

again here as everywhere else that Liberalism is inconsistent, intolerant and hypocritical.

The lawlessness of this same element of modern society is illustrated by these scenes. There was absolutely nothing about the funeral that could be twisted into the least demonstration against the present status, and yet when entirely within the "laws" of the existing usurpation, a funeral cortege is assailed by a mob. The Catholics on the other hand are never heard of, except, in cases, of extreme provocation, as disturbing public order in this way. Such is the consequence of long habituation to order in teaching and in act. The sameness as to this particular of anti-Catholicity in Italy and here may be recognized in the "blood-letting" spirit lately manifested among ourselves. It is the same lawlessness, the same false philanthropy of liberalism everywhere.

To explain the fact that a wretched minority could have the audacity to perpetrate such an indecency as this latest one in outrage of the devotion of the Roman people to the memory of the late Holy Father, it may be well to note that the more important and more perilous of the duties discharged here by the city police, devolve in Italy upon the Carbineers, who are under the control of the general government like an absolutely military force while only minor duties are reserved to the municipal guards. And even as to these, if we are not mistaken, the general government has equivalently the appointing power. The "sindaco" of an Italian city (who about corresponds to our Mayor) is appointed by the general government.\* The electors of the cities simply elect municipal councils whose sphere is very limited, and we may be sure will be still more so when the government finds Catholics controlling these bodies. That fact lays bare the fraud of plebiscites. Such an exposure of liberalistic frauds might be uncovered sooner if there were in Europe a Catholic sentiment prevailing in public affairs. A hypocrisy more or less similar to the Italian status rules nearly every country in Europe, and hence the *tu quoque* would close the mouths of foreign complainants.

This late instance may also serve to show what would be the condition of the Holy Father if he were to convene a council or now display in any way the pomp of religion in the streets of Rome as was the case in former days. Some persons have thought that the seclusion of Pius IX. and of Leo XIII. in the Vatican was unnecessary, and really an appeal for sympathy, and that even though the Holy Father claims and must claim his rights yet if he were to go about Rome he would not be disturbed. Let the few Catholics who have not had the humility of true wisdom, and through this lack have not bowed to the superior judgment and "knowledge of the ground" on the part of the Supreme Pontiff, learn from this latest instance that on which they should not have needed to receive any further lesson than simply this, that it was the practice of the Holy Father and his supreme councilors.

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\* We can understand from this how when disturbances have occurred in Rome and other cities of Italy, the innocent and much provoked Catholics have generally been made the victims of arrest as if they were the offenders.

A distinguished American poet once said "This life is a sentence of death, with a brief and uncertain respite."

## THE FRUITS OF POLITICAL ATHEISM.

BY BISHOP GILMOUR.

Of all crimes murder is the most terrible known to society. But when the life of the Chief Magistrate of a country is assailed, there is not only the malice of murder in the act, but an attack upon authority. Now, authority is of God. Kings and Magistrates hold from God; their power is from God, not from the people, except indirectly. Hence any attack upon the Magistrate, as a Magistrate, is an attack upon God.

It matters not what the personal character of the officer nor the mode of his election, nor the bias of his action, if legitimately elected he must not only be respected, but obeyed, in all where he is not clearly against the law of God or the just law of the land. So long as authority commands under the laws of God, and in justice under the law of the State, the citizen must obey. Neither disappointment, thwarted ambition, partizan zeal, nor a fancied good to country, party or friend, will justify assassination or murder. If magistrates sin let them be punished as the law directs, but let no man touch the Lord's anointed. They sit in the chair of Moses, and as such must be respected.

Within less than seventeen years the life of the President of the United States has been twice assailed and the country shocked at the wanton shedding of blood. In each case authority has been attacked and law defied. We are becoming accustomed to blood—the ready pistol; the treacherous knife; the sudden hurling of the victim into eternity, are the daily tale of the press. Our youth are filled with irreverence; truth and honesty are forgotten words in politics; demagogues, and men without conscience, may often without personal character, fill the offices of State. Corruption and bribery are open vices; indifference to religion is not only becoming the creed of the masses, but brazen-faced infidelity finds applauding audiences. In the face of such things it is fitting not only that we address you words of warning, but that we impress upon you the rights of authority and the duty of obedience. Under every form of government must the doctrine of obedience be inculcated, but of all Christian countries it is most needed to be taught in these United States, where grim irreverence for God, for authority, for parent, for law are rendering political assassination familiar to us.

Under the cry of liberty there is rapidly growing up amongst us the belief, not only that we are free to think and believe as we please, but to do as we please. Liberty is running into license, and license into hideous irreverence for man; irreverence for religion; irreverence for God.

In the feverish greed for gold among our citizens, and the insatiable lust for power among our public men is to be found much of the cause of our past and our present troubles. Because we are growing in wealth and numbers we fancy we are strong, forgetting that real strength comes from Virtue. Virtue is the foundation of national, as it is of individual power. So long as a people are virtuous so long shall they prosper, but so soon as a people forget God, forget law, forget truth and set their hearts upon gold and lust, lust of power, lust of the flesh, so certain shall they fall. As the individual so the nation. The fall of nations, the waste of individuals, wrecked by these two causes, have left ruins enough on the road of life to prove these truths. We need not go far for examples. For individuals we will find them in ourselves, or our neighbors; for