

INFIDELITY AND ILLEGALITY IN ITALY.

Rev. P. J. Henrick, of the Catholic University of America, contributes to the New York Freeman's Journal a notable contribution to the discussion of modern Italy. He mentions that not long ago the Hon. Bianchi made a speech in the Italian House of Parliament on the question of education. In which he said the Italian schools did not produce the results necessary for the common education of the people, and that this must be attributed to the dissonance that exists between the Church and the state. It was this dissonance, he said, that induced the State to crush out of the schools every religious sentiment. Certainly, the Hon. Bianchi is right when he affirms that the Italian schools do not produce the desired results, for any one that is not blind can see that the Italian people are deprived of every means of education; and, should it thus continue to be, Bianchi, his abettors and victims, will go down in history as men of notorious scandals, or organized and unpunished robberies.

A few days before Bianchi's speech in Parliament, while a few of the coloured and "uncivilized" children of Erythrae, accompanied by the Capuchin Fathers, were on the way to the Church of the Santissima, in Naples, to assist at Mass, which was to be celebrated by one of their own priests, according to the Coptic rite, they were hooded by the white and "civilized" infidels of that city. Is this not enough to bring the blush of shame to the cheek of any thinking man? Is it not enough to seal a holy indignation round his heart? Will it not silently suggest the question: Where is civilization? Among the infidels of Italy or the colored race of Africa? If man is the product of his own education, the Hon. Bianchi is right when he says that the Italian schools do not educate. However, he is not altogether truthful when he affirms that this lack of education is due to the dissonance between the Church and the Government, just as if the Church should be held responsible for the ignorance of the Italian people? It was the Italian revolution that brought on that dissonance, for it aimed at annihilation, not only of the temporal, but also of the spiritual power of the Pope. It was the religious principle, it was Christ Himself, His Church and His Vicar that the revolution sought to overthrow and destroy.

More than a year ago to the most comprehensive expression of this purpose of the revolution when he acted in the Chamber of Deputies: "What can be done with the Papacy if we do not demolish it?" But how can this be done? "If the temporal sceptre be broken in the hands of the Pope," says De Potter, "his authority will not succumb immediately to the blow, but nevertheless it will have received a mortal wound in the government of Catholic people." This is the reason why the temporal sceptre was broken, the reason why the dissonance was desired, created, and maintained. It is used as a means to destroy all religious influence throughout the length and breadth of the land, in the school-room, in the family, in the hearts of individuals, as well as in the halls of legislation. Consequently this lack of education among the Italian people must not be attributed so much to the dissonance between the Church and the State, as to the cause which produced and sustains it, viz.: hindrance toward the Catholic Church. An evident proof of this found in the answer given by Bianchi to his colleague in politics, the Hon. Bianchi, who says: "Instruction cannot but have morality for its foundation." Comforting words, did they not reveal a painful thought, for he immediately adds: "It is to be deplored that the ministers of religion should have caused a dissonance between the Church and the State," just as if he were to say that it is to be deplored that the legislators caused a dissonance between the State and socialism. Surely if there are men in the world who ought to think and feel like the Pope they are the priests, and is not the Pope the one who cannot resign his sacred and inviolable rights? Therefore, neither the priests nor the Pope were the cause of this dissonance, but those who use it as a pretext to keep alive religious strife. They even had the audacity to entertain the fear that if the Pope, that great Maccoenas of science, arts, letters, and of everything worthy the name of progress, should acquire his temporal power, he might not look favorably on the conquests of thought and of modern life, and this after the immortal Leo had written the Credo in the following eloquent words: "All that art and science and human industry can accomplish for the utility and happiness of life, all that favours honest enterprise and the success of public and private fortune, all that is not licentious is blessed by the Church. And should the Popes ever regain their lost possessions, they would not fail to contribute all those means which are necessary for advancement." But the Hon. Bianchi does not see it in that

light, for he repeats the hypocritical phrase, which has grown common and meaningless, viz.: "No one presumes to destroy the religious principle." But is it not an attempt to destroy it when religious indifference, the negation of God and of morality, are permitted to be proclaimed from the professor's chair from the judge's bench by books and journals? Is it not an attempt to destroy it to permit and to let go unpunished the most vulgar insults against God and His saints, against the Pope and the ministers of religion, against the Church and its sublime literature? Is it not an attempt to destroy to build up monuments in the public squares to the traitors of the Church, and to drag the people and the nation to the feet of men whose only merit is that they abandoned and despised the religious principle? Is it not an attempt to destroy it when a minister of public instruction in a nation which by a fundamental article of its constitution is Catholic is permitted to speak before the representatives of the people in the way the Hon. Bianchi has done? Again, this honourable gentleman says: "Surely no one will renounce the liberty of investigation and of conscience." The meaning of this liberty is already explained in a plain language by facts. Unrestrained investigation leads to atheism, and an unrestrained conscience will infallibly lead to immorality. But poor, benighted Bianchi sees not deformity in either, for he has silenced the laws of nature and of God, and the laws of the Church he holds in supreme contempt. But is there no one who renounces the negation of God and of morality? Yes, all good Christians renounce it, for by so doing they enrich themselves with the very freedom of God. The thought which is really free is that which is not falsified by prejudice, nor impeded by human respect; it is that which is a slave to systems which are applauded solely because they are opposed to religion. Well did Fenelon say that "believers, with all their theories of limited liberty and independence, are on the road to slavery, while Catholics, with their doctrines of humility,jection, and obedience, are on the way to liberty."

If no one renounces this liberty of investigation and of conscience, then honestly false what he Hon. Bianchi says when he affirms that "it is in the name of this liberty that he is not but be respected, who cherishes his heart the faith of our fathers, who the greatest among them believed. Great respect indeed, to hunt from the universities those who teach that faith, and allow those who insult it, to sit in professional chairs; to suffocate the most innocent manifestations of the faith, and to let go unpunished those who despise and persecute it. Oh, yes, the greatest among their forefathers professed the faith of the Catholic Church, but the greatest among the sons of "modern Italy" are those who deny, ridicule, despise, and persecute it.

The Hon. Bianchi concludes by saying: "It is recognized that the it has come when a treatise on civil ethics is necessary for the schools of Italy." What can this civil ethics mean? Ethics is a science of morals and morals are either religious or not. Practically speaking, there can be no morality without religion, and religion can be rightly interpreted and explained only in the light of the sentiments of honesty which have been inscribed in the flesh of the human heart. "It is an old George Washington, "to that morality can exist without religion." The Hon. Bianchi knows well, he knows that ethics is a science of duty, and that duty is the idea of God; but his hat the Catholic Church is so great he will not have anything to do with it. And as God enters it into the makeup of the Church must eliminate Him from his e. And thus Mr. Bianchi will treat children of Italy an ethics which includes God and morality. And Catholic Church is blamed for a misery, degradation, and was the benefactor poor Italy.

It civility is the very breath of it. If it was born at the foot of the hill of Calvary, and baptiz the blood of Christ, how then can the ethics be civil without being the same time religious? Let that honorable gentleman openly avow t what he and his followers want is morality without God, without religion, and then he will be more consistent and logical. They admit that they want to educate the Italian heart independently of any religion, that is, without any religion whatever. Now, religion, which is the synthesis of all the virtues which can be known by the human intellect or hoped for by the human heart, must be one or it is no religion at all; for this simple reason, that since truth is one, one must be virtue. Thus to educate the heart independently of any religion is to educate it independently of truth or virtue. In a word, it is to be indifferent about whether the people are educated in virtue or in error, or in truth. What a fruitful source of misery and of woe, of immortality and of

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THE LIQUOR TAX. Editor of The Catholic Register: Sir,—We have been not a little startled at the large extra tax that the Ontario Government proposes placing on the liquor traffic. There are thousands in the province, no doubt, who would be glad to see the liquor traffic taxed out of existence, while, possibly, an equally large number will fall to see the justice of this extra tax. However this may be, there are doubtless many who, themselves, would not object to the extra tax provided that a large percentage thereof be intended to be used for the purpose of mitigating, to some extent at least, some of the disastrous results of this traffic. Justice would seem to require this. Did not a Government commission a few years ago, recommend that the treatment of inebriates be undertaken by the Government, and that a special tax be levied upon the liquor traffic to meet the necessary expenses? If a goodly portion of this proposed extra tax be intended for the scientific treatment of the poor inebriate, surely both prohibitionists and anti-prohibitionists, both Grits and Tories, will feel like saying—if not in language loud and strong, at least most heartily—Amen.

JUSTICE. Toronto, March 10th, 1899. A GOOD WORD FOR KEARNEY. The Editor of The Catholic Register: Dear Sir,—As Kearney is growing in popularity, and the chair factory is being enlarged to the extent of 50 by 30 feet, which will call for a hundred men or so when spring opens, to carry the work, and the prospects otherwise are higher and encouraging, there is a good opening for a tailor, butcher, and shoemaker, and any single men of family, looking for employment, would do well to turn their attention towards the thriving village of Arney. Yours truly, LOUIS LEHAY. Kearney, Feb. 25th, 1899.

PROM PAR KENLIS. As a Story of Disease Banished by Dodd's Kidney Pills. Thomas L. Hubbs cured of Kidney Disease, after various failures had been tried and had failed—Dodd's Kidney Pills Made Him Well. Cullie, P. O., N. W. T.—Even to this date I put in our great Duntion, the use of Dodd's Kidney Pills has been, pain and suffering have been given out, and health and happiness have been given in their stead, by this and medicine. Mr. Thomas L. Hubbs, owner and occupant of Section 28, Township 19, go 11, met with a severe accident a year ago. He was thrown out of a wagon, and among the injuries sustained was a very severe strain of the loins. After his mishap, his kidneys made manifest the fact that he was unable to do their work properly. Severe, stabbing pains darted to the small of his back, and a dull, aching ache in his loins, kept him in signal agony. Various remedies were used, but none gave any relief. The pains seemed to grow worse, and hearing of the wonderful efficacy of Dodd's Kidney Pills, he decided to try what they would do for him. He bought a box, and began taking the pills, going strictly according to the directions. Judge of his delight, when, in a few days, he began to feel better. Day by day the improvement grew more marked, until when he had taken all the pills, he was "Sound as a bell," and not a trace of his old trouble remained. Mr. Hubbs, in writing of his case, says: "I live in the municipality of Indian Head, and all who know me can vouch for the truth of this statement." Where Dodd's Kidney Pills are used, Kidney Disease cannot exist. It is driven out swiftly and promptly, never to return. Proud mother—"Oh, John, the boy can walk!" Cruel Father—"Good! He can walk the floor with himself at night, then!"—"Fit-Bit." "Morterin says the first edition of his poems has been entirely exhausted." "Yes, that's right." "Why, it's only three weeks since the book was brought out. It seems almost impossible that the public could have been so eager to get it." "Oh, it wasn't the public. The firm that printed it was burned out the other day."—Chicago News.

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