Evening Telegraph

(SURPAYS EXCEPTED). AT THE EVENING TELEGRAPH BUILDING.

No. 108 S. Third Street. Price, Three Cents Per Copy (Double Sheet), or Eighteen Cents Per Week, payable to the Carrier, and matied to Subscribers out of the city at Nine Dollars Per Annum; One Dollar and Pirty Cents for Two Months, invariably in advance for the period ordered.

MONDAY, OCTOBER 22, 1866.

The Roman Catholics and the Blacks. THE second Plenary Council of the Romish Church in this country has just finished a two weeks' session at Baltimore. It was very largely attended by the archbishops, bishops, and priests who constitute the magnates of that Church.

Two principal topics are said to have mainly occupied the attention of the Council, viz., the evangelization of the colored population, and the public school system of the United States. In regard to the former of these, it is the intention of the Romanists to enter at once upon a comprehensive and energetic system of proselyteism among the blacks of the South. This is a step taken, not only in accordance with the judgment o the leaders of that Church in this country, but in obedience as well to express instructions from the Pope himself.

It cannot be denied that the American freedmen afford, in many respects, a fine field for the proselytizing efforts of the Romish Church. In the first place, they are a sensuous, imaginative race, upon whom the gorgeous and imposing ceremonies of Roman Catholicism, as well as many of its mysterious and awe-inspiring doctrines, are well calculated to produce a profound impression. The negro is fond of music, of dress, of formality, of pomp and ceremony. He is superstitious and credulous, prone to yield to authority, and hence, as a race, peculiarly susceptible to the especial influences of that Church. The success of Romanism with other rude and half-educated races shows what we may reasonably look for in this case.

Again, as a Church, the Romish Church has a'ways opposed the enslaving of the blacks. We are aware that the influence both of the leaders and of the body of that Church in this country has generally been, politically, on the pro-slavery side; but the voice of the Church at large, as authoritatively expressed, has always condemned the excerable traffic in human flesh. On the contrary, Protestanism has for a long time been represented at the South by a class of men who defended slavery as a Divine institution appointed and sanctioned of God as much as the Christian Church itself. It cannot but be that this constant association of the defense of slavery with that form of Christianity with which the blacks have hitherto been almost exclusively familiar has had its influence upon them, and an influence, too, which the Romish priest will not be slow to turn to good account in favor of his own Church.

Another element of strength which this Church will have in its efforts to proselyte the blacks is its total ignoring of that spirit of caste which so extensively prevails in this country in regard to the blacks, and which has been fostered to a great extent by our Protestant Churches in times gone by, and even yet encounters no efficient and practical opposition from them. To the credit of the Roman Catholic Church it must be said, that it gives a better exemplification of the truth that "God has made of one blood all nations to dwell upon the face of the earth," than do the Protestant churches generally. This will be a great element of strength in its labors with the blacks.

Finally, the almost entire neglect of the various American Protestant Churches to occupy the field so invitingly thrown open to them by the abolition of slavery, gives the Romish Church a fine opportunity to enter in and take possession of it. We know that something has been done by the Protestant Churches in this direction, but not a tithe of what the importance of the work demands. Here are four millions of people at our very doors, ready and eager for education, anxious to receive the gospel. And yet, how little has been done for them!

This prompt and energetic action on the part of the authorities of the Romish Church is in accordance with the far-sighted sagacity which they have always exhibited. It is apparent to every reflecting observer that, at no distant day, the masses of the black population of the South will be invested with all the rights and privileges of citizenship. They will then form a most influential and important element in nearly one-half of the States of the Union. What if, before that time, the masses of that population shall have been safely gathered within the fold of that Church whose head is at Rome? There is food for reflection in this suggestion for those Protestants who believe their form of Christianity to be the great bulwark of civil and religious liberty. The conversion to Roman Catholicism of the black population of the South will be a long stride towards making that Church the dominant power in this

Indian Troubles.

THERE are prospects of a more general and serious outbreak among our Western Indians than has occurred before for a long time. General Sherman is hurrying troops to the Plains with all possible despatch. The rapid increase of settlements all through the central regions of the Rocky Mountains is forcing this Indian problem to a definite settlement. Hitherto there has been no system in the matter at all, and it has been terribly mismanaged. What is needed is some general, well-matured plan of operations, covering the whole subject of Indian affairs, and then its gigorous and honest execution. As it now

is, the Department of Indian Affairs is about | NOVELTIES IN the worst-managed and most corrupt of any in the Government.

Mormon Outrage. "The Denver News publishes the following account of another Mormon outrage. We learn that Mr. Weston, editor of the Salt Lake Union Vedette, was taken by the Mormons on the night of the 3d instant, and severely beaten, and given six hours to leave the city and take with him several prominent Gentiles. Mr. Weston refuses to leave, and denounces Mormonism in the bitterest terms."

-This gentlemen should be maintained in his position at all hazards. For some time his paper has been waging a vigilant warfare against this miserable Mormon imposture, and is a very potent instrumentality in building up a sound public sentiment in Salt Lake. There is now a large anti-Mormon element in that city. If it can maintain itself for a short time longer, until the Pacific Railroad shall reach there, the question of Mormonism will speedily be settled by the flow of emigration to that point.

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