

REV. SCOTT F. HERSHEY

Writes His Reply to the Carroll Criticism of the Independent of March 19.

Relations of the Roman Catholic Archbishop to the Irish Uprising Against Federal Government Make Interesting History.

To the Rev. H. R. Carroll, D. D., Religious Editor New York Independent:

MY DEAR SIR.—I address myself to your second criticism of my article in the Boston Daily Standard of a few weeks ago. My statement that President Lincoln communicated to Archbishop Hughes the personal responsibility which would attach to him if the New York draft riots should continue, you dismiss, with the statement that you could find no clew of such a communication, that it would have been absurd, and that the archbishop did make Union speeches.

Until I read your editorial, I do not remember of ever having seen in a reliable paper a denial of Hughes' responsible relations to the New York draft riots. I have heard the matter discussed by men who were in public life at the time. In his interesting narrative of personal interviews with Lincoln, Chiquy reports the president as saying that he had sent word to Hughes that the "whole country would hold him responsible if he did not stop the rioting at once." You might attach little importance to his testimony, if it was not corroborated by every known fact.

Let us look at some of these facts. We will reduce them to order, that their judicial effect may stand out with better advantage.

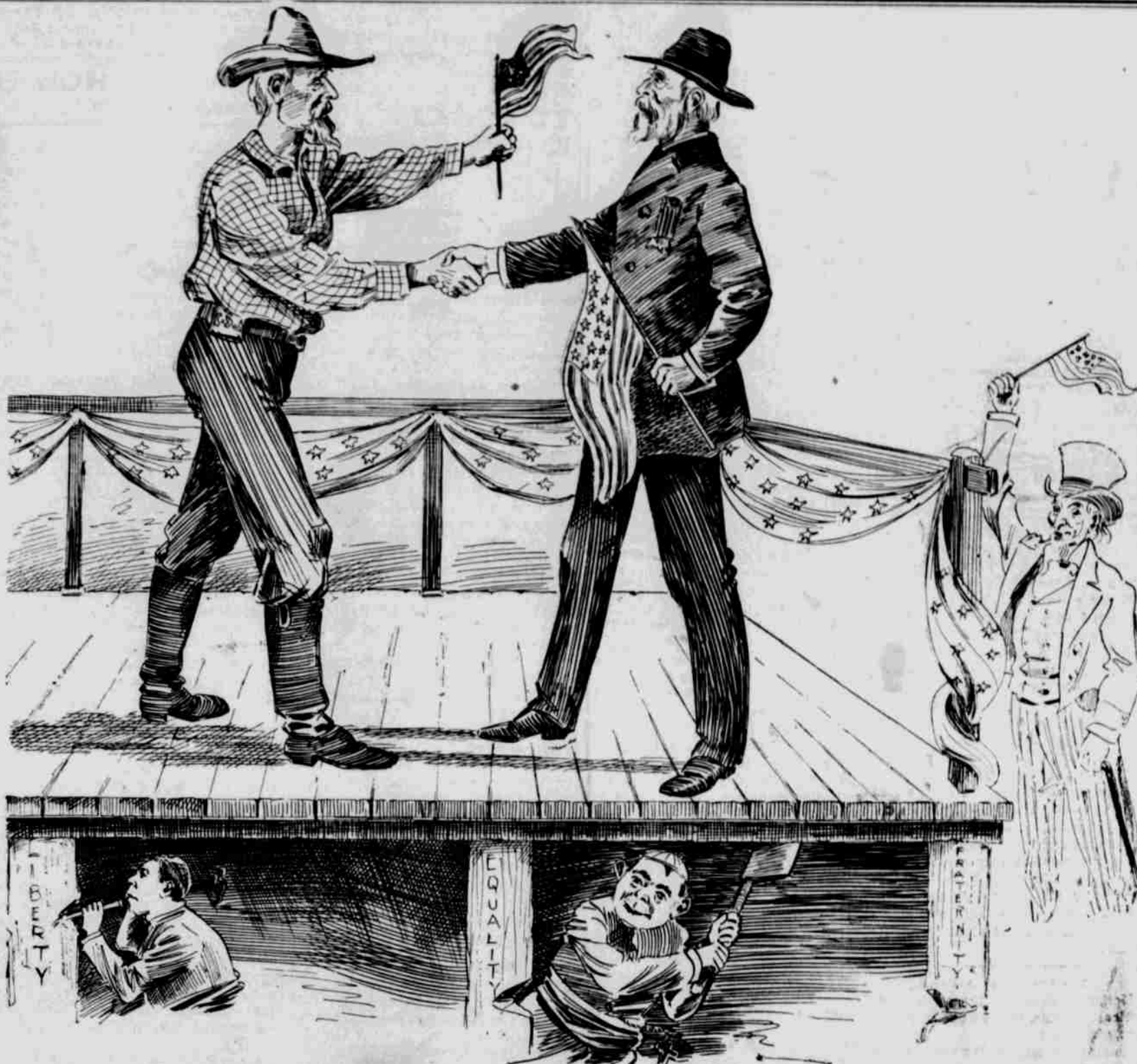
1. Hughes was bitterly opposed to everything savoring of an American spirit in the American Roman Catholic church. He even disputed with Brownson on this. He was opposed to the liberty and independence of the press. He organized a political party, whose sole platform was a demand for money for his church. He was more responsible than all other men for the shameful stealing of money from the public treasury of New York city, for Roman Catholic schools, and a great part of which was used for other ecclesiastical purposes. He wrote the first demand for money, supporting a grant for eight schools, and in person lobbied the common council. No Catholic of his generation did so much in attempting to overthrow our common school system.

2. Before the war Hughes had once prepared his people for a gigantic riot. To quote from his own great admirer (Brann) Hughes "made preparations for war. He garrisoned every Roman Catholic church in New York city with an armed force of one or two thousand men." And then he issued a special edition of his paper and referred to the movers of a public meeting, called to protest against the un-American course of Roman Catholics, as "church-burners, convict-suckers and grave-robbers."

3. Archbishop Hughes was in full accord with the papal policy in Europe. He was a keen, sharp and diplomatic churchman. He was in this country what Metetrnich was in the Old World, except he had to work as an ecclesiastical diplomat, but he was at every point in agreement with the plan of the Jesuit party (called the St. Leopold Foundation) in Europe, to the United States with a Roman Catholic population sufficiently large to gain political control.

4. He believed in, and worked for, the temporal, political power of the pope. He ordered collections taken in the churches of his diocese to aid in preserving that temporal power. The amount taken was reported to be \$53,000. If this course was pursued over the world, I am wondering how much money was lifted from the pockets of the ignorant faithful to erect a politico-ecclesiastical monarchy to oppress and degrade their own rights. And I still more wonder how that money was used. I suppose that is a papal diplomatic secret.

5. Archbishop Hughes, through the earlier part of the war, strongly supported the cause of the Union, as well as the president. I am willing to grant it was from patriotic motives. He was appointed by the president to go to Europe and counteract confederate diplomacy among the thrones of the Old World. On his return he still seemed to favor the Union cause. But I remind you, sir, that Hughes was a



The A. P. A. has wiped out Mason and Dixon's Line. May it never be re-established.

papal diplomat of the school of Metetrnich. The facts about the relations of the Roman Catholic Irish and the New York draft riots must be taken into consideration in forming an estimate of the archbishop's true position.

6. Horace Greeley said in a personal letter to Hughes: "Nineteen-twentieths of your people voted for the extension of slavery, and secured its triumph in 1844. Your people for years have been, and to-day are, foremost in the degradation and abuse of this persecuted race (negro) in depriving them of civil rights, in abusing them by mobs, and assaulting them on the street."

Now I beg to remind you that in June preceding the riots, the Roman Catholic church party in Mexico (where the French and the Austrian Catholic Prince Maximilian were engaged in the attempt to establish a papal empire) gave open allegiance to the French, who at once entered the City of Mexico, by virtue of this high support. On July 4 the foreign news give evidence of an attempted Franco-Mexico-Confederate alliance. And, you remember, that at this time the Louis Napoleon government was the only one which, in councils of state, persistently held, as right, the political power of the pope of Rome.

Then came the New York draft riots. The spirit of those riots in your city, and in Boston, Buffalo and several other cities was not a mere outbreak against the draft; it was the spirit of conspiracy in the interests of the southern rebellion. The draft was only the occasion.

The Home Journal says of the rioters: "All were Irish, every soul of them." The rioters as an Irish-Roman Catholic mob in conception, leaders, members and depredations committed. You will find—in several cities—the prominent leaders arrested were Irish Roman Catholics. In Boston the leaders arrested, for inciting and conducting the riot, bore such names as McNamara, McGrath, McCann and Campbell. At the great and noisy celebration of Tammany Hall—Irish and Roman Catholic—of the 4th of July, just a few days before the outbreak, in the elaborate program of toasts, the customary toast to the president of the United States was omitted. In that awful reign of terror, which more resembled the French Communes than anything we have ever had in this country before or since, men and women were shot down with cool deliberation, property was destroyed, and institutions were burned, and at least, in one instance, with some of the inmates.

Among the incidents was that of a

man who, being asked if he was for the Union, said he was. He was roughly handled, robbed and thrust aside. As his assailants passed on, some persons who saw the assault from the windows called out to the man that he must not say he was for the Union, but that he was a "Democrat Catholic." Frequent cries were heard of "Pull down that d--d rag," referring to the flag. Two well-known citizens observed an Irishman with musket push his way through women and children, and taking careful aim, open fire on the soldiers. He loaded and fired four times in succession, while they watched him. A college was about to be fired by the mob, but was saved by its proximity to a Roman Catholic church. The priest appeared before the mob and told them if they set the college on fire it would endanger the church. He seemed to have no other ground on which to make an appeal. This state of affairs lasted for four days, with a million and a half of property destroyed, more than 1000 killed, and a general embarrassment of business.

Now, sir, where was Archbishop Hughes, and what was he doing all this time? It does not appear that he wrote one sentence or spoke one word, though he knew these conspirators were his own people. For four days he sat in his archiepiscopal residence, and did nothing to stop the unwarranted attacks on the government of his country. Then came the demand of Horace Greeley, the letter of the governor of the state, and at least the reputed letter of the president.

Then he issued a call to those called "rioters," and who he addressed as "Catholics." He assured them in the call they "should not be disturbed by any exhibition of municipal or military presence." The Daily Times editorially designates this as "implying the assumption of a power superior to that of law."

In beginning his address, the next day, to the four or five thousand who answered the call, he tells them that he does "not see a rioter's face among you." He told them that every man had a right to defend his shanty at the risk of his life—that they should retire, not to give up their principle or convictions, but to keep out of the crowd. Not a word about their crime. Not a word about the preservation of the Union, the support of the president, or their obligation to be loyal to the authorities. It is not strange that Nicholas and Hay (Life of Lincoln) characterized it as "a strange speech." It is not strange that that able writer on the subject, Major T. P. McElroth, (in "Annals of the War") dismissing a mild criticism directed to another, con-

tinued: "There was better ground for censure in the attitude assumed by Archbishop Hughes toward the rioters. Although that prelate had yielded of July 15 to the pressure exerted on him, and issued a brief address to the Irish, urging them to abstain from violence, he caused to be published a long letter to Horace Greeley, exposing his sympathy with the opponents of the war." The major continues to say that if the archbishop had made his address four days earlier incalculable suffering and loss would have been prevented.

Now, my dear doctor, here are some of the facts. I might pursue them further. They are sufficient to convince others, if not enough to lead you to confess, that the position of the Irish Roman Catholics in New York city, with Archbishop Hughes at their head, does not appear very gratifying. I have no gall or malice in which to dip my pen when I write about my Irish fellow-citizens of the Roman Catholic faith. I am ready to defend them in every just right to which they are entitled under our constitution. Some of them are intelligent, loyal and patriotic; many others are fearfully duped by their priests. While not depriving them of one constitutional privilege, neither can I shut my eyes to the way in which they have generally been misled by a foreign power. And when I present in a wholly truthful way the indisputable facts of history, you cannot expect to call my statements false in the Independent, without receiving in return a fusillade of additional incontrovertible facts from the arsenal of historical accuracy.

Your known disregard for truth—when treating on themes which concern the papal church—results in hatching a like brood in Roman Catholic papers. A small Roman Catholic paper in this city, finding much to admire in your editorial of March 19 (which I hope all the people will read and then read these replies) says of myself that I am "Scotch, born of Canadian parents." Well, I shouldn't mind that, as papal despots everywhere have reason to remember the old Scotch blood. Long and warm may it flow through Canadian or any other racial stock. But the fact is, my ancestry has been in this country for at least a century and a half, and I was born out in Indiana, of American blood on both sides, and on the very day the governor of that state was extending honors to that noble champion of civil and religious liberty, Louis Kossuth, who was characterized by your Archbishop Hughes as a "Hungarian demagogue." And yet, we know, sir, he was one of the most magnanimous, heroic and unselfish patriots that has

ornamented the cause of modern liberty.

Desiring to give you time for reflection on your other errors, I pause for a week, when I shall address myself to you again, unless in the meantime you write a confession of repentance.

I subscribe myself in great contentment,
SCOTT F. HERSHEY.
BOSTON, April 17.

A Good Thing.

The following is a pretty good thing. It is an extract from a letter written by Wong Chin Foo, a Chinaman, to Dennis Kearney, the Irishman who was once conspicuous for his crusade against the Chinese in this country. The letter was written some years ago, but a reproduction of a part of it may not be untimely just now, when we are hearing so much of the "Irish-American vote," and when many of the class of foreigners to which Dennis Kearney belonged are making themselves conspicuous in the conduct of American affairs:

You and I are both citizens of the United States by adoption. You have achieved such fame as belongs to you by insisting that the race to which I belong shall be denied the advantages which this country has always offered to your own. I, on the other hand, in the face of the enmity of your race and its friends, represent the just demand of my people for fair play as against yours. I belong to the most ancient empire on this globe. You, by your own statement, belong to the most dependent and ill-treated nation of serfs ever deprived of its liberties. The flag of my country floats over the third greatest navy in the world. Yours is to be seen derisively displayed on the 17th of March in the public streets and triumphantly hoisted on an occasional gin-mill. The ambassadors and consuls of my nation rank at every court in Europe with those of Russia, Germany, England and France. Those of your race may be found cooling their heels in the lobbies of any common council in which the rum-selling interest in politics predominates. The race which I represent is centuries old in every art and science. That of which you are the spokesman apologizes for its present ignorance and mental obscurity with the idea that your learning and literature were lost in the mythical past. If you and I were each to address the American people in our native tongues we should be equally unintelligible to our audiences. In speaking the language of this country, which is naturally the language of neither of us, we should meet on the same ground. Perhaps you speak English as well as I do; some Irishmen do. In such a case

we should be on the same plane linguistically, however we might differ in natural dignity and intelligence.

A Question!

Under the United States government, has the Roman Catholic church legitimate authority to forbid and prevent Roman Catholic children from attending our public schools? That is: Has she the right to enforce such a prohibition by such penalties as she may choose to inflict upon the parents or children? We do not ask about what authority Rome claims, but does such authority exist, that the Roman church may compel parents to keep their children out of our public schools? If such a right or authority exists, Rome may compel millions to grow up without a proper education in our country, as she does by neglect in papal countries. But how could our government protect itself against such a horde of unlettered papists who know nothing but to obey, without question, the decrees and edicts of a foreign despot, whether it be to worship an idol or kill a heretic? Civil government has a right to demand good behavior and good citizenship of all the inhabitants within its jurisdiction. It is the legitimate business of the government to see that all men enjoy their rights and to see that the people are orderly and maintain righteous conduct. If the civil government has authority to demand good behavior of all citizens, that includes authority to teach them what is the morality and rectitude included in good citizenship and what are crimes against society.

It seems to us that the papal attack on our public schools smells of treason. It is, at least, revolutionary and subversive of constitutional rights and detrimental and hostile to the interests of society and the whole nation. Much of papal power lies in the ignorance of the masses. Make every papist in the world an intelligent Christian, acquainted with the Bible, religion and history, and the whole Romish system would collapse at once and the pope would be left alone. Let every American defend courageously our school system and other American institutions involving the rights of man and the right of private judgment. Let them think for themselves and act as moral and responsible agents, and not let a knave and deceiver think for them.

CALVIN.

Good Logic.

The Presbyterian has the following: "A Poughkeepsic lady left a certain church \$300 to pay the expenses of masses for her soul's repose. Judge Barnard has annulled this feature of the will. Either the deceased lady's soul must now repose without masses, or the church must offer them without receiving any monetary consideration therefor."

Did the judge consider a woman who would leave a will, with such a provision, insane? If he did, what does he think of the gentlemen who wear dog-collars, and are the recipients of this money for the masses? Again, if a man has a right to give three hundred dollars for a yellow dog, why should a woman not have a right to give three hundred dollars to a white, dog-collared man? Again, if a man can be sued for obtaining money under false pretences, why cannot the men be sued who have influenced this woman, and many other persons, to pay for things which they can give no positive evidence that they can furnish? Again, if there were a precedent established by a successful suit of this character, and a person was to leave three hundred dollars in the hands of a priest for masses and he did not perform the work, could the estate recover the money because of his not doing the work? It would be a relief to many if this paying for useless prayers was somewhat ventilated. If people want to give money to the Roman Catholic church, let them give it, but not under any such idiotic idea that it will assure the repose of their soul after death.

AUGUSTINE.

Had No Flag Flying.

The flag law is being enforced by patriotic Americans with a vim.

Yesterday in Jacksonville, Ill., the mayor of the city, president and trustees of the Illinois college and the trustees of the Catholic parochial schools were indicted by the grand jury for violating the flag law. Among those indicted are Bishop James Ryan of the Roman Catholic church, vicar-general of the diocese, Mayor Charles H. Windmayer, a trustee of the German Lutheran school which failed to hang out an American flag, and all the trustees of those institutions which failed to obey the law.

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