

CHAP. XII.

MORALITY OF CATHOLIC AND PROTESTANT COUNTRIES—INTEMPERANCE—SIR FRANCIS HEAD COMPLIMENTS IRELAND—FEARFUL LIST OF SPURIOUS BIRTHS IN PROTESTANT COUNTRIES—REV. DR. HALLEY'S OPINION OF IMMORALITY AND UNBELIEF IN GENEVA—MR. LAING'S STATISTICS—CONTRAST BETWEEN CATHOLIC AND PROTESTANT CANTONS OF SWITZERLAND—NO RESTRAINT AMONG PROTESTANT YOUTH—CRIME ON THE INCREASE—FETTERING AND INFANTICIDE—DIVORCE LAWS—IMMORALITIES IN AND AROUND THE HALLS OF LEGISLATION—CLERICAL VILLAINS OF THE PROTESTANT STRIPE—PROTESTANT CUPIDITY—THE DUTCH THE ONLY PEOPLE CAPABLE OF TRAMPLING ON THE CROSS IN THE PORTS OF JAPAN—THE HOLLOWNESS OF PROTESTANT PIETY—PREDICTIONS OF PROTESTANTS—SOME HOPE OF DR. CLARK'S CONVERSION.

WHEN Catholic countries are accused of being more prolific in crime than Protestant ones, we take it that our accusers do not believe it themselves; they are actuated more from a spirit of malice and jealousy than otherwise; or, to be more charitable, if any of them really think they are in the right, I would earnestly request them to study facts, and not to be deluded by their religious teachers, whose chief aim is to deceive.

Let us take intemperance for example, and we shall find that this degrading vice is much more common in Protestant than in

Catholic nations. In England, Holland, Sweden, Scotland, Denmark, and the United States, it is very common; while in France, Italy, Spain, Portugal, and most Catholic countries, it is very rare. In London alone, there is more drunkenness than in all the Catholic cities of Europe. According to a parliamentary report made to the House of Commons, a few years ago, the appalling fact was recorded, that twelve thousand females roamed the streets of London as notorious public drunkards. In England, thirty-two million gallons of spirituous liquors are used annually, besides immense quantities of wine and malt liquors.

There is more whisky used in Scotland, in proportion to the population, than in any other country in Europe. It is estimated that, in Glasgow alone, thirty thousand of its citizens go to bed drunk every Saturday night.

Notwithstanding the misery and wretchedness that Protestant rule entails upon Catholic Ireland, and that such a condition

is favorable to the vice of intemperance, it is remarkable how the poor Irish, as a class, keep themselves as free from drunkenness as they do, in their native country. Sir Francis Head, who was once Governor-General of Canada, wrote a book, which he entitled, "Two weeks in Ireland." He relates, in that little work, that he expected to find, there, terrible exhibitions of the vice of intemperance; but he was agreeably disappointed; for he affirms, that, in his tour through the country, he saw but two drunken men. It is to be deeply regretted that they do not observe the same moderation in the land of their adoption; but there are many excuses to be made in their favor. They are a sociable, warm-hearted people, given to hospitality, and brimful of friendship and hilarity, so that it is not difficult to bring them to an intimate acquaintance with the glass: besides, they are a hard-working class, and fatigue and exhaustion too often prostrate their sturdy physical constitutions; and, as alcoholic stimulants

are the commonest and easiest to be procured, of all the exciting agents calculated to restore the debilitated system, it is not at all strange that these poor sons of toil should indulge occasionally, and, from frequent practice, acquire the habit of taking too much. Again, they are continually coming in contact with friends of their youth, from the far-off land of their nativity, whom they may not have seen for many, many years; and, as it has been the custom, from time immemorial, when long parted friends do meet, to bring into requisition the social glass, the poor Irishman, situated as he is in a foreign land, with temptations all around him, must have more than the ordinary amount of self-denial to resist.

But he is not alone in this practice of drinking a drop too much; other nationalities are not far behind him, and in many cases outstrip him. The Yankee drinks New England rum and old rye until he becomes as blind as a bat, then pokes himself away

in some nook or corner until he gets sober. The Englishman guzzles his gin and "hold hale" until he is as full as a leech, drops himself away in his bed or his chair to sleep it all away, and awakens only to go at it again. The Dutchman is not far behind; he will pitch into his lager and Rhine wine until he makes a beast of himself, and so with all the rest. Each has his favorite intoxicating beverage—from old Aunt Sarah's bottle of peppermint to the Congressman's champagne.

The most noticeable of all is the comparison of the virtue of chastity. Sweden, which is almost entirely Protestant, is the most immoral country in all Europe; and Stockholm, its capital, is the most immoral city in the whole world. The number of persons convicted of heinous crimes and beastly practices in that nation, in 1837, according to Mr. Laing's report, was twenty-one thousand two hundred and sixty-six, in a population of three million; and in 1836, one to one hundred and thirty-four of the whole

number were convicted for the like crimes, being a still greater proportion. The proportion of illegitimate births in that thoroughly Protestant country is as one to fourteen, and in Stockholm one to one and a half. The Swedish consul at London denied Mr. Laing's statements, when the latter gentleman proved beyond a doubt that his figures were correct. The number of divorces in 1838 were one hundred and forty-seven; of suicides, one hundred and seventy-two. In the same year, in Stockholm, out of two thousand seven hundred and fourteen children born there, one thousand one hundred and thirty-seven were illegitimate. When we take into consideration the position of Sweden on the map of Europe, with no influx of strangers, no large manufacturing establishments, the majority of the population being engaged in agriculture, and having a well-constructed church establishment, being amply provided with Sunday schools and Bibles, we are at

a loss to know the cause of this demoralization. Will Dr. Clark please inform us?

England comes next in the scale of moral degradation. The number convicted of crime on an average, yearly, is in the ratio of one to nine hundred and sixty of the whole population. When Bible societies were first organized in England, the Mecca whence Dr. Clark turns his eyes in adoration, the annual receipts footed up the large sum of five hundred thousand dollars; and the prediction was that depravity would wing its way to Catholic countries, and England would become the New Jerusalem. But mark the sequel! By a return made to the House of Commons, June 5th, 1818, it was shown that, as the Bible Society progressed, the amount of crime increased fourfold.

There were committed for trial in 1805,	4,605
“ “ “ 1817,	18,932
There were sentenced to be hung in 1805,	350
“ “ “ 1817,	1,302

Behold your Biblical influence, great doctor!
London comes next in crime to Stockholm.

There are over eighty thousand abandoned females in that city, besides a large number of private women of easy or doubtful virtue; and more than two hundred schools where boys and girls are trained to be skillful thieves and pickpockets.

In English poor-houses there were sixty-six thousand illegitimate births to ninety-four thousand legitimate; in Wales, of five thousand seven hundred and forty-seven births, three thousand and seventy were illegitimate, and in Scotland seven in every ten are illegitimate.

In Ireland the proportion of the same class is very small; in the Catholic province of Munster it is not one in twenty.

Catholic Naples, toward which our Reverend lecturer exhibited not a little acrimony, shows in the above regard but one hundred and thirty to fifteen thousand. From whom did you get your information, wonderful Dr. Clark?

Of Prussian morality, our candid Presbyterian paints a most fearful picture. Vices,

which in Catholic countries would be looked upon as most disgraceful, would excite no surprise in that land of public schools and Bible-teaching. Such crimes in Prussia, in the words of Mr. Laing, are called "youthful indiscretions!" In another place he affirms that "the Prussians, morally, are slaves of enslaved minds." Every thing is compulsory there, not only in education but religion also—the freedom of the will is entirely abrogated; the moral training of the child is taken out of the hands of the parents by state authority, and it follows that not only filial affection is destroyed, but the father and mother are positively degraded.

The same author gives us another picture of the religious state of Geneva, which surpasses any thing that we have ever heard or read of. "Geneva, the seat and center of Calvinism, the fountain head from which the pure and living waters of our Scottish Zion flow . . . has fallen lower from her original doctrine and practice than ever

Rome fell. Rome has still superstition; Geneva has not even the semblance of religion!" He then tells of picnics, ball-rooms, concert saloons, billiards, skittles, the shout, and the shots of the rifle clubs, to be seen and heard everywhere on the Sunday and during the hours set apart for religious worship by all Christian communities. He then gives a pitiful description of the services held in the old church in which the apostle of predestination once held forth. The congregation consisted of a few females and less than two dozen of very old men; and the sermon he characterizes as a dissertation which might with more propriety have been delivered the evening before at a meeting of some scientific body. The same author in commenting on the devotional aspect of the audience says, the "male portion of the congregation kept their hats on during the entire sermon."

The Rev. Dr. Halley of this city (compared to whom Rufus W. Clark, D. D., is but a tyro in literature, and who, by the

way, is far from being a bigot, if we are to judge from his interesting letters to the *Argus* during his tour through Europe in the summer of 1868), writes of Geneva as follows: "We visited the Cathedral and had the privilege to stand in the pulpit once occupied by the illustrious Calvin. It grieves us to learn that this city has wofully swerved from her past faith, that Rationalism and Infidelity have to a great extent supplanted the pure doctrines of Christianity, and that, at one time the bulwark of the truth and the resort of illustrious refugees from all parts of Europe, it is now pervaded with latitudinarianism and heresy."

Of the two Cantons which form the Swiss Confederation, one is Catholic, the other Protestant; and every honest and intelligent traveler bears testimony to the superiority of the former over the latter, for morality and religion. It is true, that the Protestant Canton is the wealthiest, but this can be easily accounted for. The richest soil, the best water privileges, the best roads

and trading places, are situated in the lower half of Switzerland, and besides, the people are more selfish and worldly minded than in the upper Canton, which is mountainous and barren for the most part: so that Protestantism has no more to do with the apparent prosperous condition of the beautiful valleys of Switzerland than the religion of the Anthropophagi of Polynesia. Mr. Laing says: "The religious influence is at its minimum in Protestant, and at its maximum in Catholic, Switzerland."

Italy has been the mad dog of Europe, with Protestant writers and speakers, for three hundred years; in their estimation she should be blotted from the map of the world. Italians may have their vices (for what people have not?) but if we place them side by side with the Protestant population of England (and I might come a little nearer home, I think) in looks, manners, intelligence, and moral worth, they will hold their own. You will see more drunkenness and quarreling, hear more blasphemy and

foul language in one street, and in one day, in an English or American city, than you see or hear in all the Catholic towns of Europe in an age. There is a native politeness among many of those old peoples which is to be attributed to Catholic teaching.

Ask an Englishman to show you the way to Cheapside in London, and if he condescends to answer you at all, he will turn around gruffly and tell you, "away down that way," and pass on; a Yankee will ask you "where you came from, where you are going to, and what is your business;" but ask a Frenchman or an Italian to do you the same favor, and he will answer you with a smile, and take the greatest pains to set you right. I have never known a truly Christian man, who was not also a polite man.

Take the Irish as a class, whom our Protestant friends delight in calling "low," "vulgar," and "uncivilized," and they possess a fineness of feeling, and a delicacy of expression that all travelers admire. Let

two strangers meet on the highway in Ireland, and they will salute each other with some Christian expression, such as "God save you, sir!" "God save you kindly!" and then pass along, each his own way. In some other countries, you meet a man and he will eye you with suspicion, pull down his brows with an ill-natured expression, as if he would like to do you bodily harm. The wicked and bad thought seems to be always uppermost with some people. See what a back-biting, calumniating, jealous, and begrudging class you will find in mostly all our communities, and church members are not the least exempt from the charge, their ministers setting the example. Ask that little barefooted boy who trudges along the road side, in one of the most primitive parts of Ireland, a question, and he will answer, "Yes, sir," or "No, sir," with perfect respect; ask one of our American youths, and he will look at you with perfect indifference, and reply, "Well, I don't know," or "Guess so," and the like; and if you

should chance to rebuke him for his want of good manners, ten chances to one, he will swear at you, or shake his fist in your face. Such rude dispositions are not confined to any one class either; they are as often found among the children of our fashionable circles, as in those of their poorer neighbors.

A mixing up of the youth of both sexes, with very little restraint, is not only unwarranted but dangerous; nevertheless it is very common in Protestant countries. A little lad, recently emerged from petticoats, and with hardly an idea beyond a game of marbles, will, with the assurance of a full grown man, call to see a young miss in her best bib and tucker. The friends of each call it "cunning," and the parents will even allow considerable familiarity, and oftentimes encourage this sort of baby courtship, which, to say the least, is not always productive of sound morality.

Protestant ministers are forever harping on the vices and ignorance of Catholic chil-

dren; and it is contemptibly mean in them to stuff the minds of their Sunday School classes, as they are in the habit of doing, with anecdotes and lying stories concerning them. In this they commit a double sin — by doing a great and scandalous injury to the one party, and outrageously deceiving the other. We will put the question to any fair, unprejudiced traveler, if he has ever, in his journeyings through Catholic nations, found ruder children than he has seen here in these United States, notwithstanding our boasted public instruction and plentiful supply of Bibles and Sunday Schools?

I would be safe in saying that a girl of twelve years of age, in a Protestant school, knows more about matters pertaining to her constitution than a Catholic woman of sixty in any other country. How came she with this kind of knowledge? Let Dr. Clark answer! A few years ago I met an intelligent farmer, who in the course of conversation informed me that the country around where he resided was flooded with a certain species

of literature, immoral and debasing in its influences, and which the youth of both sexes sought with avidity; that most of the young men and women had a copy hid away in their trunks!

There was a filthy publication started in New York a few years since, which had a wide circulation, not only among the depraved, but was liberally patronized by what is called the "better class"—even by many who stood high in their respective churches, as was shown by the arrest of the proprietor and seizure of the books of the concern. I was visiting a friend in W—, Connecticut, at the time, and well do I remember the commotion made in that city of *evangelical purity*, when the agent located there had his books confiscated. The number of copies sold in that little city alone was fearful to contemplate; and to the credit of the Catholic population, who form nearly half, not a single Catholic name was found on the list of the ruffian's subscribers. In countries where Catholicism

predominates, you will not find a degrading publication, unless by stealth. If your wife or daughter take up the morning paper, their eyes will not fall upon "personals," or other degrading advertisements. There may be a city like Paris, for example, where Protestantism and Infidelity form a large proportion; there you may find obscene and impure literature; but thank God for the kind care and watchfulness of His Holy Church, that protects her children from these seducing and vile influences.

What sort of an opinion would a stranger form of the moral condition of this Republic, who should read the columns of our daily and weekly papers? What a fearful list of murders, thefts, highway robberies, arson, defalcations, breaches of trust, bigamy, seduction, drunkenness, gambling, suicide, the common practice of feticide and infanticide, the unhallowed laws of divorce, etc., etc. Protestantism is powerless to stop this surging tide of vice which sweeps over the land. The Catholic Church, of all others,

stands pre-eminent in checking this overflow of sin and folly; and, because she interposes a barrier, the vampires of our schools of modern progress accuse her of crimes of which she is not guilty, and lay plans for her destruction, by placing her in a false light before the people. They aim to suck out the life blood of her constitution, in order to paralyze her efforts for good. Strange and reckless infatuation! Will error and deceit forever strive with truth and holiness!

Behold what pictures are drawn of the scenes in and around the halls of legislation, even the Congress of the United States! Hear the vile abuse, the bandying of foul epithets, the charges and counter-charges of the representatives of the people against each other!

See the long list of *clerical villains*, of the Protestant stripe, in every State in the Union, who have been charged and found guilty of all manner of crime; and then say that Protestantism is in the odor of

sanctity. Whenever I meet a Protestant minister I shudder; for faith tells me that he is an ambassador of the evil one; a kidnaper of souls, and a traitor to the cause of Christ and the everlasting welfare of mankind. Shame on the lazy pack! They eat the bread of idleness, and fatten on the carcass of a nondescript and dead faith. The execration of Moses is already upon them, for he hath said, "Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen!"

But Dr. Clark will have it, that all this depravity may be cured by the dissemination of Bibles and lying tracts, without which, we will all go to Hong Kong. He cites several examples of the power which the Bible wields against the lawless and the depraved, particularly the class called "jail-birds." He used up considerable "blarney" on two certain jailers, one of whom resided in the blessed State of Connecticut, and the other in the goodly city of Albany. These gentlemen informed him that they

could not govern a prison without Bible aid. We commend them for every effort they make to reform the offender; but, when they assert their inability to control a house of correction without Biblical assistance, we pronounce it all gammon. It is the iron door and great key, the musket and the strong inclosure that do the business; tact and good judgment being, of course, indispensable. We will now hear the evidence of another Protestant, Mr. Joseph Kean, Warden of the penitentiary on Blackwell's Island for the past twenty years. He told me, personally, that he was always on the alert for the convict who, with a sanctimonious face, asked him for a Bible. He declared that such fellows were the biggest scoundrels, and he would not allow them any privileges.

This distribution of Bibles, which our wise doctor advocates, together with the common license of private interpretation, is the identical rock that split the craft of Protestantism in twain, shattered all her timbers, and

left the wreck floating and floundering on the seething waters of doubt and disunion; and there she will remain, the drift-wood of Christianity, until she is lost in oblivion.

Our neighbor attributes every enterprise in art, science, trade, and commerce, to the influence of the Bible. As the revelation of God to man, the history of the birth and establishment of Christianity, and the record of the great drama enacted on the hill of Calvary, it is certainly a pearl of great price; but when it is made subservient to the sordid interests of man, it becomes a curse rather than a blessing, because, by its aid, the truth of God is turned into a lie. How often have I seen men with "Bible," "Bible," on the end of their tongues, play the role of the false disciple? O, ye emissaries of Satan, I know you well! Your cupidity has no bounds! Dr. Milner expressed the Protestant idea to a dot, when he said, "The temporal interest of their religion is the ruling principle of their morality."