

marked upon his brow. The negro says he saw him again, and for the last time, on the Fourth of July after the war was closed, when Brown listened to speeches from Washington and Lafayette, and joined in the cheers which greeted them. The old man removed to Louisiana in 1810, and remembers the war of 1812 and the killing of Sir Edward Pakenham, the British commander, at the battle of New Orleans, where Andrew Jackson commanded the American troops. Brown was about fifty years of age at that time, and gives a graphic account of what took place.

While there will be now only an occasional reminiscence of the early events of our national history, upon the passing away of the few that remain who now are approaching the state of centenarians, and while all those who took prominent part in affairs during the first half century of the Republic's existence are gone to another sphere, there has been no time when it was more necessary than at the present to impress upon the youth of this nation the principles which actuated the patriots in the great struggle for independence. Though the revolutionary fathers are dead, and the years have rolled by, yet the lesson from the past century is a living one to the American youth. By learning it well can they alone hope to preserve inviolate the liberty which then was won for the people of this country. More than a hundred years ago the people of the American colonies arose against the oppression of wealth, of arrogance, of caste in society under the title of aristocracy, of discrimination against a section of the country governed, and of a system which ground the faces of the tolling poor; the remembrance of that time made the Old World stare in amazement at the vigor and courage of the New World beyond the seas. To the end that there shall be no occasion to renew that remembrance against conditions in our land, the Americans of today, and especially the youth, should be taught to understand the causes which led to it, and the means of preventing and eliminating them, that love of country shall outshine all other human desires, and that true patriotism shall preserve throughout our land, in the East, the West, the North, and the South, the national idea and existence intact to succeeding generations.

#### THE POPE'S ENCYCLICAL.

Leo's papal encyclical to the Catholic bishops of the United States, now made public, is an important document, as revealing the attitude of the Roman church with reference to some of the burning questions of the day. The aspirations of that religious body are set forth more clearly than ever before, defining its policy and indicating the means whereby to carry it out to a successful conclusion.

In the introduction the pope refers to the discovery of the continent by Columbus and states that "the first solicitude of Columbus was to plant the sacred emblems of the cross wherever he disembarked. The very names given to American towns and rivers and mountains and lakes teach how

the beginning was marked with the footprints of the Catholic church."

He also refers to the fact that the first Catholic bishop in America commenced his labors in this country when Washington was at the helm of the state and draws the conclusion that the United States ought to be a Catholic country. He says:

The well known familiar intercourse between these two men [Washington and the Catholic bishop] seems to be an evidence that the United States ought to be conjoined in concord and amity with the Catholic church.

This "concord and amity" is, however, not realized by the religious liberty accorded every citizen of the United States. Something more is needed. In fact, his holiness frankly admits that the great desideratum is the union of church and state after the pattern of the Old world. The encyclical reads:

But while it is true that the church has progressed under the Republic, yet it would be erroneous to draw the conclusion that in America is to be sought the most desirable status of the church, or that it would be universally lawful or expedient for state and church to be, as in America, discovered and divorced.

The establishment of schools, notably the Catholic university at Washington, and the methods adopted for the management of ecclesiastical affairs, especially the delegation of apostolic authority to Mgr. Satelli, had nothing but this object in view: "To solidly establish the Catholic religion" in this country. In order to further this object Catholics are enjoined to render "hearty submission and obedience to the church."

Other questions discussed show beyond a doubt that the Roman pontiff regards both civil and social institutions as beneficent only so far as they are identified with the church. Liberty itself may be pernicious, he says, unless "the laws of the gospel"—which of course means the doctrines of the Catholic church—be inculcated.

With regard to secret societies it is admitted that workmen have a right to combine for their own interests, but Catholics should prefer to unite with Catholics and shun the societies that have been condemned by the church, and also any society that is regarded by bishops as "suspicious and dangerous." And further, as presidents of the societies, priests should be preferred. The language on this point is very plain:

Nay, rather, unless forced by necessity to do otherwise, Catholics ought to prefer to associate with Catholics, a course which will be very conducive to safeguarding of their faith. As presidents of the societies thus formed among themselves it would be well to appoint either priests or upright laymen of weight and character, guided by whose counsel they should endeavor to peacefully adopt and carry into effect such measures as may seem most advantageous to their interests, keeping in view the rules laid down by us in our encyclical.

The same principle is brought to bear on the press, although in much more guarded terms. The idea is set forth, however, that journalism, in order to fulfill its mission, ought to be the servant of the bishops. His holiness says:

"Let them [editorial writers] then be mindful of their duty and not overstep the proper limits of moderation. The bishops, placed in a lofty position of authority, are to be obeyed; and suitable honor befitting the magnitude and sanctity of their office should be shown them.

And again:

We have, ourself, on frequent occasions, laid down many rules respecting the duties of all good writers, many of which were unanimously inculcated as well by the third council of Baltimore as by the archbishops in their meeting at Chicago in the year 1893. Let the Catholic writers, therefore, bear impressed on their minds, our teachings, and yours on this point; and let them resolve that their entire method of writing shall be thereby guarded if they indeed desire, as they ought to desire, to discharge their duty well.

The antagonists of the Catholic church have often insisted that that religious denomination ultimately aimed at supremacy in the political affairs of every state in the Union as well as in the national government. The accusation has as often been met by the assertion that the Roman church was no longer what it used to be; that progress had been made in accordance with the views of the age and that the Constitution of this country would be upheld by every good Catholic. How this argument can be considered effective any longer is difficult to perceive, since the head of the church has declared the non-union of the church and state, as existing in this country, inexpedient and unlawful. In plain words the pope maintains that Catholics will now labor for a change of this condition, and do so by placing the schools, the secret societies and the press under ecclesiastical influence, thereby rendering the clergy of the Roman church the most powerful body in the state.

Is there not in this proposition a menace to the Constitution of the United States? It is conceivable that the Catholics, if they should succeed in uniting church and state in this country, would still accord to members of other faiths the liberty guaranteed by that divinely inspired charter, but the probability is all the other way. The condition of the Catholic countries of Europe is not such as to inspire confidence in the fate of this Republic, should the time ever come that its affairs are to be directed from Rome. It is time for intelligent citizens to wake up to a realization of a positive danger that confronts the institutions that have been so long a blessing to ourselves and to the whole world.

IN HER last issue of *Washington*, Kate Field asks, "Is Intolerance Dead?" We would interpose a decided "No!" in reply, so long as Mrs. Field maintains her present attitude toward certain people with whom we are proud to claim acquaintance. We presume that even the lady would not disagree with us, for in responding to the inquiry herself she says: "Nevertheless, intolerance is one of our besetting sins, North and South, taking different forms in different sections, and making life a burden to enlightened men and women who set the best of examples by minding their own business." We are pleased to note this open confession as indicating a possible repentance not so remote as to be unavailing.