

The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ROME HEALTH OF THE POPE.

The Home correspondent of The New York Freeman's Journal writes: The Holy Father continues to enjoy perfect health. Until recently it was becoming more and more difficult for strangers to be admitted to his presence, but ever since the beginning of October he has been more lavish of audiences than even during the Jubilee year.

It will seem difficult to believe that the Leo XIII. of ninety-three is substantially the same worker and thinker as the Leo XIII. of seventy, but it is literally true. Every morning he goes over with Cardinal Rampolla, his Secretary of State, all the important matters which have been developed during the last twenty-four hours.

UNITED STATES PRODUCT OF THEFT.

The New York Sun of Oct. 27 says: One of the most disgraceful incidents in the recent occupation of Peking was the robbery by the German contingent of the interesting and valuable astronomical instruments which were constructed many years ago by Jesuit fathers for an Emperor of the reigning dynasty.

THE INSTRUMENTS NOT LAWFUL SPOIL.

That the instruments, which are now in Germany, are the product of a theft performed by violence, there is no longer any doubt. It is true that about the middle of September The Cologne Gazette, in a telegram from Berlin which was understood to be semi-official, asserted that the astronomical instruments had not been brought to Germany as spoil taken from the Chinese, but had been acquired by purchase.

GERMAN NEWSPAPERS TAKE A VERY CREDITABLE STAND.

Such being the undisputed facts, the question naturally arises. What does Germany intend to do in the premises? The semi-official North-German Gazette has announced that, after the recent

signing of the first protocol at Peking, the Berlin Government "placed at the disposal" of the Chinese Government the astronomical instruments which had been removed from Peking by the German contingent.

ARCHBISHOP CORRIGAN ON SOCIALISM.

Archbishop Corrigan in St. Patrick's Cathedral last Sunday morning preached the second of the series of sermons he is delivering upon the conflict between socialistic theories and Christian teachings.

"Every living man in this country is entitled according to the Declaration of Independence, to life, liberty and the pursuit of happiness. He has a right, moreover, to self-improvement, to the developing and perfecting of his faculties whether in the department of knowledge or of virtue.

"The theories of the Socialists were carried out the workingman would be the first to suffer. Without property he cannot exercise his innate rights to personal comforts, to the pursuits of happiness and to the development of his faculties.

"Now, suppose that a man receives enough not only to provide for to-day, but, by frugality and economy, to lay aside a sufficient amount of money to buy a small piece of ground. What is the ground? It represents what he has earned by the sweat of his brow; it is a part of his salary, a part of the money he has worked hard to gain.

"The great shibboleth of the Socialists for more than a hundred years has been liberty, equality and fraternity. Their theories would destroy all three in the only sense in which there is any possibility for them to exist. Liberty is the right to enjoy what belongs to one's self without infringing on the rights of others.

the rights of the individual. True equality, of course, means equality before the law and then the equality of opportunity and of reward in proportion to the value of labor.

"If socialism prevailed a man would not even have the right to choose his own employer. Usually the individual seeks to better himself, but there is always inequality of ability. Take for instance the professor of a university and the man who lights the fires and cleans the rooms.

"Nor is socialism a Christian principle, and is founded upon the declaration that 'Thou shalt love thy neighbor as thyself.' The law, or system of laws, which would take the fruit of one man's labor and give it to another, is a direct contradiction of the idea contained in real fraternity.

"There is essential opposition to Christianity in the socialistic ideas, so much so that when last year a certain number of Catholics, desiring to ameliorate the conditions of the poor, began a movement which they called Social Christians, in opposition to social democracy, the Holy Father in an encyclical said there was nothing in common between the two and that there was as much difference between them as between light and darkness.

"When these Socialists say that it is not necessary to own land because the State will provide for one's wants, they are simply begging the question. Private property is always recognized as legitimate possession and individual rights are always prior to those of the State.

The Archbishop added that the contention of the Socialists that the marriage bond should be broken by mutual consent was also directly opposed to Christianity.

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AN AMERICAN POPE?

The question in what sense the Papacy is united to the Bishopric of the local Roman Church is discussed in the pages of The Irish Ecclesiastical Record by Father Pope, of Rugeley. The following comprise the bulk of his argument:

"Such a change, startling as it is, is not inconceivable. We may not always be blessed with Pontiffs of the stamp of Leo XIII.; without a recurrence of the dark periods of the Papacy, we may yet have Pontiffs whose ken is not so far-reaching, whose sympathies are not so all-embracing as we could desire; it may be well that the New World, through no fault of its own, finds itself out of touch with the spiritual head of Christendom.

"The question really depends for its answer upon another much disputed point. By what right is the Bishop of Rome the successor of St. Peter? Was it merely because St. Peter's sagacity led him to choose Rome for his See as being the future mistress of the world? or are we to say that he was divinely led to do so? We certainly have no New Testament authority for claiming a Divine command to St. Peter on the subject, not even a Divine ratification of his choice, and yet if we concede that it was merely a choice based on human perspicacity, on what grounds can we deny the possibility of New York becoming the See of Peter's successor.

"This was a question which naturally attracted a good deal of attention during the Papal residence of Avignon. The Roman people clamored for the return of the Popes, and they urged the prescriptive rights of their city. Yet many of these Pontiffs would have been glad to be able to call Avignon the Papal See had it been possible. The truth is that they never seemed to conceive of such a change as possible. The idea that Rome was divinely chosen, and therefore inalienably, as the See of the Fisherman and his successors, appears, repeatedly in Papal documents.

"The sentiment is everywhere the same, but the grounds assigned for it vary. Gelasius, Boniface VIII. and Nicholas I. simply declare that it was a Divine act; Innocent III. says that it is not due to St. Peter's initiative, but that he was led by a Divine revelation to remove from Antioch, while the tradition given us by St. Ambrose might imply that the choice was St. Peter's, ratified by the Divine admonition he received to go back to Rome and die. Hence theologians differ much when discussing the question of the alienability of the primacy of the Church from the Bishopric.

"Still, when all is said, we have not got beyond the realm of tradition and opinion. Have we any grounds a priori as well as a posteriori for maintaining that, if the world were to last ten thousand years longer, it would still see the successor of the Fisherman enthroned at Rome?

"When we reflect upon the vicissitudes through which Rome has passed, when we recall the low ebb to which it has sunk, and that not merely morally but physically, it is hard to shut our eyes to the clear designs of Providence, which willed that the City of the Seven Hills should be called and should be 'The Eternal City.'

"One day, perhaps, a son of America's soil will fill Peter's Chair, but we think it impossible that a successor of St. Peter will ever set up his See on America's soil." - London Tablet.

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