a just man urges forward a Catholic claim, in the halls of legislation, he is abused and decried for giving aid to the enemy. The sectarian press and the bigoted pulpit sing out