#### CHURCH AND STATE IN FRANCE.

A Lecture by Prof. W. F. P. Stockley.

CONTINUED FROM LAST WEEK. The property of religious communi-ties was already taxed to its full value and paid as much to the treasury as other property. But an 'increase y' was added, which, it has been constrated, would, if strictly applied, eat up in a few years the whole property of religious communities. As a fact the Little Sisters of the Poor had to pay \$10,000 the first year or have the homes of their aged poor sold out over their heads. A noble hearted woman, the wife of President Carnot, paid the amount for that twelve month at least.

A recent correspondent in the Eng lish Church Guardian speaks of "the anomaly of fixing a revenue out of the beds and tables of the sick in a hospital, or out of the furniture of a home for old women.

And as to the practical justice: " One method of illustrating the hard ship of the new tax is to compare the of the religious 'congregations with that of the most wealthy civil society in France, whose chairman is Baron Rothschild. The Compagnied assurances generales sur la vie' has a gross asset of \$114,600,000, and its total taxation amounts to \$49,600; the congregations have a gross estimated of \$100,000,000 and their total taxation will come to \$600,00.

And then with the nuns as hospital nurses. The Government, indeed, had enough gratitude and wisdom to keep them in the great military hospitals But there is a fanaticism below that of the Radical-fearing though more or less moderate Government; and it is found in the City Council of Paris. The indignant protests of leading doc tors like Despres, of La Charite, were in vain; and he is an avowed "freethinker," as they say in France; but he cared for humanity, he cared for the sick and for scientific skill and the devotion of life-long service ; perhaps he rightly cared, too, for the saving to charitable funds by having nurses who work for nothing. But it was no use ; the nuns were professedly Christian, and they must go, whatever science had to say or however patient suffered.

How can this be? Perhaps you would find some answer if you knew what Freemasonry meant in France : in its patronage of thorough-going naturalism it would make short work of the feeble compromises fashionable amongst ourselves. You would find further answering if you read those astounding publications, the Radical newspapers of France.

It is the violent and noisy few who lead astray and make use of the many.

An instance may illustrate how desperate is the ignorance in which some of these victims of French Radi calism live—an ignorance, perhaps, unequalled in the civilized world, except, perhaps, in Ireland in some sections of the northeast part of the pro vince of Ulster. Almost under the shadow of the great church St. Sulpice there was living a poor shopkeeper, a man seemingly decent and just; it was at the time they were turning the nuns out of the hospitals. He had had some very painful gathering in his hand and had been ill for some time "They may say what they like about the nuns to me now '-since he had been under their care in the hospital-"but no mother could ever have been better to a son than they were to me." Yet this had come to him with a sort of surprise. What had he not been reading and hearing about those Sisters of Charity whom h may have cursed as they passed his door every day; themselves as ignor ant about the madness of the world as are the nuns of America to-day about the black-hearted cruelty of the libels that come from our own poor fanati s

One has heard, too, of a workman getting off a river steamer because priest got on-out of fear or hate.

Why, the very poor women of the town know better. They will leave a house if a priest, unknowing of their presence, comes to lodge in a flat of it they feel shame too much, and the have been known to kiss the posts of the very door through which a priest had passed. Indeed, is there on the face of the earth such a body as the French clergy? I often think the answer is "no." From the early age of the settlement of the country we are in until now, who are the most heroic of all missionaries? Their martyrs and confessors are so numerous that the Church seems to take such sons from France as a normal type. And, in their own country, we see three of the Archbishops of Paris, even in this last half century, murdered through devo tion to duty. When one has lived among some of their priests and known their learning, their humility, their gentleness, their courage, their wisoom, their fine taste ; and then when one looks on the world's vulgar folly and on those who make themselves heard and call themselves Francedo not know what others would feel, but I have often felt as if the mountain of the contrast was a weight greater than one's temper or one's patience There is a France which knows this indeed. "Do not talk to me about what you radicals call 'cleri cal immorality.' There is no such thing. I was brought up by priests. I lived with them till well on into manhood. I never knew any but good priests." So M. Renan wrote-almost in those words. Or, again ask the "in the bosom of that aswhere law and balance of Gratry, said.

Or, to quote even M. Renan again. It is he that speaks of "the coarse materialism of anti-clericalism." Or, materialism of anti-clericalism. Or, materialism of anti-clericalism. The is it Victor Hugo who writes: "The tendency to make this life everything tendency to make this life everything. If

is the misfortune of our times. I earthly life, material life, is made th only end of man . . . that which by the ordinance of God is only sufferthat which ing, becomes despair. . . Hence arise deep social convulsions. That which alleviates suffering, sanctifies labor, makes man good, brave, wise,

patient and strong, is to have before him the perpetual vision of another world shining through the dark clouds of this life." Though, if Victor Hugo Though, if Victor Hugo knew better, he would not, it may be supposed, have put this as the very highest motive of action. But he was not a Catholic when he wrote those words.

As Joubert says, we are threatened with a return to barbarism-dividing the social body into two classes: " the selfish who are hungry, and the selfish

who are satisfied. And so, in the words of Cardinal Richard, the Archbishop of Paris, "we shall have with us not only those sharing our religious belief, but all hones men not wishing to submit to the yoke of anti-Christian sects, and ready to unite with us for the cause of freedom of conscience." And he is answered a moderate Republican paper, which says: "The eminent prelate is quite right: he will have on his side and helping him all liberals who under stand that the Christian spirituality i the most precious help civilization

But, for the popular rulers of France to day, the Cardinal and V. Hugo and M. Renan are all "Jesuits" together. So are all our good Protestants Jesuits in this sense, for those to whom in France they unwittingly give their support. Is it possible that some amongst us will reflect on the progression : anti-Jesuit, anti Catholic, anti Christian, anti natural religion, anti moral law? People reflect so much on it in France': and either say nothing fearing the consequences of their own thoughts, or frankly acknowledging that their hesitation is but a weak bulwark against passion, private or public), or else do speak out on one side or the other, as Catholics, or more or less consistently as naturalists. Everyone knows, for instance, that the modern attitude of the literary world is as whole logically incompatible with any such notions of moral responsibility a are implied in Christianity, or indeed in any form of Theism. Joubert says The good of books, and their only good, is to make men wiser as to their lives and more capable of self-mastery

. . . . Books do a great deal of harm when, instead of moderating our minds, they disturb us or deprave us in casting a glamor over what is the vorse, that is excess, and disorder, and obscuring what is the better, that is moderation and order and law.

Where, outside the Church, is this now the spirit of the higher education? But if you wish to see things worked

out study France. "What about sin?" someone said to a French non Chris "What about sin? "Oh, well, in my tian philosopher. system, we just suppress sin And so, not long since, in a medical school in Paris, much applause greeted the lecturer when he ridiculed the notion of moral sanctions and of certain acts being sinful.

This following picture of thought or confusion of thought in France is a true of other places, where, perhaps, the confusion of thought is less real-

selves enlightened and learned, are struck down by every piece of faise reasoning and carry about its conclusion in their minds like a shaft which no armor has beaten off and which the unskilled or fearful hand does not know how to pull out. How many intelligences are blinded, stifled, under the mass of errors which they have neither accepted, nor rejected but just tolerated. Every mind is but reflection of what is without, where reigns the license of saying everything. Every sophism is let rise up in us without being judged, and as soon as a sophism is tolerated for a moment it soon usurps a right to dwell with us, just as much as reason; the mind within itself has no longer any authority or mastery, and the central power of reason is no longer a free force and an independent power, but becomes the victim of anarchy in words, arguments, images, illusions and falsehoods, of the whirls of passion, of crimes of thought; and it fails under the wild flood and under the stirring of the invisible multitudes hat are struggling within every mind. There is an end to repressing any intellectual movement, there is no inward tribunal, no just sense against what is absurd, but rather an absolute coleration of what is false, freedom to think error and equality before the mind of what is absurd and what is When we have reached that true. point we turn in dizziness from every affirmation to its contrary; nothing is steady, everything is a matter doubt and questioning ; and one asks what is truth, and can truth be known, and is any science possible, and does reasoning prove anything, and has speech really any sense, do words correspond to objects, or are they only

v. sup., p. 4.) Again: "Philosophy, instead of being an active and living principle, is only like a dead branch of general literature. adopted nor rejected, only just brought and curious, but not of any other call "Jesuitism." And such gross bad able to look up every case of distress

at and admire the workmanship of the statue of the god, but do not think of the god himself." (Fransophie: Louis Peisse.) (Fragments de phil-

How these men make light of irra tional temporary compromises that may be suggested with modifications from time to time. As regards such we may quote in substance the grave and profound Burke when he says, speaking of the Established Church in Engand, "It were indeed great folly to suppose that this or any other Protestant Church would survive if the Catholic Church ceased to exist.

France, then, is logical; and French Catholics, being both French-men and Catholics, have a double reason for being so. They, even above all, know what is meant by education in its bearing on life. And so we find in Paris already one-third of the chiliren go to the school under the Religous, thus paying twice over; and the proportion is daily on the increase. In some places in the country there will be ten times as many, I think, in the school under the Christian Brothers or the nuns as in the State school, which alone receives public support, though few or almost none wish to

As you may know, the Parisian Pub ic schools have excluded the name of God from all their books.

The substitute for Almighty God is That is the answer to all "the State." questions as to the source of blessings or of right. A certain time is allotted to "civic

and moral instruction." There is a general cry from teachers and inspectors that this is the least satisfactory part of the routine. "We do not know part of the routine. "Morality must be confined to the two half hours a week -and so on. If you ask to hear a lesson in this you will hear: "When are you a Frenchman?" "What is a Frenchman's first duty?" Answer: Military service." And so on.

The contemporaneous facts are that juvenile crime seems to have doubled Read what it said by Paul Bourget the French novelist who has jus visited America, as to the moral habit of the government lycees as contrasted with the Jesuit colleges: just as he notes that he believes that "the classes who practice the Catholic religion are free from the moral dis orders I have depicted in my books.

As to the present non-religious stem of education in France M. Lichtenberger, Dean of the Protestant Faculty in Paris, prepared for the Paris exhibition (1889) a volume con taining the opinions of leading educators that the system was a failure. In the Protestant Kirchenzietung a well-known newspaper of Leipzig. in the sixth issue of this present year there is a collection of the opinions of influential Frenchmen to the same

M. Berenger, vice-president of the Senate, who was connected with that excellent citizen, the late Protestant minister, De Pressense, in the struggle against public immortality, writes lately: "The immortality which is increasing in France at such a terrible rate must be ascribed chiefly to three sources: the absence of all religious instruction in the education of the children, the lack of moral education and the lack of discipline.

The Temps, the Paris newspaper supposed to represent Protestant in terests more than any other daily, says

"The programme has been for more than ten years, under the semblance of religious neutrality, to make the ethical education in the schools, to consist in the morality of scientific Positivism, i. e., in the affirmation of the dignity of man, in the teaching of patriotism, in the worship of mankind When then a child thus fitted with the exalted ideas of the dignity of man kind entered life, and in public as semblies, in the shop and in the walks of life, suddenly found out that man was a bad and wicked being (animal that in his fatherland intrigues and injustices prevailed, that human society was full of passion and wrongs, what was the inevitable consequence? What a contrast between what it learned in school and what it learns in actual life! This is the great disappointment which the morality of Positivism ever produces. Man was Auguste Comte's god: but man is a kind of god who puts an end to faith as soon as we become acquainted with his real being. It is so wearisome and silly to suppose

there can be a reconciliation between two fundamentally distinct judgments on life and all its actions.

As to divorce, which was established by law of the State in 1889, the statis tics of seven years mark a gradual rise to seven times the number of the first year. The artizan class gives 42 per cent. of the whole ; the peasant class only 7 percent. Paris has the highest percentage, a third of the whole 40,000. Bretagne and the most Catholic districts, of course, give

hardly any. Everyone knows in France how theory and practice are bound up and how one effects the other. But you may see an example of the same thing in a vaguer, less systematic way across the Channel in the struggle the Church of England is making in such matters as these of education and divorce : and vague signs? No one can tell; and no one one cares to know." (Gratry, lately formed in the United States to causes which brought on the mis-

Systems are studied to be dical journals you will find that on the much of the benevolent impulse, but known and talked of, but are neither same page with denunciations of cler- too little thought to guide it, too little ical immorality are denunciations of wisdom to lead it into really beneficent mind and good sense and reason find together and restored as works of clerical severity and checking of nattheir home," as its member, Father human intelligence more or less learned ural instincts and so on—what they

value. Much as in a museum we look faith makes one suspicious at the out-

And so one finds the frank admission that this spiritual teaching must be put down. "It has always been our plan," says l'Egalite, "never to discussify at all with Jesuits (sic), to refuse altogether to discuss these matters concern ing the religion of Jesus. shall not discuss things with them ; we

shall stamp them out. Each side understands what prin

ciples are at stake. "It has come about at last that the Christians, and especially the Catholics, a great many of whom in the last century used to be afraid of science and iberty, are convinced now that if you give only the premises of enlightened reason and true liberty, then the riumph of full Christianity, that is of Catholicity, is certain.

"What is wondrous to behold, too is that those who openly attack Christianity are convinced of this them selves. 'Voltaire,' they say, 'at-tacked faith in the name of reason, but in his writings he has kept prin-ciples enough to bring him again to Catholicism. He is really, they say, on the side of Catholics: his principles are the same, and you will end in Catholicism if you admit Deism. Those who admit the fundamental point, the distinction of good and evil and the otion of the moral law, really throw in their lot with Christianity. The only real opponents of all this religious imposture are ourselves and our doc trines purely and radically negative.

And so, as le Pere Gratry continues It is boldly avowed that whoever admits speculative reason with its imme diate datum, the existence of God. whoever admits moral reason with its immediate datum, the distinction of good and evil, is sure to see Catholicity rise again on that basis.

The lecturer summed up what had been said of (1) history, (2) present condition, (3) causes of this; and spoke of the parties, political and ecclesias tical, in France and of the recent acceptance by the Pope of the fact that France seemed to have broken finally with monarchical tradition. Again, all the Church needs is freedom for her

A sketch was given of what the Re publics have meant for the clergy in France—their ferocity, or intolerance, or injustice. Hence much irritation and much indiscretion, however natural, on the part of the clergy, as many of them are very willing to con-fess. "When the Church entirely ceases to be political she will be in vincible," someone said of France But, indeed, it is there, often, a very case of wolf and lamb. One indiscre ion seems a justification for a mass o oppression.

Why not sever Church and State 1) The Church would be too strong, many say; you must first wean the people from Christianity and Thesim, say the French Freemasons. (2 There are the necessities of support of public worship and institutions

As to what is seen in French churches You can see every Lent in Paris at many churches, congregations from 500 to 1,500 men only, every week at evening sermons; and at Notre Dame, where, of course, there is a great preacher, some 3,000. And there you can see, too, on Easter morning 6,000 men at Communion. These are not great figures for a large town. compare with other towns in other

Further, people do not, in France and Germany, ask you about going to church; and many people might be fulfilling their religious duties and saying nothing to you about it. And then, services in Paris churches begin at 4 and 5 a m.

There are many sides to most questions.

The lecturer spoke, at the close, the responsibility of speaking on any such subject, when it is considered what the claim is that is made by the Church in the world.

And he concluded by saying that though to submit one's opinions absolutely to any man or any body of men was desperate and irrational, still to submit one's expressions about revealed truth to the organ of truth, if such there be, was to make the highest use possible of reason, the forerunner of the further knowledge through faith

# True Charity.

The question, - how to relieve poverty without creating worse evils -is perhaps of all the problems of ociety the one which comes the most closely home to the consideration of every intelligent and sympathetic person. At this time when want and lestitution are found on every hand, it is socially binding upon each one of us to give to it his or her most thought ful attention. One cause of the harmfulness of

charity is that so often only material needs are considered in its activity Certainly the sufferings of hunger appeal immediately to every feeling heart, whatever their causes; and as surely the pressing needs which they imply must be satisfied before any higher faculties can be aroused. if the thought and the desire of the donor go further than such satisfaction he need not congratulate himself that he is doing any permanent good. fight the degradation of marriage. No doubt the Church may here say, "He dependence and thriftlessness. It is not that is not against us is on our side." his heart which is too tender, but his If you read a little in the French ra- reason is too torpid. He has not too

It is true that busy people are not

that comes under their notice, or to s udy deeply perhaps into the prob-lems they present. Yet it takes a cer-tain expediture of time, money and feeling simply to listen to a tale o and to drop a thoughtless coin into the hand of the beggar. If, instead of this careless and somewhat selfish in-dulgence of the benevolent impulse, they would devote even that small amount of time and means to some wiser and more hopeful method of charity, they would far better fulfil

### their responsibilities in this matter. "Lead Kindly Light."

In the May number of the Strand Magazine Mr. Francis A. Jones tells the story of some of the most popular of English hymns. He confides to the eader the fact that he has been hymn hunting for a considerable time; and ne gives the result of his discoveries The original MS. of Kindly Light," owing to the circum stances under which it was composed, i one of the most interesting in the col ection. The hymn was written dur ing the summer of 1833, at a time of much mental distress, and the words are a very echo of the author's own loneliness.

In his "Apologia pro Vita Sua,

Cardinal Newman tells the story of how the hymn came to be written. traveling on the continent he was at tacked by a sudden illness, which necessitated a stay at Castro Giovanni Here he lay weak and restless for nearly three weeks, the only friend at hand being his servant, who nursed him during his illness. early in May, and on the 27th of that month he was sufficiently recovered to attempt a journey to Palermo. "Before starting from my inn," h

wrote, "I sat down on my bed and began to sob bitterly. My servant, who acted as my nurse, asked what ailed me. I could only answer, 'I have a work to do in England.' I was aching o get home : vet for want of a vesse I was kept at Palermo for three weeks I began to visit the churches, and they calmed my impatience though I did no attend any services. At last I got off in an orange boat bound for Marseilles. We were becalmed a whole week in the Straits of Bonifacio. Then it was that I wrote the lines, 'Lead, Kindly Light,' which have since become well known. I was writing verses nearly the whole time of my passage.

## A Correct View.

The Arrow (Protestant-Episcopal) of July has the following very pertinent paragraph:

Why cannot Anglicans leave Cath olic countries alone? Brazil, Mexico and Spain, each is the seat of a petty so called reform movement endeavor ing to Protestant-Episcopalianize the country. We hope converts are scarce in this un-Christian work. Other hings being equal and an Ave and Pater in Spanish will go further than Lord's Prayer in English, because i implies a more complete grasp of the faith. Few persons are narrower than those who think that the English chan nel is the only road to heaven.

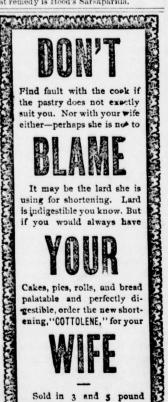
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