# CATHOLIC CHRONICLE

#### ROME

WHEN LEO'S REIGN BEGAN.

Nover in the history of the Papacy have two successive popes reigned for such a long time as Plus IX, and Leo XIII. None of the successors of St. Peter occupied the Apostolle Chair for such a length of time as Plus IX., while those who have regined longer than Leo XIII. may be counted on the fingers of one hand. It is impossible not to recognize the finger of God in this fact, for continuity of government was nover more necessary in the Church than during the last half century when the world at large has drifted so far from its old moorings.

When Gregory XVI. died, the revolution had begun to knock at the gates of the City of the Popes. His successor, Plus IX., had not long been seated on the Pontifical throne when he was obliged to take refuge at Gaeta while the fing of the Roman Republic floated over the Capitol. He returned, but one by one the surrounding states were swallowed up by the revolution under his very eyes. Naples, Tuscany, the Grand Duchies fell beneath it; Lombardy and Venice were wrested from Austria, and the foundations of the government of the States of the Church were every day being under-Then, on September 20, 1870, Rome itself fell, and with it

mined. Then, on September 20, 1870, Rome itself fell, and with it the oldest, most venerable, and most justly established state in Europe was shattered.

From a human point of view, the position and prospects of the Papacy at this period might have seemed to be desperate. The Popes, from kings, became prisoners within the walls of the Vatican; an anti-Christian and anti-Catholic spirit was eating its way all over Europe; the enemies of the Church were in power in almost every one of the governments; a schism which might have produced disastrous effects had been fraugurated in Germany; the sol disant science of the day was proclaimed aloud that it had destroyed the foundations of religion. Shortly after the new German Empire introduced the Kulturkampf, with the intention of making old Catholicism a national religion independent of the Popes; the French Government began a jolicy of bitter opposition to the rights of the Church; a violent conflict on the Question of Christian education in Beiglum led to the recall of the Papal Nunclo from Brussels; in Spain the rival claimants to the throne were both discontented with the attitude of the Pope; in Switzeriani, the Liberals made opposition to the See a part of their program; in Mexico, Brazil, and other countries of South America Freemasonry rulsed supreme.

No wonder that many of those who

Mexico, Brazil, and other countries of South America Freemasonry ruled supreme.

No wonder that many of those who do not recognize the divinity of the Church prognosticated her speedy disappearance as a force in human affairs, and no wonder that Plus IX. himself often exclaimed during his latter years;—"It is time that another take my place."

But what the human eye did not see was the extraordinary vitality which the Church was giving proof of during all this time. A marvelous outburst of devotion to her 'who' crushes out all heresles," had followed the definition of the dogma of the Immaculate Conception of Mary; the position of the Roman Pontiff had been set squarely before it. whole world by the declaration of his infallibility in faith and morals; a deeper spirit of loyalty to the successor of Peter and a closer union between the faithful in all parts of the world had manifested themselves; the Oxford movement had attracted some of the noblest minds in England to the old Church; the Church in the United States was rising like a young glant from the cradie of liberty; the blerarchy had Church in the United States was rising like a young giant from the
cradle of liberty; the hierarchy hadbeen restored or reorganized in several countries; never before ind somany new sees been created in asingle pontificate; Catholic micands of new adherents to the true
faith!

The very Kulturkampf which was

The very Kulturkampf which was to have been the destruction of the Church in Germany was the means of creating that marvellous solidarity among German Catholics which had found expression in the Centro Party. The day is, perhaps, not far distart when Catholics in all Protestant or mixed countries will learn the pregnant lesson which is contained in the success achieved by the Centre Party. When they do, the insults and the frequent denials of justice which the Church has still to suffer in these countries will become fer rarer.

Another very significant indication of vitallty in the Church during Plus IX.'s-reign is to be seen in the development of religious societies. The old orders began to recover the ground they had lost through the persecutions and robberies of the revolution in many of the countries of Europe, and new congregations were continually springing up to meet the new needs of the time. Pius IX. had the happiness of being able to approve more than a hundred such during his pontificate. Associations of all kinds were founded anohy-the laity to teach them to know their religion better and be able to defend it more efficaciously.

Ecclesiastical science in all its branches had made progress, thanks in a large measure to the important discoveries made in the Catacombs; Catholic education came triumphant almost everywhere out of a fierce conflict; Windhorst, the great Catholic leader of Germany, was right when he exclaimed;—"In our days it is a giorious thing to be a Catholic."

During the last years of Pious IX's long roign speculation was busy as the light of the contractors.

FOREARD

Sorrows. When Joachim Pecel, an old man of sixty-seven, came out of one of the shortest conclaves in listory, one of his enemies wrote the sarcastic distich;

None o Pio none o Clemente;

E Leone—searza dento
"He is not Pious, he is not Clement, he is a Lion—toothiess."

We have now lived for nearly a quarter of a century under the reign of the Lion, but nobody, not even his most bitter enemy, dreams of composing another distich of the same kind.

#### **ENGLAND**

WISE BECAME WISER.

Mr. George Wise's proceedings in Liverpool have hitherto been rather humorous than otherwise. No respeciable person has taken seriously his pranks, but when, in search of an advertisement, he has attempted to interfere with unoffending Catholics in an audacious manner, it was another affair, and Mr. Wiso found to his cost that he entered on a dangerous course. On Wednesday ovening, May 15, Mr. Wise, supportod by his Orange gang, went with much parade to Islington-square, almost ander the shedow of St. Francis Kavler's College, to provoke a riot by an onslaught on the Jesuits, and he succeeded. He had not proceeded very far in his remarks before the large crowd present began to take exception to his words, several persons betraying an analety to argue with him. The mass of people, composed largely of Catholics, showed that they were entirely out of sympathy with Mr. Wise by singing hymns and songs, and thus effectively drowning his volce. He soon recognized that discretion was the better part of valor. After his Orangemen had reason to feel their powerlessness, he intimated that he would leave at once and come next night. He then got into a cab and started to drive off. The crowd, however, became more playful, and showed a disposition to shower their affections on him. Mr. Wise ultimately escaped after the cab had been slightly damaged. ed by his Orange gang, went with

#### IRELAND

The figures contained in the summarised returns of the Irish census provide very sad reading for Irishmen. The following table, showing the numbers of people of the various religious denominations in Irciand at the dates mentioned will be found

or general interest;		
Catholic	1881	3,960,891
Catholics	1891	8,547,807
Catholics	1901	8,810,028
Episcopalians	1881	639,574
Episcopalians	1891	600,108
Episcopallans	1901	579,385
Presbyterians	1881	470,784
Presbyterians	1801	444,074
Presbyterians		448,494
Methodists		
Methodists		
Methodists	1901	61,255

# SCOTLAND

The Venerable Father M'Cartney, now living in retirement at Believue Dalbeattle, has celebrated the fiftieth anniversary of his ordination to the priesthood. All who have known the venerable priest will heartily join with his former flock in felicitating him on this occasion and at wishing him "ad multus annos."

# FRANCE

It is the teaching spirit and the teaching genius of the religious congregations that are especially fear-cd. Though a Jesuit when in the pulpit may commit a blunder on the score of prudence and advisability—even this is rare—the sons of St. Ignatius in France, as Asswhere, are allowed to be incomparable as teache.s. This is admitted in the Chamher of Denuties and constitutes one of the arguments being used against these unrivalled educators, the Jesuits. Dominicans too, are in the front rank as teachers. Has not the great Lacordaire left his mark upon a whole school of French Dominicans who in their turn are continually stamping this mark on the youthful minds of the age? It is surprising that those who are trying to crush out religion in France by the State monopoly of education and the suppression of the religious orders should especially fear the great toaching orders. And this being so it is no matter of surprise that Jesuit, Dominicans and Assumptionists should be solders picked out for slaughter in the battle now being waged against the congregations. uits. Dominicans too, are in the

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cach Church and the Pope. He lointed out the fallacy of the action that there is ground for rivairy between the secular elergy and the Congregations. "The secular elergy," he said, "need the help of the regular. The two religious bodies are bound togother by vital interests, and what is an attack on the liborty of one is an attack on the liborty of one is an attack on the persecution of the Church," said the corator, "is due not so much to the machinations of the thirty or forty thousand Freemasons with which France is securged as to the unbridling of the different vices of which the Catholic religion is the avowed enemy. The secular and regular elergy or, in other words, the Church, are the only rampart remaining against the oil-sovereignty of lucre and the protended civilization of the world of science."

### GERMANY

A Contraternity erected in Salz-burg, Austria, in order to offer up prayers for the conversion of England, has also been established in Bavaria. Rov. Father Mohr, of Salzburg is the director.

EPISCOPAL CHANGE IN BAVARIA. The See of Passan rendered vacant by the lamented death of the Right Rev. Dr. Michael von Ramph, a zealous bishor and who introduced the perpetual adoration of the Blessed Sacrament into his diocese, is now occupied by the Right Rev. Dr. Hondo. Those who know his qualities say that he will be a very good successor of Bishop von Ramph.

THE ANTI-CATHOLIC PRESS. THE ANTI-CATHOLIC PRISS. A very large meeting of the Centre or Catholic Party has just taken place in Ingolstadt, Bavaria. A resolution was unanimously adopted protesting against the methods of the anti-Catholic press, and especially against the circulation of Grassmann's pamphlet, which furiously assails the Catholic clergy

THE WELFARE OF WORKING YOUTHS.

That branch of the organization of the Centre party which devotes itself to promoting the welfare of the working classes held its tenth annual meeting last week. The gathering was well attended. The question of taking increased care on behalf of industrial youth who have just left school and are commencing the battle of life was considered.

## PORTUGAL

The following is a translation of the letter which the Pope has forwarded to Cardinal Netto, Patriarch of London, relative to the recent religious disturbances in Portugal:-

Beloved Son .-Amid the bitterness of these times caused by the suppression of many religious Congregations amongst you, much solace has been given us by your courageous and discreet indus-

much solate has been given us by your courageous and discreet industry in the defence of the religious rule of life, and in that with the help of the Bishops you strove to assist the secular clerg;, and the faithful throughout Lusitania.

How many and how great are the virtues, in bot! the religious and civil life, of these holy Institutes, both at home and abroad, there no need for us now to record, since we have already oftentimes made clear our apreciation, and lately in our letter to our beloved son, the Cardinal Archbishop of Parls, on the 23rd of last December. It is a joy to us to heartily congratulate you, and to encourage you. Our hope is in the goodness of the cause itself, and in the sincere co-operation of effort among Catholics themselves in the furtherance of all those things which are just and right, and which enduce at the same time to the glory of Church and Fatherland. In order that you may be encouraged in your future efforts, we most lovgiory of Church and Fatherland. In order that you may be encouraged in your future efforts, we most lov-ingly bestow upon you, your cpisco-pal colleagues, the clergy both sec-ular and regular, and the Catholics of Lusitania, the Apostolic Benedic-tion.

cion.

Given at Rome, at St. Peter's, on this Paschal Day, 1901, in the 24th year of our Pontificate.

# UNITED STATES

The divorce question is again having prominent discussion. In the Catholic Church there is no need for discussion or reforms—that Church has always had but one position on divorce and that is a thoroughly defined and unyielding opposition to it, whether the parties be of high or low degree, rich or poor, and the low degree, rich or poor, and the circumstances upon which it is bas-

church in Germany was the means of oreating that marvellous solidarity among German Catholics which had found expression in the Centrology and the contract of the contract of

and that the total number of persons divorced in the United States was 60,484, in a total population of 62,662,250. Our present population being about 13,000,000 larger, it is quite probable that the number of divorces during the current year in this country will exceed 75,000. It should be remembered that these divorces are almost entirely limited to the non-Catholic population, so that these 75,000 lusbands and wives, put asunder by the courts, furnish the measure of domestic unhappiness and marital failure among not more than marital failure among not more than 80,000,000 of inhabitants.

## CATHOLIC GAIN OF 80,432.

Dr. H. K. Carroll, says the Now York World, was placed in charge of the United States Consus of Churches in 1800. Since that year he has compiled each year an important and interesting statement. The authoritative statement for last year, according to the Literary Digest, announces that Cathollolem has increased by 80,432 during the year 1900. Methodism claims an increase of 106,472 members, which number, however, has to be sub-divided among seventeen different classes or kinds of Methodism which are by no means at neare one with are by no means at peace one with the other.

are by no means at peace one with the other.

The figures for the past ten years are oven more satisfactory. The New York Christian Acvecate says that, "The largest gains in communicants between 1890 and 1900 were made by the Catholics—2,508,212. The Methodists, 17 bodies, stand second, with 1,527,005; the Baptists, 13 groups, third, with 808,434; the Disciples of Christ fourth, with 508,015; the Lutherans, 21 bodies, fifth, with 420,005; the Presbyterians, 12 bodies, sixth, with 500,068; and the Episcopalians, 2 bodies, seventh, with 170,120."

All the above figures are taken from a non-Catholic source, and the leading position conceded to Catholics cannot therefore be contradicted. This is indeed most edifying and strongly illustrates the maxim, attentible process.

strongly illustrates the maxim, "Truth is great, and will prevail." GERMAN CATHOLIC CONVENTION.

At the German Catholic Convention in Chicago last week, Mr. August Benz made a telling address on the duty of Catholics as members of societies. He said in part ;-

duty of Catholics as members of societies. He said in part;—
"It devolves upon me to-day to remind us of but one duty we have as Catholics, to remind us of our duty to the Catholic Press. The Church needs organs, as everything else that exists. What are organs? you may ask me. They are means and tools to accomplish our aims. The organs of the body are its members and its inner parts. As the body, so the Church has its exterior and interior organs are the periodical publications, especially the papers for the people. There are plenty of papers, but most of them are the organs of the enemies of the Church, and serve, therefore, more or less to work its harm. The Church needs its own organs, as the body needs its own members. We are powerless and without protection, if we haven't them, for the arms of our enemy does neither serve nor protect us. The organs of the Church are the means by which she instructs and guides us. They unite the Catholics in weal and woo in their highest interests. There are plenty of these press-organs, but not very many in our language, and yet they have reason to complain of lack their highest interests. There are plenty of these press-organs, but not very many in our language, and yet they have reason to complain of lack of support, as must the best even of Church papers. This is the reason why the religious life in home and Church often goes below zero, and if we German Catholics especially often find it difficult to maintain our ground, and if our young people, reared with great sacrifices in our excellent parochial schools, often lose all interest in their Mother Church when they have scarcely left school, is it not the fault of our own carelessness and indifference, especially towards our Church papers and invenile press? What would we think of an army that draws upon its enemy's resources for its own existence? And yet this is precisely what we are doing. It is suicide, though slow. In this direction our duty is most peremptory."

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