

CHURCH AND STATE IN FRANCE.

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

This lecture was delivered in connection with the effort of the Ancient Order of Hibernians in America to found a chair of Celtic in the Catholic University at Washington—an effort already successfully made, indeed, resulting in \$50,000 or more having been raised or guaranteed. The first professor has been lately appointed and is a priest from the English diocese of Salford, an Irishman by birth, the Rev. Richard Henbery. The founding of this chair, the lecturer said, is one of the best things this society could possibly do. All will agree in that—whether we have any special interest in Ireland (and it might be added in Scotland and in Wales) or not. This will add dignity to all studies connected with the history, literature and characteristics and qualities of the Celtic peoples; and it will thus not only help and inspire the three millions who speak and those who study Celtic languages, but it will gratify and help, too, all those bound by race or by affection to the Celts, and it will interest all who pay any attention to linguistic study and to the study of races and who have any sense of what language and country and history mean for reflective minds and feeling hearts.

How ennobling are the subjects of interest your work will bring before us, especially from the land of Agha-doe and Avoca, of Cashel, Armagh and Clonmacnoise, the land where the Colins was first cried out from a human heart, and where in later days a nation's defeat could speak of the ex-ils of its leaders in such tones as the Song of the Wild Geese, the woe and woe the missionary monks went out to help to save a civilized world in ruins, which in the days of its own sorrows was the land of the midnight Mass on the hillsides and of the *De Profundis* for the "legally" to be forgotten dead; from that other Gaelic land, too, whose lochs and hills rival Wick-low and Killarney as background for national life and story; and from the Wales and Brittany rivals for the ideal of Arthur and his chivalry—how ennobling those subjects may be, many of you will instinctively feel; and all can come to know.

Educate, educate, educate. Light, more light. That is what we need. If ever there were people who can heartily utter those cries it is those whom your society represents and supports, for they are of Celtic race or connection; and the Celt has been conquered (though it may be only as Greece was by Rome, becoming the teacher of her conqueror); and then they are Catholics, whom mighty powers misrepresent and distort from the days of Tacitus down to this; ever since, indeed, there was set up in the world's reproach that sign that shall be spoken against.

And then there is a fitness in speaking about France, when the object of our meeting is what we have spoken of. It is not only that France is largely Celtic in race and has capacities for understanding and sympathy in what concerns a chair of Celtic and in all the traditions of mind and heart coming to a centre there; it is not that France has been a friend to what we hold dear, but it is that here in Canada, French are with us, with English, Scotch, Welsh and Irish, and are bound especially to these last. Bonnd, and yet not bound. What we are bound to too often, like the rest of mortals, is our ignorant prejudice. And if this lecture helps to make anything known which may dispel such prejudice, a little good will be done to us here in this country.

France is a logical country. And, as the *English Church Guardian* says, priests there seem to speak to men on moral and social questions in plain language, as if the air was cleared for the battle, not as with us in England, where we seem to think all men must be in "a warm theological fog." (March 11, 1891.)

To be sure there is not much fog in any place where the Catholic Church and the world meet. But in France, perhaps, there is less of it than anywhere else.

We can see some things very clearly by looking for a little at Church and State in France.

We shall briefly consider (1) Church and State in history in France; (2) the actual condition; (3) the causes and what is implied in this condition of things.

There is one clue, and one only, to the history of the Church, and that is that she is preoccupied with one thing out of all proportion to everything else—her divine mission to unite individual souls to God. Nothing else is of any comparative importance to her. That is the clue. If we hold that we shall begin to read aright.

It is, no doubt, impossible that those of her children without her visible pale, however inculpable be their ignorance, can ever even see the clue to these things as they are. And it is not for the sake of arguing that this is said, but rather to remind us how useless is arguing when premises are not agreed on. You might as well argue with a blind man about colors as argue about the bearing of certain details of Church history with one who does not see what is that one motive of the Church's action and that one reason for her existence.

In France, as elsewhere, if we look blindly we shall think that after the invasions of the barbarians and the fall of the empire the Church was somehow responsible for the barbarism of the succeeding ages; but if we see aright, we shall be sure that, notwithstanding all the human weakness and

even wickedness of some of its members, her efforts were to try to do amid barbarous surroundings what she had been doing before under the civilization of the empire, whether persecuting or tolerant. Coming down through the middle ages, the Church is still the manifestation of God offering free salvation; there is evil in the world then as now; there are fierce and troublous times, but there is peace and holiness, where men accept her explanation of life and receive pardon; the Church grows rich often through the gifts of those who, more or less vainly, try to make some amends for having opposed God in opposing her. Popes resist kings, because Popes are striving to assert the spiritual against the temporal, the supernatural against the natural, the soul against the flesh. This is the clue to St. Thomas and Henry II., to Innocent III. and King John, to Clement VII. and Henry VIII.; in France, too, to Innocent III. and Philip Augustus, when that powerful crusader could not get divine law in marriage tampered with, finding power and passion checked, exclaimed, "Happy Saladin! he has no Pope." What the blind think weakness is love for souls, and what they think tyranny is saintliness or zeal.

Nowadays, Professor Fisher of Yale does indeed gracefully confess: "The Church of the Middle Ages I do not consider a mitigated evil, but an incalculable benefit to society." We may hope such professors of ecclesiastical history will even explain to people that the Church of to-day struggles against bull fights and forbids people to labor on Sunday—though the world rebels, indeed.

And, to return, following our clue; so, in the seventeenth century with Gallicanism, the special French error, and Jansenism, its attendant heresy, the French State was the most powerful in Europe; the old spirit of the world was checked and irritated by the Church; the State wished or half wished for a tame Church, a compromise without too severe assertion of spiritual independence, a national Church such as could be seen in other countries. Then, as in all other history, the centre of resistance to this surrender of the soul was the centre of truth, the Holy See. What-ever the faults or failings of its occupants, its instinct has been as true, in these ages against Gallicanism and Erastianism and geographical limitation of truth, as it was in the early ages, when Rome alone of the patriarchates resisted heresy. Those who see know why this was and is so; those who will not or cannot see can not know.

As the writer on the modern "American Commonwealth" says, speaking (un sympathetically enough) of what is as applicable to one age of the Church as to another: "The whole fabric of mediæval Christianity rested upon the idea of the Visible Church. Such a Church could be no wise local or limited. To acquiesce in the establishment of national Churches would have appeared to these men, as it must always appear when scrutinized, contradictory to the nature of a religious body and opposed to the genius of Christianity. Had this plan, on which so many have dwelt with complacency in later times, been proposed either to the primitive Church or to the Church of the ninth century, it would have been rejected with horror." (Bryce, *Holy Roman Empire*, p. 95, 8th ed.)

And as the Church, on the one side, resisted the compromise with the world implied in Gallicanism, so on the other side, she resisted Jansenism—that Calvinism from within—and condemned the fearful doctrine that our Saviour was the Redeemer of the elect only and that there was no free salvation for all.

Jansenism by its strained vigor had made men shun the sacraments, had suggested that they were rewards for virtue rather than helps against sin and means of grace, and had hidden the love of God and prepared a pretext for men hating the God of such a cruel creed. They said, "you must love God;" but, as has been noted by a modern essayist, "the Jesuits made Him be loved." Those were the great opponents of the Jansenists, these Jesuit apostles of truth in teaching and of love in practice; unwearied in turning men from sin, and yet ever unwilling to lose the last hold over the sinner. But their enemies triumphed and the Jesuits were suppressed; in France, perhaps, chiefly because of their opposition to the King's mistress.

What they were in their virtues and how unjust was Pascal let Voltaire himself bear witness. Or, perhaps, better take witness from a juster man when he speaks of "Pascal's pitiful craze (*égarement*), making him, in a way I hope he was not responsible for, utter his calumnies against those purest of men." (Le R. P. Gratry, *De la connaissance de Dieu*, p. 435, 8th ed., 1881.)

And then came the Revolution. And those who had been the chief defenders of the Church were not there. Poor Gallicanism. Had it triumphed completely before, what would have been its degradation then? Unless, indeed, it might have been saved from submission to the Revolution by nothing more spiritual or Christian than belief in the absolute divine right of kings or some other tyrannous dogma of secularism.

If the kings, however, could not have (at least in France) a purely national establishment of religion, the Revolution was quite determined that it would have one. And so it produced the "Civil Constitution of the clergy." It would have this, but it

could not. And why not? Because of the connection with the See of Rome. To the credit of the French clergy be it said that they, as a body, refused to submit to the State in matters of religion, that *reductio ad absurdum* as indeed it is of all religion.

And then began the murders of the faithful clergy at the altars, in prisons, in herds and singly; the drownings, the insults worse than death and the deportation or banishment of many hundreds.

The poor Revolution clergy who had submitted, lived on, scorned by their masters, until at last these masters decided to have no clergy at all and no religion but the worship of the flesh, enthroned as an opera dancer on the altar of Notre Dame.

Tyranny, which had tried to triumph under kings and emperors, barbarous and civilized, had succeeded after its fashion under the people.

The Holy See and religious liberty seemed about to be crushed to make way for pure atheism and man as an irresponsible animal.

Those who believe in the existence of God and do not deny the existence of evil can hardly bear up in thought under this story; but at least they see clearly principles and conclusions: which is which, and what is what.

In the chaos of compromise outside the Church there are hesitations and doubtings as to which was wrong or as to what was the cause. This is the "Liberalism" which shrinks from denying evil, yet shrinks from affirming and accepting it, which is always on the lookout for a half right or a half wrong, which admits its contradictory systems, yet will not always go on to the system logically denying all systems; nor in practice will deny all responsibility—happily.

We shall have more to say of this further on, as regards France.

Napoleon came and restored public decency and order; and, as being a something decent and orderly, he re-established the Church; it was good as a police force; and later on he could direct priests to teach children that belief in his divine right was necessary to salvation.

Did he not say in fact that he had proposed to make himself "patriarch of a Gallican Church?" His idea was to have the Pope at Paris, indeed, because "he loved his religion," the admiring Meneval save *Memoirs* quoted in *The Catholic World*, Feb., 1895, but also and chiefly because of the "usefulness" of the spiritual power of the Pope to the governing State.

Again the Church is seen adapting herself to circumstances, trying to find enough liberty to do her work, in France, and so accepting the Concordat of 1801. But when it came to further claims of the State, Pope Pius VII., though at first yielding, was able, a poor prisoner in Napoleon's hands, to resist and to brave the emperor's fury. Once again there is shown "the supernatural power of Papal weakness."

The scene between the two is the subject of a recent painting by Laurens. By the Concordat "suitable" stipends are to be given to the clergy—all Church property had been assumed by the State at the Revolution—but that is too generously interpreted: for instance, the salary of the Archbishop of Paris is \$3,000.

"When you diminish an Archbishop's salary, or punish a priest by seizing his goods, it is the poor and the unfortunate whom you harm," said M. Maxime du Camp in *La Charité privée à Paris*. "I have seen how some of these 'princes of the Church' live; and I have been surprised at seeing the continual plain living and abstinence and a fare which would not satisfy an under government official clerk, but by so living there is more to give to the poor, more orphans can be taken care of and the aged can find a refuge and a home."

This whole book is very interesting, specially in its account of the Little Sisters of the Poor, those humble servants of the old and suffering, who first began not long since in France to do the work they are doing quietly in every country now.

The author of that book was a member of the Academy, representative of a high and serious France we know too little of. "With us no one of anything like his literary power devotes himself to anything like his subjects." (*Saturday Review*, Feb. 28, 1885.)

This leads us to speak of the actual condition of things.

Had the Concordat been carried out loyally, the clergy would have often been only too thankful, but they were not free to act within their own sphere: they were denied the rights given to other men. We here can have but little notion of the vexatious and the tyrannous treatment they often were subjected to: high spirited and able men, and men with power in their hands for good, naturally chafed under being the slaves of petty intrigues and illiberal enactment: the ideal of the State seems to have been to shut them up in the churches and never let them be seen or heard outside.

They claimed nothing more than what is laid down in a writer like Browson, for instance. He remarks: "We have had political priests ever since there was a Christian state, and many of them have made sad work of both politics and religion."

The principle we assert, however, is exact, indeed, the supremacy of the clergy, but solely as the Church in their sacerdotal and pastoral character as teachers, guardians and judges of the law of God, natural and revealed, supreme for individuals and nations, for prince and subject, king and commonwealth, noble and plebeian, rich and poor, great and small, wise and simple; not as politicians, in

which character they have and can have no pre-eminence over politicians selected from the laity and must stand on the same level with them." (Vol. x, p. 133.)

But what a contrast there is between the ideal of a fair Concordat and the practice of the State in France may be seen in many examples.

Take the army. Catholic soldiers cannot show themselves in a body in France.

Then in the civil service. In many, or in most, places no minor official can attend Mass on Sundays without exposing himself to dismissal or disadvantage of some kind.

Or in religious congregations—for instance in some sent out with the countenance of the Government itself to Africa to work for mercy and civilization among cruel and savage peoples. One of these devoted women dies, and the property consecrated to such work is taxed to an enormous extent. I quote and summarize from the *London Spectator* (Dec. 13, 1890):

"The complaint of the religious congregations is that, whereas individuals pay 1½ per cent. by way of succession duty, they have to pay from 80 to 100 per cent. In one case (that of a congregation called Daughters of Charity, having a capital of 25,000,000 francs, with about 10,000 members), the succession duty payable on the death of each member is 2,283 francs less than the share of each member in the property of the order.

Not unnaturally that just-minded paper goes on to comment on "the gross injustice of such a tax as this."

TO BE CONTINUED.
For the CATHOLIC RECORD.
MARGIOTTA'S LEMMI.

From 1852 onward, Margiotta gives many plots, conspiracies and assassinations in which Lemmi was more or less closely concerned. Many of them he substantiates with conclusive proofs, others he gives as the common talk among Lucifarians. The history of these rascalities is somewhat dry, on account of their sameness, but they show the almost incredible baseness of the Freemason Pope, to whom crime for the destruction of Christianity and the establishment of Lucifer's kingdom on earth is as necessary as the daily bread to keep his vile body and soul together. During all the years of Italy's troublous times, from 1852 to the occupation of Rome by Victor Emmanuel, Lemmi exhibited an activity that would appear almost superhuman. But he undoubtedly received his inspiration and prodigious strength in unstinted measure from Lucifer, his deceitful master, with whom he was, and is still, in habitual, personal intercourse.

Lemmi instigated an attempt on the life of Baldasseroni, the President of the Council of Tuscany, on October 21, 1852. In 1853 he caused an insurrection at Milan by distributing, from Switzerland, a revolutionary proclamation of Kossuth and Mazzini. When the Emperor of Austria issued a decree confiscating the property of his Hungarian rebel refugees, Lemmi being then in Switzerland, instigated a Hungarian agent to make an attempt on the Emperor's life, which happily failed on February 18, 1853. Thereupon the Emperor forced the Swiss Republic to expel all Hungarian rebels.

Freemasons well know the real cause of the Crimean War. Lord Palmerston, who for some time had been the real chief of Freemasonry, had formed a plan, with Kossuth, Mazzini and other agitators, to ruin Austria, in order to unite Germany, Protestant Prussia and Italy under the House of Savoy, and to create a Polish Magyar State on the ruins of Austria. But Russia, fearing the spread of revolutionary ideas and actions in her own domains, came to the assistance of Austria in crushing the Hungarian rebellion. Now the Freemasons, directed by Lord Palmerston, began to break up the understanding between Austria and Russia, so that the latter power was left alone in the war against Turkey, Piedmont, Napoleon was duped into the anti-Russian alliance. During the Crimean War our Lemmi furnished supplies to the Piedmontese army from Switzerland, for which he paid with forged checks, and then fled to Malta. He was afterwards condemned in contumacy by the Swiss tribunals for these huge frauds.

Lemmi succeeded in persuading the leaders of the revolution to "remove" Francis V., Duke of Parma, who, of course, favored Austria. Provided with a false English passport by Mazzini, Lemmi left Malta for Parma, where he called together the chief conspirators, and instructed one of them, named Lyspi, when and how to use the dagger. Francis V. was assassinated on March 26, 1855. The insurrection instigated by our hero at Parma failed. He went to Rome with his trip was an attempt on Cardinal Antonelli, June 12, 1855. After a trip to Genoa he returned again to Rome and an attempted murder of Father Beckx, the General of the Jesuits, was the result—July 9. There Lemmi and Orsini, another notorious assassin, organized a conspiracy to massacre all the officers of the Austrian garrison of Milan. Lord Palmerston, the inveterate enemy of the Bourbons and Catholicity, persuaded Napoleon, after the Crimean War, to seize the kingdom of the two Sicilies for Prince Murat, another leading Freemason. But Russia's energetic protest against such a violation of international law balked this scheme.

Cavour, the prime minister of Pied-

mont, had been working a long time with Palmerston, Mazzini, Crispi, Lemmi, Orsini, etc., for the unification of Italy under the House of Savoy, while Mazzini and his associates wished to establish a republic. In 1856 the revolutionary Central European committee decided to have Ferdinand II., of Naples, assassinated. Lemmi was deputed to direct the job. He chose Boutivegna to create a tumult and Carabi to throw a bomb at the king. At a previous experimental throwing of a trial bomb in a Neapolitan stone quarry Carabi was so terrified at its havoc that he refused to undertake the dangerous attempt. In 1861 Carabi was secretly tried for this refusal, condemned and put to death under the most horrible tortures by his Freemason brothers. Lemmi found another man named Agesiolas Milano, who, during a military review before the king, left his ranks and made two bayonet thrusts at the king's breast. Fortunately the weapons bent and failed to wound the monarch. Milano was, of course, arrested on the spot, tried and executed.

Cavour was working together with the Italian agitators, but for different ends. In order not to arouse suspicions of this cooperation a triple insurrection was planned out in Genoa by Mazzini himself as a sham; another at Leghorn by Lemmi, and a third at Naples by a Garibaldian. They failed. As a proof that the Genoa attempt was made with the connivance of Cavour we have the fact that Mazzini, the instigator of the tumult, was not a lot troubled by the police.

Orsini and others tried to blow up Napoleon on January 14, 1858, and it is certain that Lemmi was in Paris about the same time. Orsini having been caught Napoleon visited him in prison, when he was told that there were many other bombs ready for him if he would not redeem his promise given to Freemasons, to assist in the unification of Italy. This frightened Napoleon into joining the Piedmontese in their war against Austria, which lost Lombardy by the treaty of Villafranca, in 1859. The Piedmontese were disappointed by this peace because they did not get Venice. But the revolutionists gained Tuscany, Parma and Modena, the Legations and the Romagna. How, will be shown next.

TO BE CONTINUED.

Spiritualism.

Spiritualism is forbidden by the first commandment of the Decalogue, which prohibits all dealings with the devil, all improper inquiry after things to come, etc. Those who violate this commandment must pay the penalty.

Mrs. Emma Rutman is suffering the consequences of her infraction of it. She attended the Spiritualist camp at Brady Lake, became infatuated with the deviltry, and imagined that she had developed into a medium. She proceeded in her researches into occultism, and finally her mind gave way under the strain and she had to be bound and confined as a raving maniac.

Spiritualism is anti-Christian. It denies the divinity of Christ. The spirits who sometimes take part in it are lying, malicious creatures, not the souls of the dead, as they claim to be, but fallen angels, imps of Satan, demons of hell.—Catholic Columbian.

Mr. Nataniel Mortenson, well known citizen of Ishpeming, Mich., and editor *Superior Posten*, who, for a long time, suffered from the most excruciating pains of rheumatism, was cured, eight years ago, by taking Ayer's Sarsaparilla, having never felt a twinge of it since.

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