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# OUR CATHOLIC AMERICAN HERITAGE

DON SHARKEY  
*and*  
SISTER LORETTA CLARE, S.C., Ph.D.



THE CATHOLIC ACTION SERIES  
OF TEXTBOOKS FOR  
RELIGIOUS DISCUSSION CLUBS



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# OUR CATHOLIC AMERICAN HERITAGE

A History of the Catholic Church in the  
United States

*by*

**DON SHARKEY**

*and*

**SISTER LORETTA CLARE, S.C., Ph.D.**



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# INTRODUCTION

**O**UR CATHOLIC AMERICAN HERITAGE, by Don Sharkey and Sister Loretta Clare, S.C., Ph.D., is a short but comprehensive history of the Catholic Church in the United States. From Leif Ericson and Christopher Columbus through colonization to self-government, it is a story of hardships and heartbreaks, persecution and suffering, but withal a story of triumph in the strength and vigor of Catholicity in the United States today.

The institutions of the present have their roots in the past, and can be properly understood only in the light of their origin and development. Even a brief survey of the glorious history of the Church in this country will give American Catholics a sense of deep gratitude to their forebears, and a more sincere appreciation of the abundant blessings which they enjoy today.

OUR CATHOLIC AMERICAN HERITAGE is the eleventh title in the Catholic Action Series of textbooks for religious discussion clubs published by the Catholic Bookshop, Inc., Wichita, Kansas. Like preceding booklets in the series, it has been arranged according to recommendations made by the National Center of the Confraternity of Christian Doctrine, Washington, D. C.

There are sixteen chapters, sufficient for two eight-week semesters of discussion-club activity. Each chapter is divided into convenient sections for reading and discussion, is implemented with numerous discussion aids, and is followed by suggestions for devotional and apostolic practices.

The cordial welcome given to textbooks in the Catholic Action Series and their widespread use by discussion groups throughout the United States and Canada have been most gratifying. They indicate that these textbooks are rendering significant service to many thousands of the laity who wish to become enlightened and articulate leaders in Catholic Action.

We take this occasion to express our gratitude to His Excellency, Most Reverend Mark K. Carroll, S.T.D., for the generous encouragement and official sanction which he has given to the preparation of these booklets; to the authors, Don Sharkey and Sister Loretta Clare, S.C., who devoted many hours to research and composition in order that our lay people might become better acquainted with their Catholic American heritage; to Rev. Stanislas Esser, Censor Librorum of the Diocese of Wichita, for critical reading of the manuscript; and to Hubert A. Smith, Manager of the Catholic Bookshop, Inc., for valued editorial services in the preparation and publication of this textbook.

May St. John the Baptist, the feast of whose Nativity we celebrate today, obtain for those who read this booklet the grace of apostolic zeal for the promotion of Christ's kingdom on earth, a zeal rooted in the same humility, faith, and love which were characteristic of himself.

RT. REV. MSGR. LEON A. MCNEILL, M.A.

Augusta, Kansas  
Feast of the Nativity of  
St. John the Baptist  
June 24, 1953

# C O N T E N T S

Introduction . . . . .	3
The Religious Discussion Club . . . . .	5
I. Our Catholic Background . . . . .	7
II. Catholics in the Colonies . . . . .	10
III. Catholics in the Revolution . . . . .	13
IV. A Fresh Start Under John Carroll . . . . .	16
V. Elizabeth Seton and the First Sisters . . . . .	19
VI. Growth and Bigotry — 1830-1860 . . . . .	22
VII. Bishop John England . . . . .	25
VIII. Archbishop John Hughes . . . . .	28
IX. Catholic Schools . . . . .	31
X. The Period of Civil Strife — 1860-1875 . . . . .	34
XI. The Church in the West Before 1880 . . . . .	37
XII. Ambassador to the Indians: Father De Smet . . . . .	40
XIII. Catholic Charities . . . . .	43
XIV. Eminent Churchman: Cardinal Gibbons — 1834-1921 . . . . .	46
XV. The National Catholic Welfare Conference . . . . .	49
XVI. Recent Years . . . . .	52
Index . . . . .	55
Reference List . . . . .	Inside back cover

# The Religious Discussion Club

A religious discussion club may be described as a small group of people who meet regularly to discuss the teachings and practices of the Church in order "to clarify and correlate religious information, to develop the ability to explain accurately and convincingly the truths of our religion and above all to relate religious truths to daily living."<sup>1</sup>

## ORGANIZATION

1. A discussion club will ordinarily consist of from six to twelve members. If a greater number are interested, two or more groups may be formed.
2. Each discussion club should have a spiritual director, a leader, and a secretary.
3. A suitable Christian name should be selected for the club.

## DUTIES OF OFFICERS

1. The spiritual director encourages the members in their study, shows his interest by attending meetings occasionally, and provides an answer to questions which may be referred to him by the club. He also directs the members in works of Catholic Action which develop out of the discussion.
2. The leader directs the members in turn to read the text aloud, and guides the discussion with the help of the aids given in the textbook. He limits the discussion to topics included in the lesson, and, at the close of each session, may summarize the points covered.
3. The secretary calls the roll, keeps brief minutes of each meeting, and records and refers to the spiritual director questions which cannot be decided by the members of the club.

## MEETINGS

1. Individual members of the club are provided with textbooks and may be encouraged to read in advance the lesson assigned for each meeting.
2. Eight weekly meetings in the fall term and again in the spring term will be sufficient to cover the material of this textbook, which is divided into sixteen brief chapters.
3. Meetings are held wherever it is convenient for the members to assemble. They should continue not longer than an hour and a half.
4. Order of meeting: Prayer, roll call, secretary's report, reading and discussion of assigned text, assignment of lesson, announcement of time and place of next meeting, adjournment with prayer.
5. Constant emphasis should be placed on the application of religious truths to daily life, and members should be encouraged to adopt the religious practices suggested at the end of each chapter.

6. At the close of the season, all discussion groups of a parish or of several parishes may plan a joint meeting, at which pageants, plays, tableaux, illustrated lectures, travel talks, or other suitable entertainment may be presented.

1. *The Life of Christ*, Syllabus II, Part I, p. VIII, Confraternity of Christian Doctrine, 1941.

## ADDITIONAL SUGGESTIONS

1. Occasional lectures or informal talks on topics suggested in the text may serve to stimulate interest, but they should not be promoted at the expense of the regular discussion program.

2. Books, magazine and newspaper articles, pictures and other illustrative materials which pertain to the subject of discussion should be brought to the attention of the club. Pictures and clippings may be preserved in a club scrapbook.

3. The books and pamphlets included in the reference list are recommended to those who wish to do more extensive reading on the history of the Church in the United States.

## ORDER OF MEETING

Prayer to the Holy Spirit.

Roll call.

Secretary's report.

Reading and discussion of assigned text.

Assignment of lesson for following week.

Announcement of time and place of next meeting.

Adjournment with prayer.

### PRAYER TO THE HOLY SPIRIT

Come, Holy Spirit, fill the hearts of Thy faithful  
and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray

O God, who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ Our Lord. Amen.

(Indulgence of five years. Plenary indulgence, under the usual conditions, if the prayer has been recited daily for a month.)



## I. Our Catholic Background

A group of Northmen settled in Greenland about 981. So far as we know, these were the first Europeans to settle in the Western Hemisphere. King Olaf of Norway wished to convert his Greenland colonists to the Catholic religion. He sent Leif Ericson to Greenland as a lay-missionary. Leif set out on his voyage in the year 1000. He missed Greenland and landed on the coast of North America. He called the land Vinland. For many years after that the Norse settlers in Greenland were familiar with Vinland. Leif Ericson later succeeded in making a number of converts in Greenland. His work was so successful, in fact, that about a hundred years after his death Greenland had a bishop.

We see, then, that the man who introduced the Catholic religion into the Western Hemisphere was also the man who discovered North America. Church history and American history are tied together so closely in this period that it is almost impossible to distinguish between them. The same can be said of the later period of discovery and exploration.

*So far as we know, when did the first Europeans settle in the Western Hemisphere? What was the purpose of Leif Ericson's trip? What discovery did Leif Ericson make? What were the results of his missionary work in Greenland? What relation was there between church history and American history during the years of discovery and exploration?*

CHRISTOPHER COLUMBUS. Although Leif Ericson discovered North America, no practical results came from his discovery. It was the famous voyage of Christopher Columbus in 1492 that brought Europeans to North and South America.

Columbus was able to make his voyage because of the friendly interest of the Spanish Queen, Isabella. The Queen hoped that the voyage would bring wealth to Spain, but that was not her only motive. She was a devout Catholic, and she hoped to send missionaries to any lands that Columbus might find.

Columbus himself was a devout Catholic. His great ambition was to find enough wealth to pay for another Crusade so that the Christians could rescue the Holy Land from the Turks. That was the principal purpose of his four voyages to America. The first land that he saw on this side of the Atlantic he named San Salvador, which means Holy Redeemer. He was considered such a devout man that he was buried in a Franciscan habit.

*Compare the outcome of Leif Ericson's discovery with that of Christopher Columbus' famous voyage in 1492. What two motives had Queen Isabella for helping Columbus? What was the great ambition of Columbus's life?*

THE SPANIARDS IN AMERICA. Christopher Columbus was sailing for Spain when he discovered the New World, and he claimed for Spain all the land he discovered. The Spaniards were soon settling on the islands of the Caribbean. They took priests with them.

From the islands of the Caribbean the Spaniards went to Mexico, Central America, and South America. Some came north to the land that is now the United States.

In 1525 a group of Spaniards settled near the Chesapeake bay, close to the spot where the English were later to build Jamestown. The settlement did not

last long, but here Mass was offered for the first time in territory that is now part of the United States.

In 1565 the Spaniards founded St. Augustine, in Florida. This is the oldest permanent white settlement in the United States. Later, they built settlements throughout what is now the southwestern part of the United States.

Wherever the Spaniards went they built churches and schools. They also established many missions for the Indians. The best known of the Spanish missionaries is probably the Franciscan, Father Junipero Serra, Apostle of California. There were hundreds of others. Father Juan de Padilla was killed by Indians in Kansas about 1540. He was, so far as we know, the first missionary to be killed by the Indians, and he met his martyrdom not on the seacoast but in the heart of the continent.

*How did the Spaniards take advantage of Columbus's discovery? When and where was the first Mass offered in territory that is now part of the United States? What is the oldest white settlement in the United States? So far as we know, who was the first missionary to be killed by the Indians? Where did his martyrdom take place?*

**THE FRENCH IN AMERICA.** The French Empire in North America began in 1608 when Samuel De Champlain founded the fort of Quebec, overlooking the St. Lawrence River. Champlain gave three reasons for founding this fort. It would be a base: 1. from which to look for the long-sought passage to China; 2. from which to control the fur trade; 3. from which missionaries could go forth to convert the Indians. The last reason shows that the empire was founded with a high purpose in mind. "The saving of souls," Champlain said, "is worth more than the conquest of an empire."

Many French missionaries came to America. Father Jacques Marquette explored most of the Mississippi River and named it River of the Immaculate Conception. Later, the French claimed the entire Mississippi Valley.

Father Isaac Jogues, a Jesuit, and his two companions, Rene Goupil and John Lalande, were killed by the Indians in what is now New York State. These three men were canonized in 1930. Along with five Jesuits who were killed in Canada and also canonized in 1930, they are known as the Eight North American martyrs.

Ursuline Sisters came to New Orleans from France in 1727. They established a school for girls in that city. They were the first Sisters to come to territory which later became part of the United States.

*When and where was the first French settlement in the New World founded? With what high purpose did Champlain found the French Empire in America? Name three canonized saints who met their martyrdom in territory that is now part of the United States. Tell about the first nuns to come to territory that later became a part of the United States.*

**FRANCE AND SPAIN CLAIMED MOST OF OUR COUNTRY.** If we had a political map of North America in 1700, we would see that most of the land that later became the United States was claimed by France and Spain. Spain ruled Florida and our Southwest and had a tenuous claim to the Northwest. France ruled the land around the Great Lakes and also the great Mississippi Valley. England had only a narrow strip of land between the Appalachians and the Atlantic, between French Canada and Spanish Florida.

Most of the French and Spanish territory was wilderness with only an occasional settlement or fort, but it was traversed by missionaries seeking to win the Indians to Christ. The great westward movement of Americans, which came later, was actually the second coming of the white man. Our pioneer forefathers,

traveling on foot or by covered wagon, went over trails which had been familiar to intrepid missionaries a century or more before.

*What parts of our country were once claimed by Spain? By France? By England? Explain why the westward movement of Americans was actually the second coming of the white man to most of our West.*

WERE THE MISSIONS A FAILURE? Eventually the French and Spaniards lost their territory in North America. Even before this, their missionary efforts had declined. The Hurons, converted by French missionaries, had been destroyed by the pagan Iroquois. Spanish missions had suffered reverses, and many converted Indians went back to their pagan ways. There was scarcely a Catholic left in Florida when the United States obtained possession in 1819.

Many historians say that the work of the French and Spanish missionaries was a failure. Such things, however, cannot be judged by earthly standards. While they lasted, the missions won countless souls to Christ. The French have given us eight martyr-saints to whom we can pray for help and guidance. And the missionaries have given our land a great Christian heritage which inspires pride in our past and inspiration for our future.

*Tell of the decline of the French and Spanish missions. Were the Spanish and French missions a failure? Explain your answer.*

### SUGGESTED PRACTICES

1. Read a book or an article about the early French or Spanish missionaries. Report at the next meeting.
2. Find out what missionaries visited your part of the country.

## II. Catholics in the Colonies

While Spanish and French missionaries were preaching the truths of the Catholic Church throughout much of North America, the English colonists were trying to keep all Catholic ideas out of their territory.

There were some exceptions, which will be noted, but on the whole the colonial period was a time of persecution for the Church. This period lasted from the time of the first English settlement at Jamestown in 1607 till the outbreak of the American Revolution in 1776 — one and two-thirds centuries.

*How did the attitude of the English colonists toward the Church contrast with that of the French and Spanish? How long did the colonial period last?*

**WHY THE CATHOLICS WERE PERSECUTED.** The English colonists feared and hated the Catholic Church. Their cry was "No Popery." This fear and hatred are hard to explain. Not very many English Catholics came to America. At the outbreak of the Revolution, only one colonist out of every hundred was a Catholic. The Catholics were concentrated mostly in the two colonies of Maryland and Pennsylvania. Most people in the other colonies had never seen a Catholic. Why did people have such a fear of, and such an aversion for, a group that was so small and inconspicuous?

One answer is that the colonists had brought over their prejudices from England. Under King Henry VIII, England had broken away from the Church in 1534 and had become increasingly Protestant. Catholics were persecuted in England, so it is not surprising that they were also persecuted in the English colonies.

Another reason is that the English in America were afraid of the Spanish to the south and the French to the north. Both Spain and France were Catholic countries. The colonists were afraid that the Catholics among them might side with the French or Spanish if there were a war. Such a fear was groundless; the Catholics in the colonies were English to the core.

*What was the proportion of Catholics among the English colonists? Where did most of the Catholics live? Give two reasons why the colonists hated and feared the Catholics.*

**HOW THE CATHOLICS WERE PERSECUTED.** In the New England colonies, the Puritan, or Congregational, Church was the established church. In most of the other colonies the Anglican Church was the established church. All people, including Catholics, had to contribute to the support of the established church. Sometimes they were also forced to attend the services.

Priests were not allowed to enter most of the colonies. Catholics were not allowed to assist at Mass or receive the sacraments. Children were forced to attend Protestant schools. Catholics were not allowed to enter the professions in most of the colonies, and they were not permitted to own land. They could not vote or hold public office.

Children grew up without ever seeing a priest or assisting at Mass. Meanwhile, many of them heard Protestant doctrines taught in their schools. Whole families were lost to the Church within two or three generations.

*What was the established church in New England? What was the established church in most of the other colonies? What restrictive measures were applied against Catholics?*

**MARYLAND.** George Calvert, the first Lord Baltimore, was one of the few Catholics in England who had any influence. He wished to start a colony in America as a refuge for the persecuted Catholics of England. He died before the project could be carried out, but his plans were continued by his son, Cecil Calvert, the second Lord Baltimore. The king granted Cecil Calvert a charter to the land north of Virginia. This land became the colony of Maryland. The first Maryland settlers arrived in 1634.

Lord Baltimore did not restrict his colony to Catholics. From the first, Protestants outnumbered Catholics in Maryland.

In Maryland there was no established church, and everyone was free to worship as he pleased. The idea of religious freedom was a new and startling idea in 1634. It was not practiced anywhere else in the New World at that time, and it was not practiced in many places in the whole world. The idea of religious freedom, which later became a part of the Constitution of the United States, was brought to America by the Catholic founders of Maryland.

*Why did the first Lord Baltimore wish to found a colony? When did the first settlers arrive in Maryland? What new idea did the Maryland settlers introduce to the New World?*

**THE TOLERATION ACT.** The Protestants who had been among the first settlers in Maryland were happy with conditions there. They and the Catholics lived together in perfect peace. Trouble, however, came from other quarters. Puritans fleeing from persecution in Anglican Virginia went to Maryland. Instead of being grateful for the refuge, they complained about the freedom the Catholics enjoyed. Anglicans from Virginia attacked Maryland, burned the principal settlement, and sent one priest back to England in chains.

Lord Baltimore realized that freedom of religion in his colony was threatened by Anglicans living in Virginia and by Puritans in the colony itself. He urged the assembly to pass a Toleration Act so that freedom of worship would be guaranteed. The majority of the assembly members were Catholics, but there were many Protestants, too. The act was passed in 1649 without a dissenting vote. It provided that no person "professing to believe in Jesus Christ" should in any way be persecuted for his religion.

There was freedom of religion in Maryland for fifteen years before the Toleration Act was passed. The Act was passed only when that freedom was threatened. Nevertheless, the Toleration Act is an important milestone in American history. Religious freedom was on the law books of one of the colonies.

*What troubles did two Anglican groups cause for the Maryland settlers? Why did Lord Baltimore propose that the assembly pass the Toleration Act? What did the act guarantee?*

**PERSECUTION IN MARYLAND.** In 1650 the Puritans seized the government of Maryland. The Toleration Act was repealed. Churches were destroyed. Priests had to go into hiding. Strangely, Oliver Cromwell, the Puritan dictator of England, ordered the government restored to the Calverts in 1658. For thirty years there was comparative peace.

In 1689 Maryland was made a royal colony. The Anglican Church was established, and all the penal laws of England went into effect. Some of the wealthy old Catholic families of Maryland were able to ignore the laws to some extent. They had a secondary school—Bohemia Manor—and they sent their sons to Catholic schools in Europe for their higher education. Priests said Mass in private homes.

Even though the laws were evaded, they were on the books and there was

always danger that they would be rigidly enforced. And the poorer Catholics were not able to ignore the laws as easily as were the more wealthy ones.

At the time of the French and Indian War, sentiment in Maryland grew more hostile to the Catholics. It began to appear that all Catholics would have to leave the colony that was started for them. Then the American Revolution began. Maryland needed the help of all her citizens, and the feeling against Catholics was largely forgotten.

*For how long did the Puritans rule Maryland? What were the results for Catholics when Maryland was made a royal colony? When was there a sharp rise of anti-Catholic sentiment in Maryland? What caused the anti-Catholic feeling to subside?*

**THOMAS DONGAN IN NEW YORK.** When New York was taken from the Dutch in 1664, it was given to the Duke of York, who later became King James II. The Duke of York was a Catholic and was later the last Catholic King of England. He appointed Thomas Dongan, an Irishman and a Catholic, as Governor of New York. Dongan brought in some Jesuits from England and permitted them to open a school. He called the first assembly. Under his leadership the assembly passed the Charter of Liberties. This charter provided for representative government and freedom of worship. It also said that taxes could be levied only by the assembly, which was elected by the people.

King James II was overthrown, and Dongan's work was undone. The penal laws against Catholics were again put into effect. Later, however, when New York became a state, it modeled its constitution on the famous Charter of Liberties. The framers of the Constitution of the United States also studied the Charter of Liberties and were guided by it.

*Who appointed Thomas Dongan Governor of New York? What did Dongan do for the Church and for the colony? How did Dongan's work influence future generations?*

**THE CHURCH IN PENNSYLVANIA.** William Penn, a member of a prominent English family, became a Quaker. Like other non-Anglicans, the Quakers were persecuted in England. Penn obtained a tract of land in the New World as a refuge for Quakers. His colony was called Pennsylvania. Penn and a group of other settlers went to Pennsylvania in 1682.

Penn was tolerant of other religions. After Maryland was made a royal colony, Pennsylvania was the only colony where Catholics could live peaceably and comfortably. (Even here, they could not hold public office, however.) Catholics from Germany and Ireland settled in Pennsylvania. Other Catholics moved to Pennsylvania from Maryland.

In 1733, there was not a single Catholic church in all the thirteen colonies. (In Maryland, Mass was offered in private homes.) In that year Father Joseph Greaton, S.J., built St. Joseph's chapel in Philadelphia. The lieutenant-governor of the colony, an Anglican, protested. The council rejected his protest. The only Catholic church in the colonies remained open.

*For what reason was Pennsylvania founded? Why did a number of Catholics settle in Pennsylvania? In 1733, what was unique about St. Joseph's chapel in Philadelphia?*

### SUGGESTED PRACTICES

1. Read something on the history of the Maryland colony and report at your next meeting.
2. Offer a prayer or a sacrifice for people who are today suffering for their religion.

### III. Catholics in the Revolution

Most popular histories of the United States tell us that the American colonists revolted against Great Britain because of restrictions on their liberties and because of "taxation without representation." These were important causes of the American Revolution, without doubt. But there is another cause that is not so frequently given.

Many of the colonists, as we know from the last chapter, were bitterly anti-Catholic. These anti-Catholic colonists became convinced that Great Britain was espousing the cause of the Catholic Church in America. They turned against the mother country for this reason.

*What are the causes that are usually given for the American Revolution? What cause is not so frequently given?*

**THE QUEBEC ACT.** In 1774 the British Parliament passed the Quebec Act. This law applied to French Canada which the British had taken from the French eleven years earlier, at the end of the French and Indian War. The colonists objected to almost every part of the Quebec Act, but the part to which they objected most strenuously was that which granted freedom of religion in Quebec. The law stated specifically that the people were to be free to profess "the religion of Rome."

In granting religious freedom, the British were merely living up to the promises they had made at the end of the French and Indian War. There is no doubt that the British were also trying desperately to keep the friendship of the French Canadians. They were having enough trouble with the English-speaking colonists. They did not want trouble with the French-speaking colonists also.

The Quebec Act was denounced throughout the thirteen colonies. It was charged that King George III had secretly become a "papist." The Continental Congress, in an address to the people of Great Britain, declared: "Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country (Canada) a religion that has deluged your island in blood, and disbursed impiety, bigotry, persecution, murder, and rebellion through every part of the world."

*When was the Quebec Act passed? To what part of the Quebec Act did the colonists most object? For what two reasons did the British grant freedom of religion to the French Canadians? What did the Continental Congress say about the Quebec Act?*

**THE MISSION TO CANADA.** Less than two years later, when the break with Britain seemed imminent, the Second Continental Congress tried to secure the aid of the Canadians. The commission sent to Canada consisted of Benjamin Franklin, Samuel Chase, and Charles Carroll. The latter was a prominent Catholic. Father John Carroll was asked to accompany the commission.

The mission was foredoomed to failure. The Canadians had been shocked by the wave of bigotry that had swept the colonies after the passage of the Quebec Act. The Canadians chose to stay on the side of the British, as the lesser of two evils. The attitude was greatly strengthened by Bishop Briand of Quebec. The Bishop had taken an oath of loyalty to the King of England, and he considered it his duty to uphold British sovereignty. He placed the ban of excommunication upon all his subjects who gave any sort of countenance to our Revolution.

*What three men composed the commission to Canada? Who accompanied the commission? Why were Canadians cool toward the American cause? What was the attitude of Bishop Briand?*

THE DECLARATION OF INDEPENDENCE. After he returned from Canada, Charles Carroll again sat in the Second Continental Congress. He joined in signing the Declaration of Independence which stated that the thirteen British colonies, "are, and of right ought to be, free and independent states." Carroll was the only Catholic signer of the Declaration. As a Catholic he could subscribe fully to the noble thoughts expressed in that document: "We hold these truths to be self evident: That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."

These words acknowledge that there is a God, that every individual is important because he was created by God, and that we have certain God-given rights which no government may legitimately take from us. The United States of America was launched upon sound Christian principles.

Thomas Jefferson, the author of the Declaration of Independence, was not a Catholic. In the strict sense of the word, he was not even a Christian since he did not profess the divinity of Christ. The sentiments expressed in the Declaration of Independence, however, could not be more in accord with Catholic doctrine. Sylvester J. McNamara in *American Democracy and Catholic Doctrine* offers conclusive evidence that Jefferson was strongly influenced, at least indirectly, by the writings of St. Robert Bellarmine. Bellarmine was a Jesuit and a Cardinal who died a century and a half before the Declaration of Independence was signed.

*Who was the only Catholic signer of the Declaration of Independence? What words in the Declaration reflect strong Christian principles? What Christian ideas are contained in these words? According to Sylvester McNamara, by whom was Thomas Jefferson influenced when he wrote the Declaration of Independence?*

AMERICAN CATHOLICS IN THE REVOLUTION. The majority of Catholics in the United States actively supported the Revolution. This seems surprising in view of the fact that the colonists had shown themselves to be anti-Catholic, while the British had made at least a gesture in the direction of religious liberty. We might expect the Catholics to have been loyal to Britain, as one-third of the colonists were. Or we might expect them to be neutral, as another third of the colonists were.

Why did the American Catholics support the Revolution in such large numbers? The leadership of Charles Carroll was probably one factor. The ideas of liberty and justice expressed in the Declaration of Independence probably influenced some Catholics. Many Irish were influenced by historical aversion to Great Britain. Over and above all was probably the feeling that the American side was the side of justice, and the feeling that religious liberty would come with political liberty.

Father Carroll could say in later years that the blood of Catholics "flowed as freely (in proportion to their numbers) to cement the fabric of independence, as that of any of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order, and civil religious liberty."

*What side did the majority of American Catholics take in the American Revolution? How were the colonists as a whole divided in their sympathies? Why did American Catholics support the Revolution in such large numbers?*



*According to Father Carroll, what did Americans expect from their new government?*

A CHANGED ATTITUDE. France became an ally of the United States in 1778. Spain did not join the alliance but helped us indirectly by declaring war on Great Britain. With these two Catholic countries helping us, anti-Catholic feeling subsided among the patriots while it increased among the Loyalists, or Tories.

Everywhere that French soldiers went, their chaplains went with them. Many colonists saw priests for the first time and found they were not the monsters they had been pictured. States hurried to repeal their laws against priests when the French came. Puritan Massachusetts even sent a priest to the Catholic Indians of Maine. When the Spanish agent in the United States died, Congress went in a body to a Requiem Mass for him.

Benedict Arnold later sought to justify his treason by writing: "Do you know that the eye which guides this pen, lately saw your mean and profligate Congress at Mass for the soul of a Roman Catholic in purgatory, and participating in the rites of a Church against whose anti-Christian corruptions your pious ancestors would have witnessed with their blood?"

But Americans were no longer impressed by such arguments. Treason is a horrible thing and cannot be justified by appeals to prejudice.

*Why did the attitude of the patriots towards Catholics change after France and Spain declared war on Great Britain? What effect did the help of France and Spain have upon the colonists who remained loyal to Britain? How did Benedict Arnold seek to justify his treason?*

HOW CATHOLICS HELPED WIN THE WAR. Without the aid of France and Spain the American Revolution would have failed. Catholics in the colonies also made notable contributions to the cause for independence. It is possible to mention only a few of the Catholics who played an important part in the war.

Orono, chief of the Penobscot Indians of Maine, sided with the Americans and rendered valuable service when most of the Indians were aiding the British. Father Gibault and the French-speaking Catholics of the Northwest Territory helped George Rogers Clark win that area. Commodore John Barry fought a gallant war at sea. Thomas Fitzsimmons and Oliver Pollock helped finance the Revolution. General George Meade and General Stephan Moylan were Catholics. Of the more prominent officers from abroad Pulaski, Lafayette, and Kosciusko were Catholics.

In his famous address to Catholics, after he had been elected President, George Washington said: "I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their government, or the important assistance which they received from a nation in which the Roman Catholic faith is professed."

*How important was the aid of France and Spain? Name some Catholics who took a prominent part in the Revolution. What did George Washington say of the part Catholics played in the Revolution?*

### SUGGESTED PRACTICES

1. Read *American Democracy and Catholic Doctrine* by Sylvester J. McNamara (International Catholic Truth Society, Brooklyn), particularly the chapter on the Declaration of Independence.
2. Pray that America will always have the courage to fight for justice and liberty, under God.

## IV. A Fresh Start Under John Carroll

John Carroll was elected the first Catholic bishop in the United States in 1789. George Washington, his neighbor, had become the first President of the United States earlier the same year. If Washington can be called the Father of His Country, Carroll might well be called the Father of the Catholic Church in this country. The two men respected and admired each other.

*In what year did John Carroll become the first Catholic bishop in the United States? What other important event took place that year? By what title might we call John Carroll?*

**EARLY LIFE OF JOHN CARROLL.** John Carroll, born in 1735, was the son of a prosperous planter in Upper Marlboro, Maryland. He was educated by his cultured mother until he was twelve. He attended the Jesuit school, Bohemia Manor, for a year. Then with his cousin, Charles Carroll, he was sent to French Flanders to the famous English Jesuit college of St. Omer. In 1769 he was ordained a priest at Liege.

Father Carroll toured Europe as tutor to the son of the English Lord Stourton. After the Society of Jesus was suppressed by the Pope, he was tutor and chaplain for Lord Arundel in England. When he was forty years old, he came back to visit his aged mother in Maryland. Father Carroll built a chapel on his mother's Rock Creek estate, opened it to his neighbors, and acted as chaplain. Soon he was the best known and most influential priest in the colonies.

*Where did John Carroll receive his early education? When did he go to Europe? Why? What did Father Carroll do in Europe before returning to America? What did he do on his return home?*

**SUPERIOR OF THE MISSIONS.** Father Carroll felt that it was inevitable that the colonies would break away from Britain. In 1774 Congress asked him to accompany the unsuccessful mission to Canada.

Before the Revolution the Catholic Church in the English colonies had been under the direction of the vicar-apostolic in London. After the Revolution the priests in the United States petitioned the Holy See for a separate organization but not for a bishop. The prevailing Protestant sentiment was hostile to a bishop of any denomination. Catholics were not used to the idea, either. In 1784 Father Carroll was appointed Superior of the Missions. This office carried with it many of the rights and duties of a bishop.

*What was Father Carroll's attitude toward the movement for independence of the colonies? What provision was made for the Catholic Church in the United States after the Revolution?*

**FREEDOM OF RELIGION.** Religious liberty did not come automatically with independence from Great Britain. After the Revolution the states still had many of their anti-Catholic laws. The first four states to grant Catholics absolute equality with other citizens were Pennsylvania, Delaware, Virginia, and Maryland. They did this before the Constitution was adopted. It is interesting to note that these were the four states in which Father Carroll did most of his work.

While Father Carroll was Superior of the Missions, the Constitutional Convention was held in Philadelphia. Father Carroll insisted that the Constitution contain guarantees of religious liberty. He was pleased with Article 6, Section 3,

which says that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

This, however, was not enough. Father Carroll wished the United States to follow the example of the original Catholic settlers of Maryland. He wanted to be assured that there would be no state religion and no laws interfering with religion. He was happy when the First Amendment supplied what was lacking in the Constitution itself: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The First Amendment did not say that the states had to grant religious liberty, but all of them did so before many years passed. The penal age was over for the Catholic Church in America.

*Which states were the first to grant full equality to Catholics? What guarantees of religious freedom are contained in the Constitution and in the First Amendment? Why was it necessary for the states to act before there was complete religious freedom?*

**THE FIRST BISHOP OF BALTIMORE.** After a few years, the priests of the United States realized that they needed a bishop. Rome gave the American priests permission to choose the city that would be the see of the American diocese. The priests were also given, for this once, the privilege of choosing the bishop. John Carroll was elected first Bishop of Baltimore in 1789. The following year he went to England for his consecration.

Although the Church in the United States was no longer hampered by penal laws, Bishop Carroll faced staggering problems. His diocese included the whole United States, which at that time extended from Canada to Florida, from the Mississippi River to the Atlantic Ocean. In this vast area there were about 25 priests and 30,000 Catholics.

*Tell the story of Father Carroll's election as first Bishop of Baltimore. How large was Bishop Carroll's diocese?*

**PROBLEMS OF BISHOP CARROLL.** No one had ever before exercised the authority that belongs to a bishop. The priests had worked independently. Some were disposed to resent any "interference."

Lay trustees controlled church property. They also claimed the right to select and dismiss their pastors. "Trusteeism," as this system was called, caused a great deal of trouble, especially when the trustees were influenced by troublesome and adventurous priests. Bishop Carroll faced great difficulty, even schism, from this source in New York, Philadelphia, Baltimore, in the West, and in the South. This system was later condemned by the Holy See and eliminated by loyal and courageous bishops and priests.

Lack of churches and lack of schools were among Bishop Carroll's problems. In 1789 he founded Georgetown College in the District of Columbia. This is now Georgetown University.

*Why did the new bishop at first find it difficult to exercise his authority? What was "Trusteeism" and what difficulty did it cause? When and where was Georgetown College founded?*

**PRIESTS FROM ABROAD.** Bishop Carroll's greatest problem was the fact that he did not have enough priests. If he could just get some good priests, he felt that he could solve most of his other problems.

The answer came unexpectedly. The French Revolution began in 1789. By 1791 the persecution had driven many priests from the country. Some came to the United States and were welcomed by Bishop Carroll. He had 25 priests in 1790; by 1810 he had 137!

Stephen Badin came from France as a seminarian. He was the first priest ordained in the United States.

Priests came from other countries besides France. Some came from Ireland. Father Nerinckx came from Belgium and worked in the Kentucky wilderness. Demetrius Gallitzin, a Russian prince, studied at the new St. Mary's Seminary. He was the second priest to be ordained in this country and the first to receive all his seminary training here. He adopted the name Father Smith, and did outstanding missionary work in western Pennsylvania.

*Why did some French priests come to America about 1791? Why was Bishop Carroll glad to have them? Who was the first priest ordained in this country? The second?*

**FIRST ARCHBISHOP.** In 1802 Bishop Carroll petitioned the Holy See for the erection of new dioceses. Instead, his own diocese was doubled in 1805 when he was given jurisdiction of the vast Louisiana Territory, which the United States had just purchased from France. Now his diocese extended to the Rocky Mountains!

In 1808 Bishop Carroll's request was granted, and four new dioceses were established: New York, Philadelphia, Boston, and Bardstown. At the same time, Baltimore was made an archdiocese, with John Carroll as the first archbishop in the United States.

By 1815 there were more than 200,000 Catholics in the United States. This was more than six times as many as there had been when John Carroll was consecrated 25 years earlier. The number of priests increased more than fivefold. Churches and schools had greatly multiplied. There were an archdiocese and four dioceses where there had been but one diocese.

Archbishop Carroll was invited to lay the cornerstone of the Washington Monument in Baltimore in 1815, but he was too ill to accept. He died later in the year, at the age of eighty.

*How was the size of Bishop Carroll's diocese doubled? In John Carroll's lifetime what new dioceses were carved from the original Diocese of Baltimore? How much had the Church in the United States grown during the 25 years John Carroll was its head?*

**ESTIMATE OF ARCHBISHOP CARROLL.** John Carroll saw the Church in America through the last of its penal days. He lived through the great political eruption of the American Revolution. Then he guided the Church in America through 25 years of amazing growth.

He was a builder in the widest sense. When he died, his remains were placed in a vault in a seminary he had built. Nine years later they were removed to a place beneath the altar in the Cathedral of Baltimore, a church he had planned.

John Carroll was a scholar, somewhat of an aristocrat, a man of insight, a patriot with a world outlook, an able preacher, a worthy bishop. God raised him up to do a great work, and he did it greatly!

*Where was Archbishop Carroll buried? Where are his remains now? Give a brief estimate of Archbishop Carroll and his work.*

## SUGGESTED PRACTICES

1. Take part in civic affairs so that your city, county, state, and country will be better because you lived and worked in them.
2. Show how God brings good from the calamities that befall individuals, institutions, and nations.

## V. Elizabeth Seton and the First Sisters

The Catholic Church in the United States could not carry on all the work it is doing at present without the work and the prayers of the thousands of Sisters who have dedicated their lives to the service of God.

From the founding of the Jamestown colony in 1607 till 1790, the year after Washington was inaugurated as our first President, there were no Sisters in the territory belonging to the thirteen original states. This is scarcely surprising when we remember the penal laws against Catholics and the bigotry against anything that suggested "Popery."

The Ursulines had been conducting a school for girls in New Orleans since 1727, but New Orleans was then foreign territory. The Ursulines did not come under the government of the United States until the time of the Louisiana Purchase, 1803.

*How many years passed before there were any Sisters in territory belonging to the original states? When and where did the Ursulines found their school for girls? When did the Ursulines come under the government of the United States?*

**EARLY COMMUNITIES.** Three Carmelite nuns came to the United States from Belgium in 1790, while John Carroll was in England for his consecration. They established a convent in a house that had been donated to them at Port Tobacco, Maryland. They started a school for girls, but, being contemplatives, they found they were not suited to this kind of work. The school was discontinued. In 1830 the Carmelites moved their convent to Baltimore, where they have remained. From here they have sent out nuns to establish convents in various parts of the country.

In 1801 three Poor Clares from France started a school for girls at Georgetown, D. C. A young lady from Ireland, Alice Lalor, was one of the teachers in this school. The superior of the Poor Clares died in 1804, and the other two nuns returned to France. Miss Lalor and two other lay teachers took over the school. Later these ladies became the first Visitation Sisters in the United States. The Visitation Sisters have since branched out into 20 independent convents with schools for girls like the one at Georgetown.

*When did the first Carmelite nuns come to the United States? Where was their first convent? Tell of their subsequent history. Where did the Poor Clares start a school? What community later took over this school?*

**CONVERSION OF MRS. SETON.** The woman who is considered the pioneer among American Sisters is Elizabeth Bayley Seton. Elizabeth Ann Bayley was born in New York City in 1774, two years before the signing of the Declaration of Independence. When she was three years old, her mother died. Her father, Doctor Bayley, directed the education of his beautiful and intelligent daughter. When she was 20, she married William McGee Seton, son of a well-to-do merchant. They had five children.

Tragedy struck the happy family. Dr. Bayley died of yellow fever contracted from poor immigrants who were his charity patients. Elizabeth's father-in-law died after sustaining a great loss in his business. Her husband became ill, and the doctors prescribed a warmer climate. He decided to sail to Italy and stay with his friends, the Filicchi family. Elizabeth accompanied her husband, and they took along their eldest daughter, Anna. William died soon after he arrived in Italy and was buried in the Protestant cemetery in Leghorn.

While they were waiting for a ship to take them back to America, Elizabeth and Anna stayed in the home of the Filicchi family. It was in this home that Elizabeth became acquainted with the Catholic faith. Before she left Italy, she had determined to become a Catholic. Back in New York, her friends and relatives voiced determined opposition to her "mad" purpose. Despite the opposition, Mrs. Seton was received into the Church at old St. Peter's on Barclay St. on March 14, 1805.

*What misfortune came to Elizabeth early in life? What sorrows came after her marriage? Where did Elizabeth learn about the Catholic Church? When and where was she received into the Church?*

**BEGINNING OF RELIGIOUS LIFE.** Elizabeth worked first as a teacher and then as a boarding mistress for school boys. Prejudice against Catholics was so great in New York that she had to give up both jobs. Father Dubourg, an American Sulpician, asked her to come to Baltimore to start a school for girls. He told her that Catholics were more numerous in Baltimore than in New York and that the atmosphere was more friendly.

Her two boys had been sent to Georgetown by Antonio Filicchi. She took her three girls with her to Baltimore. In September, 1808, she opened a school in Paca Street. In Baltimore, Elizabeth lived the life of a religious under the direction of Father Dubourg. Privately, before Bishop Carroll, she made the vows of poverty, chastity, and obedience. In a short time, she had been joined by six cultured women who shared her zeal for education and religious life. The group adopted temporary rules and assumed a religious garb on June 1, 1809. Elizabeth was given the title "Mother" by Archbishop Carroll.

The women desired to adopt the rule of the Sisters of Charity of St. Vincent de Paul. Bishop-elect Flaget, of Bardstown, was about to sail for Europe, so he was asked to secure a copy of the desired rule and constitutions. He was also to bring back some experienced Sisters who would help in establishing an American foundation.

*Why was Elizabeth Seton unable to make a living in New York? Who asked her to come to Baltimore? How many companions joined Mrs. Seton during her first year in Baltimore? What rule did they wish to adopt?*

**EMMITSBURG AND THE NEW RULE.** Samuel Cooper, a wealthy convert and seminarian, gave Mother Seton's community a farm near Mt. St. Mary's College, Emmitsburg. The Sisters moved there in June, 1809, and opened a school the same year.

Bishop-elect Flaget returned from France bringing a copy of St. Vincent's rule, but no Sisters. The rule caused great sorrow to Mother Seton because it denied membership to widows with dependent children. It seemed to Mother Seton that she must depart. Archbishop Carroll, however, modified the rule to suit American conditions, and he made special provision for Mother Seton's case. The revised rule was adopted in January, 1812, and Mother Seton was elected to head the institute. On July 19, 1813, 18 Sisters made their profession. On the same day a novitiate was opened for ten postulants.

*Who was Samuel Cooper and what did he do for Mother Seton's community? Why did the rule of St. Vincent cause sorrow to Mother Seton? How was the difficulty overcome?*

**EXPANSION OF MOTHER SETON'S WORK.** Mother Seton's community grew. When she died in 1821, her 50 religious daughters were conducting the school in Emmitsburg, and orphanages and schools in Baltimore, Philadelphia, and New York.

Mother Seton's congregation opened the first Catholic "free school" in the United States — that is, one that did not charge tuition. This school was not itself parochial but it set the pattern for the American parish, or parochial, school. Mother Seton's Sisters were the first to conduct an orphanage in the United States and the first to open a Catholic hospital.

Today there are six distinct congregations that call themselves daughters of Mother Seton. Their members number about 9,000. They labor in nearly every state of the Union, and some have found their work beyond the seas.

In 1907 Cardinal Gibbons suggested that the time had come to take steps toward the beatification of Mother Seton. This process is still underway. Her tomb at Emmitsburg has become a place of pilgrimage.

*At the time of her death what works had been undertaken by Mother Seton's community? What are the "firsts" connected with Mother Seton's Sisters? How many congregations claim her as founder? What process was inaugurated at the suggestion of Cardinal Gibbons?*

**OTHER RELIGIOUS FOUNDATIONS.** Two of the earliest communities for women were founded in the Diocese of Bardstown, Kentucky, which was under the jurisdiction of Bishop Flaget. The Sisters of Charity of Nazareth were founded in 1812 by Father (later Bishop) David and Mother Catherine Spalding. Father David gave them the rule of life adopted by the Emmitsburg Sisters, but he did not have them affiliate with that community.

In the same year Father Nerinckx and Mother Mary Rhodes founded the Sisters of Loretto at the Foot of the Cross. These Sisters pride themselves upon being "the first religious order in America without foreign affiliation or connection."

It is impossible to go any further in describing the origins of the many communities of Sisters in the United States. *The National Catholic Almanac* takes 19 pages merely to list the communities and to give the most rudimentary information about them.

The thousands of Sisters in the United States are performing an invaluable service for the Church. By teaching for little or no salary they make possible our parish school system. They provide religious instruction for children who cannot attend Catholic schools. They staff hospitals, orphanages, and institutions of higher learning. They secure food, clothing, and medicine for the sick and the needy. Some labor in foreign mission fields. Above all, the prayers and sacrifices of the Sisters — both contemplative and active — draw down a shower of graces upon the Church in the United States.

*What two communities were founded in Kentucky in 1812? Where have we heard of Father Nerinckx before? Name a few of the ways in which Sisters help the work of the Church in our country.*

## SUGGESTED PRACTICES

1. Encourage non-Catholics to go to church with you. Prepare yourself to explain Catholic teaching and practice to others. You may be the means of encouraging another Mother Seton.
2. The life of Elizabeth Bayley Seton is intensely interesting and dramatic. Read a biography of her and report on it at the next meeting.

## VI. Growth and Bigotry — 1830-1860

The Church in the United States had grown rapidly during the 25 years that John Carroll had been bishop and archbishop. It grew even more rapidly after that. About 600,000 immigrants poured into our country between 1830 and 1840. In the next decade the number increased to 1,700,000. Between 1850 and 1860, the number was 2,600,000. Most of these immigrants were from Germany and Ireland. Many of the Germans and almost all the Irish were Catholics.

*About how many immigrants came to our country between 1830 and 1860? From what two countries did most of these immigrants come? Was the proportion of Catholics higher among these immigrants than it had been among the first settlers?*

**GROWTH OF THE CHURCH.** As the number of immigrants increased, the Church grew by leaps and bounds. When Bishop Carroll was consecrated in 1790 there were about 30,000 Catholics in the United States. In 1850 there were a million and three-quarters Catholics, and by 1860 that figure had doubled. There were 21 dioceses in 1844; ten years later there were 41.

Most of the Irish stayed along the eastern coast. In 1790 there were only 120 Catholics in Boston, the heart of Puritan New England. In 1820 there were 2,000. By 1850 the Irish immigrants had swelled the number to 50,000.

The Germans were inclined to move farther west. In the years between 1833 and 1846 immigrants from Germany increased the number of Catholics in the Diocese of Cincinnati from 7,000 to 50,000.

In 1790, only one American out of every 100 was a Catholic. In 1852, one American out of every 14 was a Catholic, and the proportion of Catholics per population was still growing.

*Give some facts which indicate the growth of the Church in the first half of the nineteenth century. Where did most of the Irish stay? Where were the Germans inclined to settle?*

**PROBLEMS OF A GROWING CHURCH.** Providing churches, schools, orphanages, and hospitals for the growing number of Catholics was a great problem for the Church in the United States. Most of the immigrants arrived in the United States with little or no money. After they got here, they worked for miserably low wages. Out of their meager earnings, many workers had to send money back to their families in Europe.

Despite these handicaps, many churches and schools were erected. The immigrants made heroic sacrifices in order to do this. Much help also came from the generous Catholics of Europe.

In 1820, Pauline Jaricot of Lyons, France, started an organization to help the missions of Asia. Two years later this organization was expanded to help all the missions and became the Society for the Propagation of the Faith. In 1822 the Society collected \$4,000. The amount was divided into three parts. One part was sent to the missions of Asia. The other two parts were sent to Kentucky and Louisiana. The Society grew steadily, and each year it was able to send larger amounts to the missions.

At first the Society for the Propagation of the Faith was confined to France. Organizations similar to it were started in Austria and in Bavaria. All three



organizations were generous in their contributions to the Church in the United States.

*What problem faced the Church in the United States as the number of Catholic immigrants increased? How did the Catholics of Europe help solve the problem? When was the Society for the Propagation of the Faith started? To what country was this Society confined at first?*

**THE "NATIVE AMERICAN" MOVEMENT.** The wave of immigration caused resentment among many Americans. Some of the newcomers did not speak English and had customs which seemed strange to Americans. Many of the immigrants lived in the slums. This was not their fault; they could afford nothing better. But because of it they were regarded as dirty people. Some of the immigrants could not find work and had to be supported by charity; for this reason they were characterized as lazy and a burden to the community. Perhaps the chief cause of resentment was the fact the immigrants produced an oversupply of workers for the eastern factories. This caused all wages to go down, including those of people who had long been in this country.

Many Americans joined "native American" or "nativist" groups in order to "protect" themselves. The Nativists wrote pamphlets and circulated petitions to keep foreigners out of the country. "America for Americans!" they shouted, forgetting that all Americans were immigrants or descendants of the immigrants, and that the only native Americans were the Indians.

At first the movement was largely unorganized. In 1837, at a meeting in Germantown, Pa., there was an attempt to form a Native American party. In 1843 there was another meeting in Philadelphia at which the American Republican Association was formed. In the 1850s the American Party, whose members were called the "Know Nothings," became a power in American politics.

*For what reasons did "native Americans" resent the immigrants? What was the program of the Nativists? What forms did the nativist movement take?*

**NEW BIGOTRY.** Since the days of the first English settlements there had been bigotry against Catholics. The cry during colonial days had been "No Popery!" This feeling abated somewhat during the Revolution and in the early days of the Republic. It never died out completely, however. We know that bigotry forced Elizabeth Seton to leave New York in the early 1800s.

A new tide of bigotry arose with the nativist movement. The Catholic Church was regarded as something foreign because so many of its members were immigrants and because Catholics were "ruled" by a Pope who lived in Rome. This new bigotry came in waves between 1830 and 1860. It would rise in one part of the country and then subside slightly while it arose somewhere else. It never disappeared completely during this time, and it sometimes took very violent forms.

*Sketch the early history of bigotry in this country. How was the new bigotry tied to the nativist movement?*

**MANIFESTATIONS OF THE NEW BIGOTRY.** About 1840, it was judged that there were 400 newspapers in this country devoted to scurrilous attacks upon priests and Sisters. There was a flood of anti-Catholic books. Many of these purported to be "exposures" of convent life by "escaped" nuns. The most famous of these was the *Awful Disclosures of Maria Monk*. Eventually it was disclosed that Maria Monk had escaped not from a convent but from a home for delinquent girls, and that she had never been in the convent she pretended to describe. Nevertheless, the book had a wide sale and was accepted as truth by thousands of people.

In 1834, a mob in Charlestown, Massachusetts, attacked the Ursuline Convent and burned it to the ground. Ten years later, a mob in Philadelphia burned down a convent, two churches, and rows of houses in which Irish factory workers lived. Thirteen people were killed and 50 were wounded. There were also outbreaks in St. Louis, New Orleans, Providence, and in many other places.

*What forms did the new bigotry take? Who was Maria Monk? Give examples of outbreaks of bigotry in different cities.*

**THE KNOW NOTHINGS.** In the 1850s the Nativists went into politics as the American Party, or the Know Nothings. In 1854, the Know Nothings elected the Governor of Massachusetts as well as all the other state officers and most of the members of the legislature. They also elected many officials in other states, and they had forty members in the national House of Representatives. The *New York Times* said of the new party: "It has completely overthrown and swamped the two old historic parties of the country."

The Know Nothings passed a number of oppressive laws. In some states all convents had to be inspected regularly by state officials. Catholic children were disbarred from public schools or were treated shamefully when they refused to read from the Protestant Bible. Catholics were denied the right to vote in some places. All such laws were later declared unconstitutional.

In 1856 the Know Nothings nominated ex-President Millard Fillmore as their candidate for President. They had become so powerful that they were sure they would elect the President by a large majority. By this time, however, the great majority of Americans had come to see how un-American the Know Nothings were. Fillmore was soundly defeated. After that the party gradually disappeared from American life.

*What new political party was formed in the 1850s? What was the purpose of this party? How successful was it? What happened to the oppressive laws that were passed by the Know Nothings? Tell of the ignominious end of the Know Nothings.*

**THE CATHOLIC CENTRAL VEREIN.** This outstanding organization of German Catholic laymen was founded in 1855 to oppose the Know Nothings, and to defend the rights of Catholics and of immigrants. It became the center around which the religious and the benevolent societies in German parishes became unified for mutual encouragement and for more effective action. The Know Nothings soon disappeared, but the Central Verein has continued for nearly a century to promote Catholic Social Action. Its work now includes matters which are charitable, social, intellectual, and missionary in character. With headquarters in St. Louis, Missouri, the society has an active membership in many states across our country. Its official publication is the *Social Justice Review*; its Central Bureau continues to publish pamphlets and leaflets on topics of vital interest to American Catholics.

*When was the Catholic Central Verein founded? For what purposes? What kind of work has it continued to do? What is its official publication?*

## SUGGESTED PRACTICES

1. Join the Society for the Propagation of the Faith and enroll your children in the Holy Childhood Association.
2. Be well informed about your religion so you can answer those who attack the Church.

## VII. Bishop John England

John England was an orator, a journalist, a pioneer, a democratic American, a man of vision, a zealous priest. It might be said that he was a "holy spendthrift"—spending more than he had on worthy causes, and spending himself utterly in the service of God and man.

John England was born in Cork, Ireland, in 1786. When only 34 years of age, he was consecrated bishop and left immediately to take up his duties in Charleston, South Carolina. It was said of him at the time that he was the most courageous, the most zealous, and the most eloquent of the Irish clergy.

*When and where was John England born? How old was he when he was consecrated bishop? To what diocese was he assigned? In what esteem was he held?*

THE DIOCESE OF CHARLESTON. Bishop England arrived in his newly created diocese on December 30, 1820. The territory embraced three states: North Carolina, South Carolina, and Georgia; three years later Florida was added.

Unlike bishops in the North, Bishop England did not face the problem of poor immigrants. He did face problems of his own, however. Of all the original states, he had those with the least Catholics. There were only 5,000 Catholics scattered throughout his whole vast diocese. There were few churches attended by only five priests. He found that the Church was regarded with suspicion by the natives. Later the Native American movement was to make great headway in the South, despite the fact that few foreigners were living there.

Bishop England also faced the problem of slavery. He had a great concern for the welfare of the Negroes and he foresaw that they would eventually be freed. Meanwhile, he pleaded that they be allowed to practice their religion. About 1,000 of the 5,000 Catholics in his diocese were Negroes.

In common with most other bishops of the country, John England also faced the troublesome question of trusteeism. He also faced extreme poverty. Charleston was one of the poorest dioceses in the whole world.

*When did Bishop England arrive in his diocese? What territory did his diocese include? What problem, common in Northern dioceses, was spared Bishop England? Discuss some of the problems which Bishop England faced.*

BISHOP ENGLAND'S ZEAL. The bishop set to work with vigor. He traveled all about his diocese, in a day when traveling was slow and difficult. He celebrated Mass, administered the sacraments, and preached eloquent sermons. He arranged for the building of new churches. In places where there was no priest he appointed laymen who were authorized to call the people together for prayer.

Bishop England attacked the trustee problem by having the diocese incorporated by the state legislature, and by drawing up a constitution for his diocese defining its relation to civil law and to canon law. He was criticised for this by his fellow bishops since it was not ordinary Catholic practice, but the measure seemed to bring unity and peace where there had been disruption and strife.

*Describe Bishop England's zealous work in his diocese. What was trusteeism? How did Bishop England approach the problem? With what results?*

**DIOCESAN PROJECTS INAUGURATED BY BISHOP ENGLAND.** The bishop held annual diocesan conventions which brought together both laymen and priests for the discussion of common problems. The result was greater cooperation, a strengthening of social ties among the people, and increased confidence in the leadership of the bishop.

To aid the poor and the fever-stricken, he established the San Marino Society, made up of lay people. For the same purpose, he founded the Sisters of Our Lady of Mercy, today called the Sisters of Charity of Our Lady of Mercy.

The Bishop welcomed colored people to church and even held special services for them. When it was not possible to meet all his preaching engagements, it was never the Negroes who were neglected.

*What were the diocesan conventions? What was the San Marino Society? What was the first work of the Sisters of Our Lady of Mercy? For what group did Bishop England have special sympathy?*

**RELIGIOUS EDUCATION.** Bishop England was a tireless worker in the field of education. He founded a Book Society and strove to have it established in every parish. He compiled a catechism. He got out an edition of the Missal in English.

He desired to establish a seminary because most of the priests in the United States, up until then, were foreigners by birth and education. He maintained that the Church in the United States needed native priests trained by American teachers in American schools. In 1832 Bishop England founded a seminary and a college in Charleston. The college prospered for a time, then fell victim to unfriendly, even vicious, attack. The seminary involved tremendous effort, but the results were meager. The time seemed not ripe for such ventures.

In 1835 Bishop England opened a school for free Negroes, but local opposition forced it to close the same year. It was not legal to have schools for slaves, so the bishop taught them privately whenever possible.

*How could a Book Society be useful in the cause of education? What was Bishop England's idea regarding the training of American priests? What did Bishop England do for the education of Negroes?*

**RESPECT OF NON-CATHOLICS.** Bishop England's kindness and understanding and his oratorical ability won him the friendship and respect of thousands of non-Catholics. In his own diocese, where Catholics were very few, he talked to large crowds in courthouses, halls, and even in Protestant churches. He preached before the South Carolina House of Representatives.

On Sunday, January 8, 1826, by invitation of Congress, Bishop England addressed both houses in an oration which lasted two and a half hours. This was the first time any Catholic priest or bishop had ever received such an invitation. President John Quincy Adams was present. In 1826 the first stirring of the anti-Catholic nativist movement was already evident throughout the country, but the lawmakers listened in respectful silence as Bishop England spoke on "The Foundation of the Catholic Faith."

*How do you know that Bishop England was a popular speaker? What was unique about his address before Congress?*

**INFLUENCE THROUGHOUT THE COUNTRY.** Numerous as were his activities in his own diocese, Bishop England's horizon was much wider. He started a Catholic paper called *The United States Catholic Miscellany*, which was circulated throughout the United States. The bishop was the editor, and he wrote most of the articles himself. After two false starts, the paper resumed publi-

cation in July, 1826, and continued after the bishop's death until the outbreak of the Civil War. This was the first Catholic paper in the United States.

Bishop England urged upon his fellow bishops the necessity of holding Provincial Councils in which bishops would study the problems of the Church throughout the country. He hoped that by this means priests and people would be drawn closer together and that Catholics would not fall victim to the individualism, the sectionalism, and the nationalism that were so common in the land. When, in 1829, the First Provincial Council was held in Baltimore, his joy was great. It was attended by one archbishop and nine bishops. Bishop England wrote the pastoral letter which was issued to the faithful by that Council.

Three later Provincial Councils were held in Baltimore during his lifetime. He was a driving force in all these Councils.

*What distinction did The United States Miscellany have? What is a Provincial Council? Why did Bishop England wish to have such a Council? What part did Bishop England have in the First Provincial Council of Baltimore? How many Councils did he attend?*

**LAST VISIT TO EUROPE.** Bishop England never had enough money for the needs of his vast poverty-stricken diocese. He visited various cities in the United States to appeal for help. He asked aid from the Pope and from persons and organizations in Europe.

In 1841 the Bishop made a visit to Europe in the interests of his diocese. The return voyage was rough, and fever broke out on the ship. While suffering himself, the Bishop helped to care for steerage passengers who were ill. After landing in Philadelphia, he preached for 17 consecutive nights, and then he preached four additional nights in Baltimore. He resumed his duties in Charleston but died soon after, on April 11, 1842, at the age of 56. He had crowded a full century of zealous labor into a half century of life.

If Bishop England had been in one of the large dioceses of the North, his influence upon the Church in the United States would have been tremendous. As it was, his influence was great, even though he labored in a poor struggling diocese of the deep South, far from the mainstreams of Catholic activity in this country. He was one of the towering figures of the Catholic Church in the United States.

*Where did Bishop England secure help for his diocese? When did he make his last trip to Europe? What qualities and accomplishments made Bishop England a towering figure in the history of the Church in our country?*

## SUGGESTED PRACTICES

1. Take an active part in the discussion at meetings of your club in order to develop facility in talking about things Catholic.
2. Invite friends to join your discussion club, or to organize a religious discussion club of their own.

## VIII. Archbishop John Hughes

The careers of three prominent bishops coincide almost completely with the history of the Church in the early days of our country. John Carroll was consecrated in 1790 and lived till 1815. Just five years later, in 1820, John England was consecrated bishop, and he lived till 1842. In that year John Hughes became Bishop of New York, and he lived till 1864. Each of these three men was so outstanding that he dominated the era in which he lived.

*What years are covered by the episcopate of John Carroll? Of John England? Of John Hughes?*

**EARLY CAREER.** John Hughes was born in Ireland in 1797. He wished to become a priest, but his family could not afford to send him to a seminary. In 1817, at the age of 20, he came to America. For a year he worked as a laborer. Then he found work as a gardener at Mount St. Mary's College, Emmitsburg, Maryland. The following year he was accepted as a student while he continued gardening part time. This arrangement gave John Hughes his chance to study for the priesthood.

He was ordained in Philadelphia in 1826. He had three clerical assignments and had founded St. John's Orphan Asylum before he was sent to St. Mary's in Philadelphia. Here the trustees were in open rebellion against the bishop. Father Hughes cut the ground from under the trustees by building another church, St. John's. This was considered one of the finest churches in the country.

*How did John Hughes manage to study for the priesthood? When and where was he ordained? How did he meet the problem of trusteeism in Philadelphia?*

**BISHOP OF NEW YORK.** For three years he engaged in a controversy with a Presbyterian minister, the Rev. John Breckenridge. The subject: "Is the Roman Catholic Religion in any or all of its Principles or Doctrines, inimical to Civil or Religious Liberty?" Father Hughes so distinguished himself in this controversy that he attracted nationwide attention.

In 1837 John Hughes was appointed Coadjutor-Bishop of New York and was consecrated January 7, 1838. He succeeded Bishop Dubois on the latter's death and became fourth Bishop of New York in 1842. In 1850 he was made first Archbishop of New York.

*How did Father Hughes attract nationwide attention? When did he become Bishop of New York? How many bishops had New York had by that time? When was he made Archbishop of New York?*

**BISHOP HUGHES ENDS THE TRUSTEE SYSTEM.** Bishop Dubois had been constantly troubled by trustees, and Bishop Hughes determined to put an end to this system. The trustees had encumbered the churches of New York City with an enormous debt. One church became bankrupt, and Bishop Hughes bought it at auction. He then proceeded to pay its debt, although he was not legally bound to do so.

The bishop then appealed directly to the people and told them that Christ had given the bishop authority over the Church and that lay trustees had no right to interfere. The people readily passed a resolution condemning the trustees, who were then forced to give way. This victory wiped out trusteeism in New York state except in Buffalo, where it continued to vex the Church until 1854.

*Why was it wrong for lay trustees to try to dominate priests and bishops? How did Bishop Hughes end the trustee system in New York City? How did Bishop Hughes' treatment of the problem differ from Bishop England's?*

**IMMIGRANTS.** New York City was then, as it is now, the largest port in the country. Most of the immigrants who were coming to our shores came through the port of New York and many of them, especially the Irish, stayed there.

Bishop Hughes, therefore, faced in aggravated form the problems which the Church faced in all the dioceses of the North: providing priests, Sisters, churches, schools, hospitals, and orphanages for his ever-increasing flock. He secured much aid from the Catholics of Europe.

*Why were immigrants so numerous in New York City? What problems did this situation bring?*

**BIGOTRY IN NEW YORK CITY.** The huge number of immigrants also brought about an increase in the bigotry against Catholics and foreigners. After the bloody riot in Philadelphia in 1844, the Native Americans planned a similar demonstration in New York. The mayor evidently had no intention of protecting the lives and property of the Catholics. Bishop Hughes told the mayor and other officials that if there were any attempts at church burning, the Catholics would defend themselves. His fearless and determined attitude prevented trouble.

It is remarkable that New York enjoyed peace while other cities were having Native American and Know Nothing riots. This peace can be attributed largely to the wise and firm policies of John Hughes.

*What stand did Bishop Hughes take against the Know Nothings? What was the result of his determined attitude?*

**HUGHES THE BUILDER.** Despite all the handicaps under which he worked, John Hughes was a master builder of the Church. In 1842 there were 40 priests, 50 churches, and 200,000 Catholics in his diocese, which embraced the entire State of New York and part of New Jersey. When he died in 1864, four new dioceses had been carved from this original diocese. Despite the fact that his territory had been so drastically reduced, his diocese in 1864 contained 150 priests, 85 churches, 3 colleges, 50 schools and academies, and over 400,000 people. He said in 1858 that he had dedicated his 99th church.

Bishop Hughes bought an estate near New York City where the Jesuit Fathers founded a college that has developed into Fordham University. For a time the diocesan seminary was also located at Fordham. Towards the end of his episcopate, Archbishop Hughes secured a site at Troy, New York, where a provincial seminary was located.

Times were trying, and the Know Nothings were active, in the 1850s, but Archbishop Hughes decided that the time had come to build a cathedral worthy of the diocese and city. One of the happiest events of his life was the laying of the cornerstone, in 1858, of the present St. Patrick's. It occupies a prominent site in New York City, and is still one of the finest churches in America.

*How large was the original Diocese of New York? How many dioceses were there in this territory by the time Archbishop Hughes died? What university did Archbishop Hughes help to establish? What event of 1858 made Archbishop Hughes particularly happy?*

**HUGHES THE PATRIOT.** Archbishop Hughes had many friends among the men prominent in public life. These men recognized his great talents. In 1846, when war with Mexico was threatening, President Polk called Bishop

Hughes away from the Sixth Provincial Council of Baltimore and asked him to undertake a diplomatic mission to Mexico. After studying the situation, the bishop was convinced that his efforts would serve no useful purpose, so he declined to go.

The Sixth Provincial Council voted to name the Blessed Virgin Mary, under her title of the Immaculate Conception, the Patroness of the United States.

In 1847 Bishop Hughes was asked to address Congress. He was the second Catholic prelate to be so honored. Bishop Hughes was happy to accept because the Catholics were in a difficult position at that time. The United States was at war with Mexico, considered a Catholic country, and the Native Americans were accusing American Catholics of conniving with the enemy.

About this same time, 1847, the United States opened diplomatic relations with the Papal States. The relations continued about 20 years.

*What diplomatic mission did President Polk ask Bishop Hughes to undertake? How did the Sixth Provincial Council honor Our Lady? Why was Bishop Hughes happy to address Congress? How long did the United States maintain diplomatic relations with the Papal States?*

**THE CIVIL WAR.** During the Civil War Archbishop Hughes was frequently consulted by Secretary of State William H. Seward. At the request of Seward he toured Europe explaining the Union cause. He was credited with having dissuaded the French Emperor, Napoleon III, from recognizing the Confederacy. He made friends for the Union in his native Ireland and in many other places.

In 1863 the draft riots broke out in New York City. The governor asked the archbishop to use his influence to induce the rioters to accept the draft law peaceably. Although he was very ill, the archbishop came to the balcony of his home and addressed a large crowd. It was the last effort of his life. He died January 3, 1864.

*What service did Archbishop Hughes perform for his country during the Civil War? What was the last public act of Archbishop Hughes?*

**DEFENDER OF THE FAITH.** Archbishop Hughes was fearless, far-sighted, clear-thinking; he defended the teachings of the Church in the press and on the platform. He crossed swords at times with various editors. Among these were James G. Bennett, Horace Greeley, James McMaster, and even Orestes Brownson, the distinguished convert with whom he was usually in sympathy. "Kirwan Unmasked," a series of six letters to a Presbyterian minister, writing under the assumed name of Kirwan, is among the best of his written work.

The best estimate of Archbishop Hughes can probably be found in these words from the *Catholic Encyclopedia*: "He lived and passed away amid stirring times; it was providential for the Church and for the country that he lived when he did."

*Who were some of the editors with whom Archbishop Hughes publicly took issue? What is considered his best written work? What does the Catholic Encyclopedia say of Archbishop Hughes?*

## SUGGESTED PRACTICES

1. Subscribe for at least one Catholic paper and one Catholic magazine. Read them regularly.
2. Give Catholic literature to non-Catholic friends who show a sincere interest in the Church.



## IX. Catholic Schools

In colonial days and in the early days of our Republic, almost all the schools in our country were religious schools. Puritans had schools in New England, and Anglicans had schools in a number of other colonies. Later, Methodists, Baptists, and other religious bodies had their own schools. After the penal laws were repealed there were some Catholic schools, but their number was limited because there were few Catholics in our country. Religion was the most important subject taught in all these schools, and religion permeated all the other subjects in the curriculum. Readers, spellers, and other books were liberally sprinkled with references to God and the Bible.

*What did almost all the early American schools have in common? Why were Catholic schools limited in number? Discuss the place of religion in the curriculum.*

**ATTITUDE OF FOUNDING FATHERS.** Before the Constitution went into effect, the thirteen original states were united in a loose Confederation. In 1787 the Congress of the Confederation drew up the Northwest Ordinance to provide for the government of the Northwest Territory. The members of this Congress wished to make certain that the Northwest Territory would have the same kind of religious schools that were already in the eastern part of the country. In the Northwest Ordinance they said: "Religion, morality, and knowledge . . . being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

In the Declaration of Independence Thomas Jefferson had said that God had created us. In the Northwest Ordinance, Congress tried to make sure that young Americans would learn about the God who created them.

In the opinion of the Founding Fathers, it was not possible to have good government without religion. Schools were to be encouraged in order to promote religion, morality, and knowledge. The Founding Fathers took it for granted that the schools would be religious schools. They knew of no other kind.

*What was the purpose of the Northwest Ordinance? What did the Ordinance say about schools? What type of school was the only kind known to our Founding Fathers?*

**STATES HELP THE SCHOOLS.** Most of the early schools charged tuition. Poor people could not afford to send their children to school. In some parts of the country there were no schools, and children had no opportunity to get a formal education. This struck many Americans as being undemocratic. They said that every child, rich or poor, should have an opportunity to receive an education.

Beginning in 1806, New York State gave money to various schools that needed support. These included the Catholic schools. The state recognized the fact that it had a duty to help the cause of education and the training of future citizens. Other states besides New York also adopted this plan of giving aid to the schools, most of which were religious schools.

*Why were many children deprived of an education in the early days of our country? What action did New York and other states take to remedy this situation?*

**BISHOP HUGHES AND THE SCHOOLS.** In 1824 New York State decided to give all its money for schools to the Public School Society. This was a private organization which conducted Protestant schools. The schools were not only Protestant but also anti-Catholic; they taught many false ideas about the Catholic religion. The Catholics, therefore, suffered in two ways: they no longer received aid for their own schools, and they were forced to pay taxes for the support of schools in which their religion was attacked.

In 1840 Bishop Hughes led a fight to change this situation. The governor and some members of the legislature recognized the justice of Bishop Hughes' case. But many of the legislators were afraid of the votes of the Native Americans. The result was a compromise. The legislators voted to stop giving money to the Public School Society. So much was a victory for Bishop Hughes. But the legislators also voted to give no money to any schools in which religion was taught. This was a defeat for Bishop Hughes, one of the few defeats in his career. It meant that the Catholic schools had no chance of receiving state aid.

A city Board of Education was set up for New York. This board was to establish schools which would be completely state supported. No religion would be taught in them.

*How did New York State change its policy toward schools in 1824? In what two ways was this policy unfair to Catholics? In what respect was Bishop Hughes successful in his school fight? In what way was he unsuccessful? What policy was adopted for the Board of Education in New York City?*

**GROWTH OF PUBLIC SCHOOLS.** About this same time, 1840, Horace Mann was working to establish public schools which would be completely tax supported. Mann decided that there were so many religious bodies in the United States that it would not be possible to teach religion in a manner that would please everybody. Therefore, he decided that a compromise was necessary. The public schools would be neutral in religion. They would teach no religion at all. Religion could be taught at home and in the Sunday school.

Owing to the teachings of Horace Mann and the example of New York, all the states started public schools in which no religion was taught. Most of the Protestant churches discontinued their schools when public schools became widespread.

*Why did Horace Mann decide that no religion could be taught in public schools? Did Mann think this was the ideal situation, or merely a compromise? What effect did public schools have on Protestant schools?*

**GROWTH OF CATHOLIC SCHOOLS.** Catholics say it is impossible to be neutral in the matter of religion. A child who spends all day at school without hearing a mention of God is likely to decide that God is not very important.

It became clear to Bishop Hughes that Catholics, while being taxed to support non-religious schools, would also have to build and support their own schools. The task would not be easy, but it would have to be done. "Let parochial schools be established and maintained everywhere," Bishop Hughes said. Before he died, 38 new schools had been erected in his archdiocese.

Following the example of Bishop Hughes, Catholics have built their own schools all over the country. They have made great sacrifices to safeguard the faith of their children. Today, more than 3,000,000 children are in our Catholic elementary schools. The enrollment in high schools and colleges brings the figure to about 4,000,000.

In 1884 the Third Plenary Council of Baltimore declared that every parish should have its own school. Catholics are still working toward this goal.

*“When schools try to be neutral in religion, they are actually encouraging religious indifference.” Explain this statement. What provision did Bishop Hughes make for the education of Catholic children? What did the Third Plenary Council of Baltimore say about schools?*

**CATHOLIC CHILDREN IN PUBLIC SCHOOLS.** Although the ideal is a school for every parish and every Catholic child in a Catholic school, the ideal has not been realized. Many parishes simply do not have enough money to build and support a school. There is also a lack of Sisters, Brothers, and priests to serve as teachers. Despite the tremendous growth of Catholic schools in the last century or so, only about half of the Catholic children in this country are in Catholic schools. The others, of necessity, attend public schools where they receive no religious training.

How are these children to be instructed in their faith? This is one of the chief works of the Confraternity of Christian Doctrine. This organization is providing religious instruction for over 2,000,000 children who attend public elementary and high schools. The instruction is given in weekly classes, in vacation schools, in discussion clubs, and in the homes. Priests, religious, and lay people serve as voluntary teachers for the Confraternity.

*About what proportion of Catholic children attend Catholic schools? What organization provides religious instruction for Catholic children attending public schools? How is the instruction given?*

**COMMISSION ON AMERICAN CITIZENSHIP.** In 1938 Pope Pius XI wrote to the Catholic University of America on the occasion of the university's golden jubilee. He said that Christian doctrine and Christian morality were under attack from many quarters and that the world was faced by grave problems. He had treated these problems more than once in his encyclicals, he said: “With these encyclicals as the basis of study and research, the university can evolve a program of social action, fitting in its details to local needs, which will command the admiration and acceptance of all right-thinking men.”

The university responded by establishing the Commission on American Citizenship. The commission produced a curriculum for Catholic elementary schools, a curriculum which develops in the child “the understandings, the attitudes, and the habits that are required for Christian living in American society.” The commission has also produced a set of readers widely used in parish schools. It helps publishers of other texts. It helps dioceses and teaching communities set up courses of study. The commission has had a great effect upon the teaching of its social studies in parochial schools.

*What did Pope Pius XI ask the Catholic University to do? How is the Commission on American Citizenship carrying out the Pope's request?*

## SUGGESTED PRACTICES

1. Contribute generously to the support of your parish school, and remember that Catholic parents have a grave duty to send their children to Catholic schools, if possible.
2. Be prepared to discuss Catholic education intelligently with non-Catholics. Show that non-religious schools are not the traditional American schools; that the Founding Fathers thought that religion and education should go together.

## X. The Period of Civil Strife — 1860-1875

Catholics were divided during the period of the Civil War, but perhaps not quite as much as their fellow Americans. At least there were few Catholics who were extremists on either side of the slavery question.

Most Catholics in the North thought that the nation would best be served by eliminating slavery. They were not Abolitionists, however, in the odious sense of the word. They held, with Lincoln, that sudden abolition of slavery would cause great injustices and would create more problems than it would solve.

The attitude of the Catholics in the South was perhaps best typified by that of Bishop England. He condemned the slave trade but did not condemn domestic slavery as it existed in the South. He fully expected that slavery would some day come to an end. Few, if any, Catholics of the South said, as some of the extremists did, that slavery was a positive good.

If all Americans of the North and South had held such temperate attitudes, the question probably could have been solved peaceably.

*How did a majority of the Catholics in the North feel about slavery? How did this attitude contrast with that of the Abolitionists? What was Bishop England's attitude toward slavery? How did this attitude contrast with that of the extremists in the South? Do you think there is ground for saying that it was the extremists on both sides who pushed the country into war?*

**CATHOLICS IN THE WAR.** The Catholic Church teaches that we must give our allegiance to legitimate civil authority. During the Civil War, it was not clear where this authority resided. The Catholics of the North remained loyal to the government of the United States. Most Catholics of the South believed that, since their states had voluntarily entered the Union, they could voluntarily leave it; they gave their allegiance to their individual states and, indirectly, to the Confederate States of America.

Many prominent officers on both sides were Catholics. There were more than 20 generals in the Union army who were Catholics. Outstanding among these were Philip Sheridan and William Starke Rosecrans. On the Southern side, Beauregard and Longstreet were Catholics. Raphael Semmes, who commanded the famous *Alabama* for the Confederacy, was also a Catholic. There are no figures as to the number of Catholics who fought in the ranks, but the number was great, especially in the North.

Although there was a great shortage of priests, there were some who volunteered as chaplains for both sides. In some cases they showed great heroism. About 400 Sisters served as nurses for both sides.

Archbishop Hughes of New York, as we have seen, toured Europe for the Northern cause. Bishop Patrick Lynch of Charleston visited a number of European countries on behalf of the Confederacy.

The primary interest of the bishops in both the North and the South was for peace. Pius IX sent letters to Archbishop Hughes of New York and to Archbishop Odin of New Orleans imploring them to use every effort to bring about an end of the war.

*What does the Catholic Church teach about civil authority? Why was it difficult to tell where legitimate authority resided during the Civil War? Name some Catholic leaders who fought on each side. What was the principal interest of the bishops during the Civil War?*

**THE SECOND PLENARY COUNCIL OF BALTIMORE.** The Holy See ordered Archbishop Martin John Spalding of Baltimore to preside at the Second Plenary Council of Baltimore in the autumn of 1866. The American people were amazed. The Civil War had been over for only about a year and a half, and the country was deeply split. In Congress the Radicals were pushing through their vengeful policies of Reconstruction, and the Southerners were deeply resentful. Political parties were divided along sectional lines. The Protestant churches had split into Northern and Southern branches. But the Catholic Church gave the nation a striking proof of its unity. Seven archbishops, 39 bishops, two abbots, and many other church officials met and discussed in a peaceful manner the problems facing the Church in the United States. The proceedings of the Council formed a book of almost 400 pages.

The Council was especially concerned about the spiritual welfare of the immigrants, who were arriving in larger numbers than ever, and also of the newly freed Negroes in the South.

*In what way did the Second Plenary Council of Baltimore set an example for the country? How many members of the hierarchy attended the Council? To what two problems did the Council give much thought?*

**NEGROES AFTER THE WAR.** Until the freeing of the slaves at the end of the Civil War the spiritual care of the Negroes had been no great problem. Catholic masters, as a rule, had seen that their slaves received religious instruction and were given an opportunity to attend to their religious duties. The free Negroes had gone to churches with the white people or had had churches of their own.

The sudden freeing of the slaves, the Reconstruction policies of Congress, and the reaction of southern whites caused havoc in the Church's work among the Negroes. In the decrees of the Second Plenary Council one whole chapter was given to this subject. The bishops pleaded with priests from both the United States and Europe to work among the Negroes of the South: "We entreat and beseech priests, through the bowels of the mercy of God, that they devote to this work their labors, their time, and, if this can be done, their whole life."

Despite this plea, not very much was done at the time. There simply were not enough priests to take care of the native white Americans, the immigrants, and the Negroes.

*Why was the spiritual care of the Negroes no special problem before the Civil War? What factors made it a problem after the war? How did the Second Plenary Council try to solve the problem? With what results?*

**WORK AMONG THE NEGROES TODAY.** Eighteen years later the Third Plenary Council of Baltimore arranged for a general collection one day a year for the Indian and Negro missions. Since then, there has been great progress. Today the churches for the special use of Catholic Negroes number 455, to which are attached 637 priests. Catholic elementary schools number 235. They have about 73,000 pupils, more than 1,900 Sisters, and 250 lay teachers.

Despite the progress, much remains to be done. Of the 15,000,000 Negroes in the United States, only about 410,000 are Catholics.

*What did the Third Plenary Council do to advance work among the Negroes? What progress has the Church made in its work among the Negroes? Show that there is still a great amount of work to do in this field.*

**ALASKA.** In 1867 the Russian minister asked Secretary of State William H. Seward if the United States was interested in buying Alaska. Seward was

very interested and persuaded a somewhat reluctant Senate to buy the territory for \$7,200,000, less than two cents an acre.

The Russians had attempted to establish their Orthodox Church in Alaska. With freedom of religion guaranteed by the United States Constitution, the Catholic Church was presented with an opportunity and a challenge. Bishop Charles John Seghers of Victoria was put in charge, and he asked the Jesuits to take over the district. The bishop was killed by a crazed guide while exploring Alaska.

Today Alaska and the Aleutian Islands are in the Diocese of Juneau, and in charge of the Jesuits. Because of the immense distances, the difficult terrain, and the bitter cold, Alaska is one of the world's most difficult mission fields. Despite the great hardships, the Jesuit "dog-sled apostles" have met with much success. There are about 20,000 Catholics in Alaska, about one-sixth of the total population.

*When did the United States acquire Alaska? To what religious order was Alaska assigned? Why is Alaska such a difficult mission territory? Why do you think the Alaskan missionaries are called "dog-sled apostles"? What proportion of Alaska's population is Catholic?*

**THE FIRST AMERICAN CARDINAL.** In the year 1875 the period of Reconstruction was drawing to a close, and carpetbagger rule was coming to an end in the South. In that year there was an important event in the history of the Church in the United States. Archbishop John McCloskey of New York was made a Cardinal. He was the first American to receive this great honor.

At that time the United States still depended to a great extent upon Europe for its priests and bishops. Of the bishops and archbishops who had attended the Second Plenary Council, only about one-third had been born in this country. Cardinal McCloskey, however, was a thoroughly American product. He was born in Brooklyn and was ordained in this country. He remained the Archbishop of New York until his death in 1885.

*Who was the first American Cardinal? In what year was he made a Cardinal? What position did he hold when he was made a Cardinal?*

#### SUGGESTED PRACTICES

1. There is probably a Negro parish not too far from where you live, and it probably needs help. Find out what you can do to help it.
2. Find out how many American Cardinals there have been, and look up some information about each. Report at your next meeting.

## XI. The Church in the West Before 1880

Our West was not greatly affected by differences between North and South. The manifold problems of Reconstruction meant nothing there. But it had problems of its own: the Mexican Cession had one kind, the Oregon country another.

*What problems affected the West very little? Into what two parts was the West divided?*

**THE OREGON COUNTRY.** In 1846 the Oregon territory became part of the United States. The same year the second archdiocese in our country was erected at Oregon City. The first Archbishop, the Most Reverend Francis Norbert Blanchet, had been in this region since 1838. That year he had helped to build the first Catholic church in present-day Washington, and the next year, the first in Oregon. There were in the Oregon country in 1846 about 1,000 white Catholics, and about 6,000 Catholic Indians. The latter were attended by twelve Jesuit Fathers. The first Catholic school for boys had been built in 1843. Father Langlois was in charge. Soon after, the Sisters of Notre Dame established two academies for girls.

The outstanding layman in the area was the Catholic Dr. John McLaughlin, respected by Indian and white alike. As chief agent of the Hudson's Bay Company, he had been the representative of law and order since 1824. Dr. McLaughlin became a citizen of the United States, and is known as the Father of Oregon. This state has placed his statue in the Statuary Hall in our National Capitol. California has placed there a statue of Junipero Serra.

*What was the second archdiocese in our country? When was it erected? Compare it with the first archdiocese as to location, number of Catholics, and character of the population. Who was Dr. John McLaughlin?*

**THE NEW MEXICO AREA.** New Mexico was the scene of early and long-continued Spanish missionary activity. Today the Diocese of Gallup, New Mexico, has more Catholic Indians than any other diocese in our country. California was entered late as a mission field. The Franciscan, Junipero Serra, established nine missions there between 1769 and his death in 1784.

Between 1810 and 1824 Spain's colonies on the American continent became independent countries. Mexico held our present Southwest; liberals and conservatives contended for power, while unrest and neglect of matters religious were all too prevalent.

*What diocese has the most Catholic Indians today? When did Father Serra establish his California missions? When did Spain's American colonies become independent? What was the result for the missions?*

**MEXICO AND CALIFORNIA.** When Spanish support was withdrawn from the California missions, a group of Mexican Catholics set up the Pious Fund. Land in Mexico was donated by them; the income from this land was to support the California missions. In 1834 the Mexican government began to secularize these missions. A little later it "borrowed" the Pious Fund, agreeing to pay interest, but the interest was not paid. Mexican officials in California seized the mission lands and despoiled and dispersed more than 30,000 mission Indians.

In order to take care of the white population of California, a Franciscan, Garcia Diego, was made first Bishop of Monterey, 1840-1846. His episcopate was as heartbreaking as it was brief. Four years of chaos in government and

in church affairs followed his death. In 1846 some Americans seized the territory and set up the short-lived Bear Flag Republic. The same year, when the Mexican War broke out, they declared that California was a territory of the United States. At the close of the Mexican War in 1848, the Treaty of Guadalupe-Hidalgo transferred the Mexican Cession to our country. The white population of California numbered about 5,000.

*What was the Pious Fund? What happened to it? What is meant by secularizing a mission? Did the Mexican government secularize or rob? What happened to the mission Indians? Who was Garcia Diego? How did California become a part of the territory of the United States?*

**THE CHURCH AND THE GOLD RUSH.** In 1848 gold was discovered not far from San Francisco. Gold seekers poured in from everywhere. Settlers from Oregon stampeded to California. In 1849 two priests came from Oregon, following their congregations. They found in San Francisco one priest, speaking Spanish and residing at Mission Dolores.

The moral condition of the area declined rapidly. Public-spirited citizens tried to keep order. They framed a Constitution, and California became a state in 1850. The same year the second Bishop of Monterey, Joseph Alemany, arrived. The example of his poverty, humility, and disinterestedness was needed almost as much as was his zeal for souls.

Spanish-born Father Alemany was in Rome when he was named bishop, and he was consecrated there. As a young priest he had come to America. He served as a missionary in Ohio and Tennessee before being made superior of the Dominican Fathers in Kentucky. Bishop Alemany was a devoted citizen of the United States. He spoke English, French, and Spanish fluently. He was admirably fitted for the position in which he found himself—by no choice of his own.

*What effect did this gold rush have on the population of Oregon? Of California? Name two important events of 1850. Show that Bishop Alemany was well fitted for his new position.*

**THE POVERTY OF CALIFORNIA.** Everything was needed in California. Numerous immigrants were arriving daily. Poor housing and unsanitary conditions took their toll in sickness; death frequently left orphans helpless. Bishop Alemany appealed to various religious congregations to send priests, Sisters, and Brothers.

The United States, acting through the California Land Commission, returned the church property which had been confiscated. Bishop Alemany was convinced that, if our government had entered California fifteen years earlier, the lot of the Church and of the Indians would have been much happier.

*What were some of the needs of "Gold Rush" California? What problems faced Bishop Alemany? How did the Church in California regain its confiscated property?*

**ARCHBISHOP ALEMANY IN SAN FRANCISCO.** Alemany became first Archbishop of San Francisco in 1853. His archdiocese was as large as France; his residence was a two-room house back of his church in a motley neighborhood. The archbishop concerned himself with every interest of his people.

Religious congregations answered Archbishop Alemany's appeal for help: priests, Sisters, and Brothers came. Their generosity supported by that of recent immigrants built churches, orphanages, hospitals, and schools. By 1855 the Jesuits had established the first college in the state empowered to grant degrees.

The Catholic population of California was approaching 300,000 when Archbishop Alemany resigned in 1884. His original territory had been divided into



three dioceses. San Francisco had a cathedral and several modern churches — the expression of well-organized parishes. Soon after attending the Third Plenary Council of Baltimore, Archbishop Alemany, 70 years of age and in ill health, returned to his native Spain. He hoped to establish there a mission seminary to train priests for America.

*How large was Archbishop Alemany's diocese? How did religious congregations answer Archbishop Alemany's appeal for help? Show that the Church in California had grown by 1884.*

**DEVELOPMENT OF THE ARCHDIOCESE OF SANTA FE.** While Archbishop Alemany was working in California, Archbishop John Baptiste Lamy was laboring in the Mexican Cession, east of California — the New Mexico area. There were in his care several thousand Indians, nominally Catholic, and a scattered population of neglected Spanish speaking people.

Gold was discovered near Pikes Peak in 1858. Immigrants responded to the slogan "Pikes Peak or Bust." A few "struck it rich" and this encouraged others to remain. As earlier in California, these found occupation in agriculture, stock-raising, industry, commerce. Colorado developed, and a new ecclesiastical organization was formed under the direction of Archbishop Lamy's vicar general, Father Joseph Machebeuf. Later he became the first Bishop of Denver. Lesser gold and silver rushes served to people other parts of the Rocky Mountain area up to the Canadian border. The settlers came mostly from the older sections of the country. Indian trouble did not cease to be a threat in the Southwest until 1886. Development along all lines was not rapid, but it was steady.

Mormons settled near Great Salt Lake a year before that area became part of the United States. Their proselytizing zeal, together with the economic and political control which they maintained, made Utah a difficult place for Catholics to live. The progress of the Church there has been slow.

*Characterize Archbishop Lamy's archdiocese. Show the effect of the discovery of gold and silver in the Rocky Mountain area. Why did the Church grow more slowly east of California than in California? What about Utah?*

**RESUME OF THE WEST.** Washington Territory was organized in 1853, and the Diocese of Nesqually was made co-extensive with the territory. Oregon had an archdiocese in 1846. Three years later it lost population, including priests and Sisters, all going to California. In 1866 Archbishop Blanchet, whose see had been moved from Oregon City to Portland, was able to report to the Second Plenary Council of Baltimore that in his jurisdiction there were 17 churches and 14 priests. Other jurisdictions in his province had even less. The whole area was marked by slow growth, which had been influenced somewhat by Indian trouble.

Much had been accomplished in New Mexico before the death of Archbishop Lamy in 1888. There was steady gain in priests, churches, schools, and the devotion of the people. More, however, seems to have been accomplished in California in the same period. The pioneer western bishops, truly modern Apostles, were all characterized by humility, courage, zeal, and greatness of soul.

*In which section of the West did the Church grow most rapidly? Why? Most slowly? Why? Name three of the early archbishops of the West.*

### SUGGESTED PRACTICES

There are three interesting books which will help greatly in gaining an appreciation of our early west; they are: *Junipero Serra*, a biography by Agnes Repplier; *Dust on the King's Highway*, a novel by Helen C. White; and *Death Comes for the Archbishop*, a novel by Willa Cather. Try to read one or more of these books.

## XII. Ambassador to the Indians: Father De Smet

The first Bishop of St. Louis, Joseph Rosati, received from Rocky Mountain Indians, in 1831, a request for priests to work among them. The bishop had no priests to send. In succeeding years the plea for priests was repeated several times by Indians who had come on foot, on horseback, or in canoe a thousand miles to St. Louis. At length Bishop Rosati could appeal to the Jesuit Fathers, for in 1835 the care of the mission field of the Northwest was confided to them.

*Why was Bishop Rosati at first unable to answer the pleas of the Rocky Mountain Indians? How far did the Indians travel when they came to St. Louis? To whom was the mission field of the Northwest entrusted?*

**NEW INDIAN MISSIONS.** The Jesuits took up the work which they had begun in the Great Lakes region two centuries earlier, and had carried on successfully until 1763. During the subsequent years of mission-neglect, some knowledge of the faith had been spread in the west by dispersed tribes, especially the Christian Iroquois.

The successor of Brebeuf, Jogues, and Marquette on this occasion was Pierre-Jean De Smet. De Smet was brilliant of intellect, resourceful, and friendly. Fired with zeal to become a missionary, he came from Belgium to the United States at the age of twenty. He entered the Jesuit novitiate at White-marsh, Maryland, in 1821. Two years later he was transferred with eight companions to Florissant, near St. Louis, where he was ordained in 1827.

*How did the Indians of our Northwest first become acquainted with Catholic teaching? Where was Father De Smet born? How old was he when he came to the United States? When was he ordained?*

**POTTAWATOMIE, SIOUX, FLATHEADS.** In 1838 Father De Smet established St. Joseph mission among the Pottawatomie, near Council Bluffs, Iowa. In a few months this mission came to an end because the Indians were removed. In the meantime, De Smet, on an errand of peace, had become acquainted with the warlike Sioux, farther north. In his first two years as missionary, he had secured the confidence of Indian tribes hostile to one another, and had shown surprising ability to understand the Red Man.

In 1840 he was sent to explore the possibilities of Catholic missions in the Oregon country — a territory then in dispute between Britain and the United States. De Smet visited the Flatheads, whom he found ripe for conversion; for them he always retained an especial affection. He negotiated peace between them and the fierce Blackfeet who lived east of the mountains in present-day Montana. An exceedingly difficult journey over the Rocky Mountains in winter was necessary to bring these tribes together. On the same occasion, Father De Smet arranged to open a Catholic mission among the pagan Blackfeet.

*Where did De Smet establish his first mission? What happened to it? Where did the Flatheads live? The Blackfeet? What did De Smet do for these tribes?*

**VARIED WORK OF DE SMET.** Wherever Father De Smet went he gained the confidence of Indians; he opened missions; he found priests to take over the work, and funds to support them. During the years 1840-1846 he covered nearly all of the populated area of the Columbia Valley, extending far up into Canada. He wrote an incredible number of letters describing the habits of the Indians, the condition of the country, and the need for priests. Many were inspired by his writings to volunteer for the missions; others were prompted to give material aid.

Father De Smet's experience during these years filled him with a boundless

enthusiasm for the conversion of the Indians of mountain, plain, and forest. He hoped to emulate in North America the marvelous work done by the Jesuit Fathers in the Reductions of Paraguay.

*Name four things that Father De Smet did habitually. What region did he cover in 1840-1846? What did he write about? What did he hope to do in North America?*

**EFFECT OF GOLD AND RAILROADS.** The discovery of gold ruined the possibilities envisioned by Father De Smet. First came the trek of whites to California, then to Colorado, Nevada, Wyoming, South Dakota! White men killed, or frightened away, the game which meant a livelihood for the Indians. Bad as were the gold seekers, the railroad builders were worse! Buffalo, which to the Indian meant food, clothing, and shelter, were killed off by the thousands because, to the white man, they were a nuisance.

Mining and railroad building meant encroachment on land recently assigned by the government to the Indians, and the destruction of Indian resources. Small wonder that these years witnessed the most terrible and bloody of our Indian wars. The government answer to the difficulty was Indian reservations.

*How did the discovery of gold affect the Indians? How did railroad building affect them? Why did our government establish Indian reservations?*

**COUNCIL OF FORT LARAMIE.** Father De Smet inspired confidence in everybody: Indians, Mormons, adventurers, rich, poor. The government of the United States sought his services in dealing with the Indians and the Mormons. While attending to his missionary work, in 1851, Father De Smet visited numerous roving Indian tribes and persuaded them to send chieftains to meet government officials at Fort Laramie. Some 10,000 Indians gathered for this important Council, which lasted 18 days. De Smet did yeoman service in preserving harmony during the Council, and in persuading the Indians that the government proposals were just and should be accepted. He is also credited with having mediated the "Mormon war" of 1858.

*Where was Fort Laramie? What important meeting was held there? What part did Father De Smet play in this meeting?*

**MAN OF MANY TALENTS: DE SMET.** Father De Smet was, of necessity, often away from the Indians physically, though never in spirit. He was the organizer of the missions, the publicist or "press agent," and the procurator. He did not occupy all these offices by appointment, but he did do the work. Father De Smet was a great scout! In the interests of his Society, particularly the missions, he traveled more than 180,000 miles by every means known in his day. He crossed the Atlantic 16 times. Once he returned from Europe to Oregon by way of Cape Horn. On this occasion he brought 11 recruits with him. Mute witness to his persuasive eloquence among white men is his collection of 200,000 dollars for the missions.

*Why did Father De Smet travel so much? Why, do you think, was he the one chosen to go on these "trips"?*

**ENVOY EXTRAORDINARY TO THE INDIANS.** The Secretary of the Interior asked Father De Smet in the spring of 1867 to become Envoy Extraordinary to the hostile tribes along the Missouri River. During the four months spent in this work, De Smet went up the river to the mouth of the Yellowstone, stopping at the Forts on the way, and holding parleys with the Indians. After each council, he gave religious instructions and baptized the children. He said of this trip that he succeeded "tolerably well" in securing the friendship of about 15,000 Indians!

*Who appointed Father De Smet Envoy Extraordinary? When the priest arrived at a camp, which would he emphasize, his spiritual mission, or his civil mission? Why?*

VISIT TO SITTING BULL. The Congressional Peace Commission of 1867 was continued during the year 1868, because it had not finished its work among the Sioux. The Commission urged Father De Smet to accompany them, but he preferred to precede, since the Indians would never understand his coming with soldiers. Father De Smet arrived at Fort Rice, near Bismarck, North Dakota, on May 24, 1868. For a week he instructed the Indians and soldiers at the Fort, and baptized 700 Indian children. Then he startled even his Indian friends by announcing that he intended going to the hostile camp of Sitting Bull. After the priest had explained that his trust was placed entirely in God and the Blessed Virgin, 80 chieftains insisted upon going along, on a 350-mile trek which began on June 3. On June 8 De Smet sent ahead 10 volunteer scouts to announce his coming. Eight days later the scouts returned accompanied by 18 braves from the Sioux camp. Sitting Bull had promised that Father De Smet would be received, but no other white man!

Father De Smet was greatly impressed by the welcome which he received. He made a strong appeal for peace. He persuaded Sitting Bull to send back with him some Indians to confer with officials at Fort Rice. Generals Harney, Terry, and Sanborn, members of the Peace Commission, were at the Fort awaiting Father De Smet's return — which occurred on June 30. The direction of affairs was now in the hands of army officers. De Smet's mission had been accomplished.

*Why did not Father De Smet accompany the Peace Commission as requested? Why did he delay at Fort Rice before going to the camp of Sitting Bull? How far was the camp from Fort Rice? Mention some incidents of the trip.*

LAST DAYS OF FATHER DE SMET. Father De Smet returned to St. Louis toward the end of July after "the most noteworthy triumph in his long career of service to the United States government." The agreement at Fort Rice brought peace; its violation later by the whites caused the great Sioux war when Father De Smet was no longer with the Indians.

The next two years Father De Smet spent planning a mission among the Sioux, the only tribes that had no missionaries. In 1873, when confined to his room by illness, he began to write a history of the Jesuit Province of St. Louis. He had completed only 80 pages when he died.

*What was Father De Smet's "most noteworthy triumph"? What were his last projects?*

CATHOLIC INDIANS IN THE UNITED STATES. About one-third of the Indians in our country today are Catholics — more than 100,000. These have 406 chapels and churches attended by 175 priests devoted exclusively to this work, with 50 more assisting. Some 600 religious, men and women, conduct 61 mission schools which are attended by over 8,000 Indian pupils. All of our resident Indians are citizens of the United States, but most of them still prefer to live apart.

*About how many Catholic Indians are there in the United States? How many priests work among them? How many children are in the mission schools?*

### SUGGESTED PRACTICES

1. Pray for the success of missionary priests in our country, and in foreign countries.
2. Pray for an increase of missionary vocations — for other Father De Smets!

### XIII. Catholic Charities

Much of the story of Catholic charities can never be told, and should not be told. It is a personal matter between the individual and God. But we do know the stories of certain individuals and organizations that have done heroic work in providing for the poor and needy.

*Why can't the full story of Catholic charities ever be told? What can be told?*

**THE FIRST ORPHANAGES.** When John Carroll became first Bishop of Baltimore, there was no Catholic charitable institution of any kind in the whole United States. The first orphanages were parish sponsored and were staffed by lay people. Mother Seton cared for orphans in connection with her school in Emmitsburg in 1809. After 1814, when her Sisters took over an orphanage in Philadelphia, they were called upon to assume charge of one institution after another.

Until 1846 the Emmitsburg Sisters were practically alone in the field of child care. Then they were joined by the Sisters of Mercy, the Sisters of St. Joseph, the Brothers of St. Joseph, and soon by other congregations.

*How were the first orphanages in our country conducted? When did Sisters begin this work?*

**INCREASING NEED FOR CHILD CARE.** As more immigrants poured into the country in the 1830s, 1840s, and 1850s the number of orphans increased. There were not many Catholic homes that could take in dependent children. Matters were made worse by certain proselytizing agencies. These agencies gathered up children of Catholic parentage and sent them to western farmers with the understanding that they would be reared Protestants. This situation called for more charitable institutions for children.

Levi Silliman Ives, former Episcopal Bishop of North Carolina, was led into the Church by his love for the poor. Soon after his conversion in 1853, he began work among the Catholic immigrants in New York City. In 1863 he took the lead in establishing an industrial school for boys, and in securing state aid for the care of dependent children. About the same time Catholic industrial schools, somewhat different in organization, were established in Boston and in Baltimore. The purpose in every instance was to teach the boys religion and the rudiments of some trade by which they could earn a living.

Sisters of the Good Shepherd were introduced into several dioceses to care for orphan girls, but more especially to establish training schools for the reclamation of delinquent girls. Other specialized institutions were introduced after the Civil War, but the feeble-minded and crippled children long continued in the care of public agencies.

*Why were more orphanages needed after 1840? Who was Levi Silliman Ives? What outstanding work did he do? Who was Archbishop of New York at this time? In what work did the Sisters of the Good Shepherd specialize?*

**THE SOCIETY OF ST. VINCENT DE PAUL.** This Society occupies an important place in the story of Catholic charities. The Society's first American Conference was organized in St. Louis in 1845. More than 100 Catholic laymen offered to give of their time and money to relieve the poor. Often more important than relief were the advice, the sympathy, and the encouragement which they

were able to give. The Vincentians had the approval of the bishop, and the guidance of Father Ambrose Heim, the "priest of the poor." The most prominent member of this conference was Judge Bryan Mullanphy.

The Society of St. Vincent de Paul spread. In 1861, 75 parishes had established Conferences; in 1920 there were 1,300 parish Conferences; in 1950 there were 2,700. The Vincentians have been called modern Good Samaritans. They use every legitimate means to relieve every human need.

The charities of the present day owe much to the Vincentians. They were the first to organize their charity on a city-wide basis; they were the first Catholic charitable organization to hold national conventions. In 1897 they established the first systematic child-placing agency, and they established the first clearing bureau in Catholic social work.

*When and where was the St. Vincent de Paul Society introduced into the United States? Show how the Society of St. Vincent de Paul has grown in our country. What kind of work does this Society do? Name some of the "firsts" that the Vincentians may claim.*

**THE MISSION OF MOTHER CABRINI.** This experienced and great-hearted religious, accompanied by five Italian Missionary Sisters of the Sacred Heart, arrived in New York City in 1889. Since she was without resources and without friends, Archbishop Corrigan advised her to return to Italy by the first boat. But Mother Cabrini considered that she had a mandate from Pope Leo XIII to work in the United States for the preservation of the faith among Italian immigrants.

Almost immediately Mother Cabrini opened a school in a lower Manhattan basement, to teach young girls to sew. Soon she established a day nursery in two vacant store buildings, to keep 400 slum children off the streets. With just enough money to pay a month's rent and buy ten beds, she opened a hospital in nearby houses. She named it Columbus Hospital after the "first Italian immigrant." A half-century later her congregation was conducting seven well-equipped modern hospitals, all bearing the name Columbus.

*Why did Mother Cabrini come to the United States? Show that she was courageous. Name four works that she started in record-breaking time.*

**OUR COUNTRY'S FIRST SAINT.** East, west, north, south across the United States Mother Cabrini visited slums, mines, lumber camps. Wherever she went, the irresistible little Sister made conquests for God. She begged for means to help the poor and to promote all manner of charitable works.

God blessed her labors. She communicated her boundless courage to others. In her lifetime her charity spanned the world. Her last illness came while she was wrapping Christmas gifts for children in a Chicago hospital which she had founded. She died December 22, 1917.

Mother Frances Xavier Cabrini was canonized July 7, 1946—the first citizen of the United States to be so honored.

Mother Cabrini has a story definitely and peculiarly her own. Nevertheless her many-sided work may be taken to represent that of the numerous sisterhoods serving Catholic charities in the United States.

*Where did Mother Cabrini go to extend her charity? With what result? When and where did Mother Cabrini die? When was she canonized?*

**NATIONAL CONFERENCE OF CATHOLIC CHARITIES.** In 1910 the Society of St. Vincent de Paul supplied the impetus for the first National Con-

ference of Catholic Charities. It was held in Washington, D. C., and was attended by laymen and priests from all over the country. Specialists in many fields related their experiences and discussed their problems. Much of the success of the meeting was due to the experienced sociologist, Msgr. William J. Kerby of the Catholic University. The National Conference became a permanent thing.

The most remarkable development within the organization has probably been the Conference of Religious; this growth reflects the interest of the Sisters in improving their many works of charity. The *Proceedings* of the National Conference of Catholic Charities and its monthly publication, *The Catholic Charities Review*, have become the most important sources of information on Catholic charities in the United States.

*When did Catholic charities begin to be organized on a national basis? Name a society and a person that contributed notably to the success of the first national meeting. Why are the "Proceedings" important? What is "The Catholic Charities Review"?*

**DIOCESAN ORGANIZATION.** Before 1915 there was no diocesan organization of Catholic charities in our country. Today, such organization is the rule. It became necessary in order to coordinate the work of the various institutions with each other, and with the St. Vincent de Paul Society and other charitable societies. Orderly programs have been developed in which skilled social workers have an important part.

*How were Catholic charities conducted before there was diocesan organization? Why did such organization become necessary?*

**RECENT DEVELOPMENTS.** Catholic child-caring institutions have rendered splendid service. At least two-thirds of the dependent Catholic children are cared for, at present, in more than 350 orphanages. More than 19,000 children are now provided for in suitable foster homes. Social case work has developed far beyond its original scope. Today, medical social workers, specialists in court cases, and visiting teachers, all have their place in child care and in general charity. Cooperation with non-sectarian agencies, with public relief departments, and with community chests is quite usual, and is often mutually advantageous.

Danger lurks in an attitude sometimes expressed: "Let the state take care of the dependent; there is public provision for that." Public authority may provide material aid, but it can never provide charity — brotherly love. A church without works of charity would be dead. Catholics have always been conscious of their privilege of serving Christ in His suffering members. They know well the words of Our Lord, "As long as you did it for one of these, the least of My brethren, you did it for Me."

*In what ways are dependent Catholic children cared for now? About how many orphanages are in the United States at present? Name some developments in social work. Why will Catholic charity always be necessary?*

## SUGGESTED PRACTICES

1. Take an interest in Displaced Persons who may be in your neighborhood.
2. Consider what help you can give to the poor in war-torn countries by contributing clothing, etc., to the Bishops' Relief and similar projects.

## XIV. Eminent Churchman: Cardinal Gibbons 1834-1921

Cardinal Gibbons was the first American to take part in the election of a Pope—Pius X in 1903. He was the youngest bishop in the world at the time of his consecration. During his life the United States developed from a lesser power to the leading world power. The Church in the United States grew correspondingly. In this age of transformation, Cardinal Gibbons had an important part. For that reason it is often called the "Age of Cardinal Gibbons."

*What were some of the distinctions of Cardinal Gibbons? Why do we call his time the "Age of Cardinal Gibbons"?*

**EARLY LIFE.** James Gibbons, son of immigrant parents, was born in Baltimore in 1834. Three years later, his father's health failed, and the family returned to Ireland. In 1847 his widowed mother, with her children, came to New Orleans. Young Gibbons was working there in a grocery store, when a sermon preached by Father Clarence Walworth, an associate of Father Isaac Hecker, founder of the Paulist Fathers, inspired him to become a priest. He studied in Baltimore and was ordained there in June, 1861, by the noted Archbishop Francis P. Kenrick.

The Civil War, which had broken out two months before his ordination, complicated life for Father Gibbons. While serving as a parish priest in Baltimore, he visited wounded soldiers, some of whom had worn the blue, some the gray. His non-partisanship was not always appreciated; he had to defend himself against a pair of fists on one occasion, and against a club on another.

*What made James Gibbons want to become a priest? Who was Father Isaac Hecker? Why would Baltimore be a difficult place for anyone, especially a priest, in 1861?*

**GIBBONS IN NORTH CAROLINA AND VIRGINIA.** In 1868 Father Gibbons was made Vicar Apostolic of North Carolina, where Catholics were few. While traveling over the state to visit his people, Bishop Gibbons received marked courtesy from non-Catholics. While he was still "Tar Heel Apostle," he attended the Vatican Council in 1870. He was the youngest bishop there. His journal of the proceedings was published in the *Catholic World*, and it made quite an impression.

Bishop Gibbons was given charge of the Diocese of Richmond in 1872. His work in Virginia was a continuation of his apostolate in North Carolina. During this time he wrote the first of his five books, *Faith of Our Fathers*, a clear, simple, accurate explanation of Catholic faith. The book became a "best seller," and led many into the church. Two million copies were sold in the lifetime of the author. It is still in demand more than three-quarters of a century after its publication.

*What does "Tar Heel Apostle" mean? Why, do you think, did Bishop Gibbons write "Faith of Our Fathers"? Why would it appeal to non-Catholics as well as to Catholics? Have you ever read it?*

**ARCHBISHOP. THE THIRD PLENARY COUNCIL.** In May, 1877, Bishop Gibbons was made coadjutor to Archbishop James Roosevelt Bayley, of Baltimore, with the right of succession. In October, Archbishop Bayley died, and Gibbons became Archbishop of Baltimore at the age of forty-three!



The Third Plenary Council of Baltimore, held in 1884, marks an important stage in the development of the Church in the United States. Archbishop Gibbons did a remarkable work in connection with this Council; he was named by the Pope to preside as Apostolic Delegate. The Council considered every problem of the Church in our country. Almost one-fourth of its decrees were concerned with education. The tide of secularism and religious indifference was rising, and the people of the United States seemed to be on the point of abandoning God in education. Small wonder that the Council gave so much attention to Catholic education.

*When did Gibbons become Archbishop of Baltimore? Who was its first archbishop? What have you heard before about Archbishop Bayley? Why was the Third Plenary Council of Baltimore so important? Why did it give so much attention to education?*

**GIBBONS A CARDINAL.** On the twenty-fifth anniversary of his ordination, June 30, 1886, Archbishop Gibbons was elevated to the Cardinalate. In 1887 he went to Rome to receive the Cardinal's red hat from Pope Leo XIII. While there he preached an inspiring sermon in which he praised freedom of religion, as practiced in his native land. Here the civil government protects "without interfering with us in the legitimate exercise of our sublime mission as ministers of the Gospel of Christ." "Our country," he proclaimed, "has liberty without license, and authority without despotism."

*When was Archbishop Gibbons elevated to the Cardinalate? Who was the first American Cardinal? Name an important thing that Cardinal Gibbons did while in Rome to receive the red hat.*

**GIBBONS AND THE KNIGHTS OF LABOR.** Perhaps the best remembered of Cardinal Gibbons' activities in 1887 is connected with the Knights of Labor. This first really important labor organization in the United States was considered by many, including some Catholic bishops, to be dangerous. It had been denounced in Canada as radical and evil in tendency. Cardinal Gibbons believed the organization to be useful and necessary for the welfare of labor. After consulting President Cleveland on the matter, and with the support of the dynamic Archbishop Ireland of St. Paul, he carried his defense of the Knights to Rome.

Cardinal Gibbons is credited with having prevented a condemnation of the Knights of Labor in the United States — which might have been a blow not only to them, but also to the Church in our country. News of the Cardinal's sermon in Rome, and of his defense of the Knights, reached America before he did. As a consequence his return was hailed with great enthusiasm.

*Why did Cardinal Gibbons defend the Knights of Labor? Why would some people oppose them? Name two great Americans who thought the same as Cardinal Gibbons did about the Knights. What did Cardinal Gibbons accomplish by his defense of the Knights of Labor?*

**THE CATHOLIC UNIVERSITY.** The name of Cardinal Gibbons and that of Bishop John Lancaster Spalding are inseparably connected with the foundation of the Catholic University of America. Both expressed the need for a Pontifical University which would rank with those of Europe. Cardinal Gibbons presided at the laying of the cornerstone of the first building. President Cleveland was present. When Cardinal Gibbons dedicated the structure, another President, Benjamin Harrison, was present.

During the important and often trying years, from its foundation in 1889 until his death, Cardinal Gibbons was, by papal appointment, Chancellor of the university. He said that the university cost him more anxious thought than did his diocese. Gibbons Hall on the University campus was dedicated in 1911 in

honor of his golden jubilee as a priest. During his last public appearance at the University, he laid the cornerstone of the Shrine of the Immaculate Conception.

*What is a Pontifical University? Why did Gibbons and Spalding favor the establishment of the Catholic University? How do we know that Cardinal Gibbons gave much time and thought to the Catholic University?*

**CARDINAL GIBBONS AND WORLD WAR.** Cardinal Gibbons habitually consulted others on important matters, and others sought his advice freely. Among these were several Presidents including Cleveland, McKinley, Theodore Roosevelt, Taft, and Wilson. In April, 1917, Congress declared war on Germany. A few days later the Archbishops of the United States met in their annual conference in Washington. Cardinal Gibbons was their spokesman in offering to President Wilson the services of the entire Catholic body. Thus Catholics were the first to offer their services to their country.

This emergency called into existence the National Catholic War Council. This Council became one of the seven organizations recognized by our Government for welfare work among the armed forces. The War Council functioned mainly through two committees: the Special War Activities Committee, which coordinated the work of nearly 15,000 Catholic societies, and the Knights of Columbus Committee on War Activities. These agencies carried out a comprehensive program of religion and social service in the camps, both at home and overseas.

More than a million Catholic officers and men — a number far greater than our numerical share — served in the army and the navy during World War I. The list of those who rendered distinguished service is a long one.

*With what Presidents was Gibbons personally acquainted? Why was the National Catholic War Council formed? In what work did the K. of C. render excellent service during World War I? What about the number of Catholics in the armed forces?*

**A GOLDEN JUBILEE.** 1918 was the jubilee year of Gibbon's consecration as bishop. An epidemic of influenza prevented a public celebration in Baltimore. Several groups held private commemorations; these included delegations from England, Ireland, and France. The next year a church celebration was followed by a civic one, in which city, state and national officials and 20,000 private citizens took part. It was an unprecedented tribute to the character and achievement of a great churchman and citizen.

During the time that Gibbons served as Archbishop of Baltimore, the Catholic population of the United States had grown from less than 6,000,000 to 18,000,000. Parochial schools had increased from 1,500 to 6,000 with an attendance of 1,500,000 children. Most of the 900 Catholic institutions of higher learning had their beginning in these years. Expansion in the field of Catholic charities had paralleled that in education.

Cardinal Gibbons died in 1921 in Baltimore. He was buried in a crypt of the Cathedral among his distinguished predecessors.

*Show that the character and work of Cardinal Gibbons were widely esteemed at home. Abroad. By Catholics. By non-Catholics. Give some figures to show how the Church grew during the "Age of Gibbons." When did Cardinal Gibbons die?*

### SUGGESTED PRACTICES

1. Some Catholics prominent in World War I were Admiral W. S. Benson, Joyce Kilmer, Father William Doyle. Try to learn something about one or more of them.
2. The Fitzsimons Hospital in Denver was named for a Catholic officer killed in World War I. Find out something about him.

## XV. The National Catholic Welfare Conference

One might visit the headquarters of the National Catholic Welfare Conference in Washington, D. C., and thereby get a good idea of the social action of Catholics all over the United States. Yet the N.C.W.C. is not a super-organization, but an agency whose function is to advise, counsel, and assist.

*What would we learn by a visit to N.C.W.C. headquarters? What is the function of the N.C.W.C.?*

ORIGIN OF THE N.C.W.C. The N.C.W.C. had its origin in the National Catholic War Council of World War I. When the war was over, Cardinal Gibbons was convinced that a similar Council should continue to serve our Church and our country. Other members of the hierarchy agreed, and the N.C.W.C. was built upon a foundation already prepared.

Originally there were six departments: Executive, Education, Press, Social Action, Legal, and Lay Organizations; to these six, three others have been added: Confraternity of Christian Doctrine, Youth, and Immigration.

So wide and so varied are the interests of the N.C.W.C. that there is scarcely an important event anywhere that does not touch one of its departments.

The magazine *Catholic Action* is the official publication of the N.C.W.C. It records the work of the Conference, and carries articles helpful to individuals and organizations. It is a mine of useful information for anyone interested in any phase of Catholic activity.

*What was the forerunner of the N.C.W.C.? What were the six original departments? What ones have been added? What is the official magazine of the N.C.W.C.?*

DEPARTMENT OF LAY ORGANIZATIONS. The Lay Organizations include the National Council of Catholic Men, the National Council of Catholic Women, and the National Council of Catholic Nurses. These Councils function through the numerous affiliated societies: national, state, diocesan, and local.

The wide range of activity of the National Council of Catholic Men may be seen in the resolutions adopted at the close of one of its recent Conferences. There were resolutions on Social Justice and Brotherhood, Education, Literature, Peace, United States Foreign Policy, Stage and Screen, Catholic Press, Catholic Hour, and Catholic Action. The N.C.C.M. sponsors three nationwide radio broadcasts: the Catholic Hour, the Christian in Action, and Faith in Our Times. Its initial venture in television, 20 half-hours on Frontiers of Faith, was viewed by an estimated 30,000,000 persons!

*What three organizations are included in the Department of Lay Organizations? Indicate the wide range of interests of the N.C.C.M.*

LAY ORGANIZATIONS, continued. The National Council of Catholic Women "provides for the participation of every Catholic woman in a program of prayer, study, and action." Leadership training institutes, conducted in several centers, have contributed in an important way to the sound development of this Council. The N.C.C.W. sponsors various study clubs and recreational activities, including summer camps. It has cooperated in finding homes for refugee children, and in many other worthwhile activities.

The National Council of Catholic Nurses was established in 1940. It has a membership of about 15,000 distributed over 71 dioceses. Its official magazine, *The Catholic Nurse*, was begun in 1952, to aid in the battle against the permeation of the nursing profession by materialistic and pagan ideas. There is crying need for the spread of this truly apostolic work.

*How widespread is the work of the N.C.C.W.? Name some of its activities. Why is the organization of Catholic nurses important? What magazine does it publish?*

DEPARTMENT OF SOCIAL ACTION. This Department had a fine start in the Bishops' Program for Reconstruction. This Program was drafted at the close of World War I, for the Bishops of the United States, by Monsignor John A. Ryan. It was concerned with public housing, social security, labor organization, minimum wage legislation, and public employment services. When Monsignor Ryan was appointed the first Director of the Social Action Department of the N.C.W.C., it became his duty to translate his own proposals into action. He lived to see a great part of his program become reality.

A typical project promoted by Msgr. Ryan was the Catholic Conference on Industrial Problems. The purpose of the Conference was "to promote the study and understanding of industrial problems in the light of Catholic social teaching, and to advance the knowledge and practice of this teaching in industrial life." Its meetings were planned to bring together employers, labor officials, economists, public figures, and lay and clerical exponents of Catholic principles. Discussions were held on such topics as wages, hours, prices, property, union-management cooperation, social legislation, interracial justice, long-range planning. More than 125 Conferences have been held in the principal cities in the United States.

*Who was the first Director of the Social Action Department? Why do you think he was appointed? What is the purpose of the Catholic Conference on Industrial Problems?*

SOCIAL ACTION, continued. The extent of the work of Social Action is reflected in the Bureaus of the Department. These include the Bureau on Family Life, on Rural Life, on Health and Hospitals. Each of these agencies does work in its own field that is interesting, useful, important.

Father John La Farge, S. J., has the following to say about Catholic Social Action: "Catholic Social Action . . . has made perhaps the most marked impression upon the non-Catholic world of any form of Catholic activity . . . chiefly because it grappled directly with problems in which non-Catholics are already deeply interested. Examples of this would be the interest displayed in . . . refugees, the Church's splendid relief program for Europe and the East; Catholic discussion of social security and other social welfare questions; the Catholic interest in the cooperation of labor and management and the problems of organized labor; and the Catholic stand on interracial justice. In many of these fields Catholics have given distinct leadership and are respected for it."

*Show that the work of the Social Action Department is extensive. Which work of the Department interests you most? Why? What do you consider most significant in the remarks of LaFarge?*

THE PRESS DEPARTMENT. The Catholic press has been called the right arm of the Church. The story of the expansion of the press during the last decade is a glorious one. Besides Catholic newspapers, there are in the United States almost 300 other Catholic periodicals. Altogether, Catholic publications have a circulation of 20,000,000. In 1952 the Press Department of the N.C.W.C. provided news service for 502 publications with a circulation of 12,709,000. This

service was extended not only in our own country, but to the Catholic press in war-torn countries, and to 24 other countries where three languages are spoken: English, Spanish, and Portuguese. The foreign news service and the picture service have been highly praised for their excellence.

Bishop Thomas K. Gorman has said: "It is quite possible that in the past year (1952) the Catholic press in the United States has presented to the world the timeliest and most detailed and accurate account of persecution ever presented in history." The Catholic press "kept well ahead of its contemporaries" in reporting "the wholesale and brutal attacks upon the Church and religion in Red China and in the half-score of Iron Curtain countries."

*What services does the Press Department of the N.C.W.C. extend to Catholic newspapers in our country? Do you think the individual papers could provide these services for themselves? Explain your answer. What indicates that the services extend to Latin America? In what respects has the N.C.W.C. news service surpassed that of the secular press?*

**CATHOLIC YOUTH DEPARTMENT.** This Department was set up recently. Its purpose is to coordinate and to serve the numerous youth organizations in the United States, in every field, and on every level. It is ready to help in matters extending from summer vacation camps, of which there are now about 400, to the Federation of Catholic College Students.

*What is the purpose of the Youth Department? What kind of assistance does it extend? To what kind of youth organizations?*

**THE CONFRATERNITY OF CHRISTIAN DOCTRINE**, an old organization, became a Department of the N.C.W.C. in 1935. The Confraternity is one of the two organizations that must be established in every parish; the other is the Confraternity of the Blessed Sacrament. Its purpose is to make possible the instruction in Christian Doctrine of every person in the country. For this immense work the priests and the Sisters are not sufficient. Our Holy Father has pointed out that the only answer to this pressing need is a trained laity.

The ideal of the C.C.D. is religious instruction for all who are attending school, and for those not in school, if the latter are not adequately instructed. Great efforts have been made to reach children not attending Catholic schools. Nevertheless, there are still, in the United States, about 2,000,000 Catholic children who are receiving no religious instruction! School-year catechetical centers are needed almost everywhere. There is a great need for lay persons to help as catechists, as directors of recreation, as teachers of arts and crafts—and a score of other things. Perhaps the greatest need of all is for prayer that God send laborers to take care of His harvest. In the C.C.D. program there is something important by way of prayer or activity for every Catholic person!

*In what sense is the C.C.D. unique? What is its purpose? Why are lay people so much needed in the C.C.D.? For whom is there work in the C.C.D.?*

## SUGGESTED PRACTICES

1. Get acquainted with the pamphlet publications of the N.C.W.C., especially those of the Departments in which you are especially interested.
2. You have an important work to do in the C.C.D. Give yourself the joy of finding out just what it is—in order that you may do it!

## XVI. Recent Years

The period from the death of Cardinal Gibbons in 1921 to the present, has been a time of moderate, continuous growth of the Church in the United States. The Catholic population has increased from about 18,000,000 to almost 30,000,000, or from about seventeen per cent of the population to almost twenty per cent. The number of priests has doubled, as has the number of pupils attending Catholic schools. Converts, too, have increased—from about 40,000 in 1933 to about 120,000 in 1952.

Catholic charities have become coordinated at the diocesan level, and they receive inspiration and leadership from national organization. During the last twenty years the number of hospitals under Catholic auspices has increased seventy per cent, while the number of hospital beds has more than doubled.

*Show that the Catholic population has expanded since 1921. What of the number of priests? Number of pupils in Catholic schools? What about converts? Hospitals?*

**MISSION WORK BY AMERICANS.** The Church in our country has come of age in the last generation. The proof lies in her mission activities. The Maryknoll Fathers, the Maryknoll Sisters, the Catholic Medical Missionaries—all recent American foundations—have devoted their energies to the “field afar.” To these must be added the older organizations: the Dominicans, the Franciscans, the Jesuits, the Passionists, the Society of the Divine Word—many of whose American members are working in foreign lands.

There are, besides, American missionary congregations at work on the home front: the Sisters of the Blessed Sacrament among the colored and the Indians; the Missionary Catechists among those who cannot attend Catholic schools; the Glenmary Missioners in “priestless” districts, especially in the South. The Catholic Church Extension Society, a nationwide organization begun in the early part of this century, and the Society for the Propagation of the Faith help the missions in general.

*Name some of our missionary societies at work in foreign lands. In our own country. What is the work of the Catholic Church Extension Society?*

**ACCENT ON YOUTH. THE CYO.** Every age belongs to youth, but this one more especially. The Catholic Youth Organization was begun in 1930. Less than twenty-five years later, it had over 5,000,000 members in 27,500 local CYOs from coast to coast in our country.

Bishop Bernard Shiel started the CYO in Chicago during the great depression, to help young people who had nothing to do, and nowhere to go. It began as a boxing club, but the program now extends to social, religious, cultural, as well as recreational activities for boys and girls. A typical CYO program, that of New York City 1952-1953, included a radio workshop conducted at Fordham University under the guidance of professionals, an essay contest, an oratorical contest, a one-act play contest, and dances held at the Biltmore Hotel. There were family Communion breakfasts in parishes, marriage forums, and outdoor religious demonstrations. In sports there were basketball, baseball, hockey, track, and summer camps.

*When and why was CYO founded? By whom? Show how its program has expanded.*

**CATHOLICS IN WORLD WAR II.** Two weeks after the Japanese attacked Pearl Harbor, the bishops in the United States offered to President Roosevelt "our institutions and their consecrated personnel" for the service of our country. The bishops prayed that God "may strengthen us all to win a victory that will be a blessing not for our own nation alone, but for the whole world."

Splendid work was done by Catholics on every battle front. Archbishop Spellman (now Cardinal), Military Vicar of the United States Armed Forces, visited the theaters of war around the world, giving encouragement and boosting morale. One of the four "Immortal Chaplains" was Father John Washington of Newark, New Jersey. Colin P. Kelly II lost his life in a plane crash after sinking the Japanese battleship, *Haruna*. The five Sullivan brothers who lost their lives on an American ship near Guadalcanal, were made the subject of a motion picture. The list of honors bestowed upon "our boys" is a long one.

*What did the bishops offer to the President? What was their prayer? What did Archbishop Spellman do? Who was Father Washington? Colin Kelly? Who were the Sullivans?*

**NATIONAL CATHOLIC COMMUNITY SERVICE.** The work of the Catholic War Council during World War I was paralleled during World War II by the National Catholic Community Service. The NCCS was one of the six agencies which comprised the United Service Organizations. The USO was supported by the American people through the National War Fund. The NCCS thus became an agency of national cooperation, both as to work and financial support. Its services compared favorably with those of the other five associated agencies of the USO: YMCA, YWCA, Salvation Army, National Jewish Welfare Board, and the National Travelers' Aid Association.

*What work did the NCCS do? How was it supported? What other agencies belonged to the USO?*

**WORK ON THE HOME FRONT.** The National Council of Catholic Women is representative of Catholic activity on the home front. The Council engaged in the training of workers for wartime relief and rehabilitation agencies; it launched a nationwide drive to recruit teachers and students for Red Cross home-nursing courses; it cooperated with the War Relief Services, N.C.W.C., in sewing for women and children in the war-torn countries; it collected clothing for the United National Clothing Campaign. Other groups, including schools and colleges, found useful work to do, aiding one or more of the useful agencies.

*Name some activities of the NCCW. Name some other Catholic groups that worked on the home front. Name some activities not mentioned above.*

**EMERGENCY RELIEF.** The Bishops' War Emergency and Relief Committee was established before our entry into the war. The Committee's work has been continued as the Bishops' Relief Program. With its help, world-wide charities have been carried on for refugees, homeless, and victims of war. Many tons of food, clothing, and medical supplies have been sent to Europe and to Korea to help the destitute.

Refugees from Communist dominated areas made up a Displaced Persons (DPs) group desperately in need of help. These distressed people found temporary refuge in camps in western Europe. Catholics in the United States have cooperated in finding homes and employment for such DPs as were permitted to enter our country. Moreover Catholics, through the N.C.W.C., have favored legislation which would permit additional DPs to come to our land.

*Where has the Bishops' Relief Program been a help? In what way? Who are DPs? What have American Catholics tried to do for them?*

**SOCIAL APOSTOLATE.** Catholics may be proud of their leadership in many fields. The Catholic bishops, in their Program for Reconstruction in 1917, were the first important group to suggest legislation for encouraging trade unions and collective bargaining. It was not, however, until the depression hit the country that something began to be done about it.

Catholic Interracial Councils have sought to eliminate prejudice against colored people. Their efforts have been reinforced in a practical way by the work of Friendship House, and the many Houses of Hospitality, and the Catholic Worker movement inspired by Peter Maurin and Dorothy Day. These two social-minded persons believed in sharing the hard life of the less favored, by living and working among them on a non-profit basis.

Bishop Edwin V. O'Hara of Kansas City, Mo., founder of the National Catholic Rural Life Conference, has been, for a generation, an apostle of Catholic rural life. American Catholics are a city people. City people are not reproducing themselves. Were it not for the influx from the country, cities would soon cease to exist. Country life is the sane life, the wholesome family life close to God. Such is Bishop O'Hara's theme, now ably expressed and promoted by Monsignor L. G. Ligutti, executive secretary of the Rural Life Conference.

*Name several fields in which Catholics have shown special leadership. Name at least one person prominent in each field.*

**UNIQUE RELIGIOUS PROGRAMS.** Father James Keller, M.M., launched the Christopher movement in 1946. He urged every Christian to be in reality a "bearer of Christ." By pen, film, and radio he has dramatized his message: "You can change the world" by being a Christopher.

Father Patrick Peyton, C.S.C., has been a proponent of family prayer, the Family Rosary. "The family that prays together stays together." His radio programs, on which movie stars recite the Rosary, have reached millions. His television programs have had even greater appeal.

The Knights of Columbus began an advertising program in 1948. Their purpose is to advertise the Catholic Church in newspapers, and to direct interested persons to instruction classes. People in the United States have an opportunity now, as never before, to become acquainted with the teaching of the Catholic Church.

*Make an important statement about Father Keller. In what is Father Peyton particularly interested? How do these priests get their message to people? What kind of apologetics program has been started by the K. of C.?*

**CONCLUSION.** Historically speaking, it is a short time since John Carroll became the first Catholic bishop in our country. In the intervening years, the Catholic Church has advanced from one per cent of the population to twenty per cent of a vastly greater population. But now as then, the Church must face enmity, distrust, and misunderstanding on the part of some. In spite of that fact she is advancing on every front. Our need is saints! In the words of Pope Pius XII: "Men need as never before the splendor and fruit of saintliness."

*Show how the Church has grown since Bishop Carroll's time. What conditions of his time are still with us? What does the Pope say about the need of the present day?*

### SUGGESTED PRACTICES

1. Encourage your non-Catholic friends to hear and see good Catholic programs on radio and television.
2. Make a practice of dropping a card to stations carrying these programs, to express your appreciation.



## Index

- Adams, John Quincy—26  
 Age of Cardinal Gibbons—46, 47, 48  
 Alemany, Most Rev. Joseph—38  
 American Party—24  
 American Revolution—10, 12, 13, 14, 15  
 Anglican Church—10, 11, 12  
 Arnold, Benedict—15  
 Awful Disclosures of Maria Monk—23  
 Badin, Stephen (Rev.)—18  
 Baltimore, Diocese of—35, 43  
 Baltimore, Lord—11  
 Baptists—31  
 Bardstown, Diocese of—18  
 Barry, Commodore John—15  
 Bayley, Most Rev. James Roosevelt—46  
 Beauregard, General—34  
 Bellarmine, Robert—14  
 Bennett, James G.—30  
 Bigotry against Church—10, 11, 12, 13, 15, 20,  
 22, 23, 24, 25, 29  
 Bishops' Program—50, 53  
 Blackfeet Indians—40  
 Blanchet, Most Rev. Francis Norbert—37  
 Blessed Virgin—42  
 Bohemia Manor—11, 16  
 Book Society—26  
 Brebeuf, Father—40  
 Breckenridge, Rev. John—23  
 Briand, Bishop—13  
 Brothers of St. Joseph—43  
 Brownson, Orestes—30  
 Cabrini, Mother Frances Xavier—44  
 Calvert, Cecil—11  
 Calvert, George—11  
 Carmelite Nuns—19  
 Carroll, Charles—13, 14, 16  
 Carroll, Most Rev. John—13, 14, 16, 17, 18,  
 20, 23, 43, 54  
 Catholic Action—49  
 Catholic Central Verein—24  
 Catholic Charities—43, 44, 45, 48, 52  
 Catholic Church Extension Society—52  
 Catholic Church, under John Carroll—16  
 Catholic Conference on Industrial Problems—  
 50  
 Catholic Hour—49  
 Catholic Interracial Councils—54  
 Catholic Medical Missionaries—52  
 Catholic Press—26, 27  
 Catholics in American Revolution—13, 14, 15;  
 in Colonies—10, 11, 12; in early republic—  
 16, 17, 18; from Civil War to World War I  
 —46, 47, 48; from 1830 to 1860—22, 23, 24;  
 from 1860 to 1875—34, 35, 36; in West be-  
 fore 1880—37, 38, 39; since World War I—  
 52, 53, 54  
 Catholic Schools—31, 32, 33  
 Catholic Social Teaching—50  
 Catholic University of America—33, 45, 47, 48  
 Catholic Worker Movement—54  
 Catholic World—46  
 Catholic Youth Organization (CYO)—52  
 Champlain, Samuel De—3  
 Charleston, Diocese of—25, 26, 27  
 Charter of Liberties—12  
 Chase, Samuel—13  
 Child Care—43  
 Child placing agency—44  
 Christian living—33  
 Christopher movement—54  
 Civil War—30, 34, 35, 36, 43, 46  
 Clark, George Rogers—15  
 Cleveland, Grover—47, 48  
 Colonies—10, 11, 12  
 Columbus, Christopher—7  
 Commission on American Citizenship—33  
 Confraternity of Christian Doctrine—33, 51;  
 of Blessed Sacrament—51  
 Congress of Confederation—31  
 Congressional Peace Commission—42  
 Collective bargaining—54  
 Columbus Hospital—44  
 Constitution of United States—12, 31  
 Constitutional Convention—16  
 Continental Congress—13, 14, 15, 16  
 Cooper, Samuel—20  
 Crippled children—43  
 Cromwell, Oliver—11  
 David, Father—21  
 Day, Dorothy—54  
 Declaration of Independence—14, 19, 31  
 Delinquent girls—43  
 De Smet, Rev. Pierre-Jean—40, 41, 42  
 Diego, Most Rev. Garcia—37  
 Dominican Fathers—38  
 Dominicans—52  
 Dongan, Thomas—12  
 Dubourg, Father—20  
 Draft riots—30  
 Education—31, 32, 33  
 England, Most Rev. John—25, 26, 27, 34  
 Ericson, Leif—7  
 Faith of Our Fathers—46  
 Family Rosary—54  
 Federation of Catholic College Students—51  
 Feeble-minded—43  
 Filicchi—19, 20  
 Fillmore, Millard—24  
 First Amendment—16  
 First Provincial Council—27  
 Fitzsimons, Thomas—15  
 Flaget, Bishop—20, 21  
 Flathead Indians—40  
 Fordham University—29, 52  
 Fort Laramie, Council of—41  
 Founding Fathers—31  
 Franciscans—52  
 Franklin, Benjamin—13  
 French and Indian War—12, 13  
 French Revolution—17  
 Gallitzin, Demetrius—18  
 George III, King of England—13  
 Georgetown University—17  
 German immigrants—22  
 Gibault, Father—15  
 Gibbons, James Cardinal—21, 46, 47, 48, 49,  
 52  
 Glenmary Missioners—52  
 Gorman, Most Rev. Thomas K.—51  
 Goupil, Rene—8  
 Greaton, S. J., Father—12  
 Greeley, Horace—30  
 Guadalupe-Hidalgo, Treaty of—38  
 Harrison, Benjamin—47  
 Harney, General—42  
 Hecker, Rev. Isaac—46  
 Heller, Rev. James—54  
 Henry VIII, King of England—8  
 Hughes, Most Rev. John—28, 29, 30, 32  
 Hurons—9  
 Immaculate Conception, Patroness of the  
 United States—30  
 Immigrants—22, 23, 25, 29, 38, 43, 44  
 Indians—8, 40, 41, 42, 52  
 Ireland, Archbishop—47  
 Irish immigrants—22  
 Iron Curtain—51  
 Iroquois—9  
 Iroquois Indians—40  
 Isabella, Queen of Spain—7  
 Ives, Levi Silliman—43  
 James II, King of England—12  
 Jaricot, Pauline—22  
 Jefferson, Thomas—14, 31  
 Jesuits—(See Society of Jesus)  
 Jogues, Isaac—8, 40  
 Juneau, Diocese of—36  
 Kelly, Colin P., II—53  
 Kerby, Msgr. William J.—45  
 Knights of Columbus—48, 54  
 Knights of Labor—47  
 Know Nothings—24, 29  
 Kosciusko—15  
 Lafayette—15  
 Lalande, John—8  
 Lalor, Alice—19  
 Lamy, Most Rev. John B.—39  
 Lay Organizations, Department of (NCWC)—  
 49, 50

- Leo XIII—44, 47  
 Ligutti, Msgr. L. G.—54  
 Lincoln, Abraham—34  
 Longstreet, General—34  
 Louisiana Territory—18, 22  
 Lynch, Most Rev. Patrick—34  
 McCloskey, John Cardinal—36  
 McKinley, James—48  
 McLaughlin, Dr. John—37  
 McMaster, James—30  
 McNamara, Sylvester J.—14  
 Machebeuf, Rev. Joseph—39  
 Mann, Horace—32  
 Marquette, Rev. Jacques—8, 40  
 Maryland—10, 11, 12, 40  
 Maryknoll Fathers—52  
 Maryknoll Sisters—52  
 Maurin, Peter—54  
 Meade, George—15  
 Methodists—31  
 Mexican War—29, 30, 37, 38  
 Mission work—52  
 Missionary Catechists—32  
 Mob violence—24  
 Monk, Maria—23  
 Monterey, Diocese of—37, 38  
 Mormons—39, 41  
 Moylan, Stephan—15  
 Mullanphy, Judge Bryan—44  
 Napoleon III, Emperor of France—30  
 National Catholic Community Service—53  
 National Catholic Rural Life Conference—54  
 National Catholic War Council—48  
 National Catholic Welfare Conference—49, 50, 51  
 National Conference of Catholic Charities—44  
 National Council of Catholic Men—49  
 National Council of Catholic Nurses—49  
 National Council of Catholic Women—49, 53  
 Native American Movement—23, 24  
 Native Americans—29, 32  
 Negroes—35, 52  
 Nerinckx, Father—18, 21  
 Nesqually, Diocese of—39  
 Newspapers—50  
 New York, Archdiocese of—36  
 New York, Diocese of—18, 28, 29, 30  
 North American Martyrs—8  
 Northmen—7  
 Northwest Ordinance—31  
 Odin, Archbishop—34  
 O'Hara, Most Rev. Edwin V.—54  
 Olaf, King of Norway—7  
 Oregon City, Archdiocese of—37  
 Orono, Chief of the Penobscot Indians—15  
 Orphans—43  
 Orthodox Church—36  
 Padilla, Juan de—8  
 Papal States—30  
 Parochial schools—21, 31, 32, 33, 48  
 Passionists—52  
 Persecution in Colonies—10, 11, 12  
 Peyton, Rev. Patrick—54  
 Philadelphia, Diocese of—18  
 Pious Fund—37  
 Pius IX—34  
 Pius X—46  
 Pius XI—33  
 Pius XII—51, 54  
 Plenary Council, Second—35  
 Polk, President—29  
 Pollock, Oliver—15  
 Poor Clares—19  
 Portland, Oregon, Archdiocese of—39  
 Pottawatomie Indians—40  
 Press Department (NCWC)—50, 51  
 Public School Society—32  
 Pulaski—15  
 Puritans—10, 11, 31  
 Quakers—12  
 Quebec Act—13  
 Radio—49, 54  
 Reconstruction—35, 36  
 Religious Indifference—47  
 Rhodes, Mother Mary—21  
 Richmond, Diocese of—46  
 Roosevelt, Franklin D.—53  
 Roosevelt, Theodore—43  
 Rosati, Most Rev. Joseph—40  
 Rosecrans, William Starke—34  
 Rural Life—54  
 Russians—36  
 Ryan, Msgr. John A.—50  
 St. Augustine, Florida—3  
 St. John's Orphan Asylum—28  
 St. Joseph's Chapel—12  
 St. Louis, Diocese of—40  
 St. Mary's, Philadelphia—28  
 St. Mary's College—20  
 St. Mary's Seminary—18  
 St. Patrick's Cathedral—29  
 St. Peter's Church—20  
 San Francisco, Archdiocese of—38  
 Sanborn, General—42  
 San Marino Society—26  
 Santa Fe, Archdiocese of—39  
 Schools, public—32, 33, 51  
 Schools, religious—31  
 Secularism—47  
 Seghers, Most Rev. John—36  
 Semmes, Raphael—34  
 Senate of the United States—36  
 Serra, Junipero—3, 37  
 Seton, Anna—19  
 Seton, Elizabeth Bayley—19, 20, 21, 23, 43  
 Seton, William Magee—19  
 Seward, William H.—30, 35  
 Sheridan, Philip—34  
 Shrine of the Immaculate Conception—48  
 Shiel, Most Rev. Bernard—52  
 Sisters, in United States—19, 20, 21; of Blessed Sacrament—52; of Charity—20, 21, 43; of Charity of Nazareth—21; of Charity of Our Lady of Mercy—26; of Good Shepherd—43; of Loretto at Foot of Cross—21; of Mercy—43; of Notre Dame—37; of St. Joseph—43  
 Sioux Indians—40  
 Sitting Bull—42  
 Sixth Provincial Council—30  
 Slavery—25, 34, 35, 36  
 Social Action, Department of (NCWC)—50  
 Social Studies—33  
 Social Work—43, 44, 45  
 Society for Propagation of the Faith—22, 52  
 Society of the Divine Word—52  
 Society of Jesus—16, 29, 36, 38, 40, 41, 42, 52  
 Society of St. Vincent de Paul—43, 44  
 Summer vacation camps—51  
 Spaniards—7, 10  
 Spaniards in America—37  
 Spalding, Most Rev. Martin John—35  
 Spalding, Mother Catherine—21  
 Special War Activities Committee—48  
 Spellman, Francis Cardinal—53  
 State Aid for Schools—31, 32  
 Statuary Hall—37  
 Sullivan Brothers—53  
 Taft, William H.—48  
 Television—49, 54  
 Terry, General—42  
 Third Plenary Council—32, 47  
 Toleration Act—11  
 Trade Union—54  
 Trusteesism—18, 25, 28  
 United States, English in—10, 11, 12  
 United States, First Sisters—8  
 United States, French in—8, 9  
 United States, Spaniards in—7, 8, 9  
 Ursuline Convent—24  
 Ursuline Sisters—8, 19  
 Vatican Council—46  
 Victoria, Diocese of—36  
 Visitation Sisters—19  
 Washington, George—15, 16, 19  
 Washington, Rev. John—53  
 Wilson, Woodrow—43  
 Walworth, Rev. Clarence—46  
 World War I—48, 49, 50  
 World War II—53  
 Youth Department (NCWC)—51

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