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THE POPE AND THE ITALIAN GOVERNMENT.

It is not an easy matter to say why it is so, yet it is undoubtedly true that the Italian Government is ever on the alert to circulate rumors that the Pope is at the point of death, and this was the case as much in regard to Pope Pius IX. as to Leo XIII.

The Holy Father is now eighty-two years old, and of course it is necessary to take particular precautions in regard to him at any appearance of illness, the more so as the prevailing influenza epidemic is so treacherous, attacking and cutting off even those who are in the vigorous stage of life: so in consequence of a slight cold and a weakening of the voice with which the Pope was recently laid up, his physicians ordered that he should keep his bed.

It was then reported in the organs of the Government that the Holy Father was dying, and the Government were astonished and annoyed at the marks of sympathy which were shown on the announcement which had emanated from themselves. Hundreds of carriages drove to the Vatican, and crowds assembled on foot on the piazza of St. Peter's to make enquiries concerning the Holy Father's condition; but all sympathizers were assured that there was no occasion for alarm. As a matter of fact, considering his great age, the Pope's health is remarkably good, and within a couple of days of the circulation of the alarming news published by the Government newspapers he presided at a meeting of the Congregation of Holy Rites held to consider the question of the beatification of several candidates for a place in the Sacred Calendar, amongst whom are four Jesuit martyrs who were put to death under the blood-thirsty regime of the Paris Commune in 1871. We have also by Atlantic cable the intelligence that the Holy Father is at this moment preparing an address to be delivered by him on the anniversary of his coronation which occurs this week, namely, on the 3rd inst. These facts are irrefragable evidences of the falsehood of the reports which are being constantly sent out concerning his dying condition.

In connection with these flying rumors, there is also much talk concerning the probable successor of Pope Leo XIII. Thus one authority gives a list of Cardinals any one of whom it is supposed would be acceptable to France, and there is another list with the names of those from amongst whom it is asserted that the powers joined together in the Triple Alliance would wish the selection to be made. Others state that the selection is already virtually made, and that the next Pope will be either Cardinal Parocchi or Cardinal Monaco de la Valletta, of both of whom it is said that Austria and France would be alike displeased at their selection. But it may be taken for certain that there is no agreement or understanding among the Cardinals as to whom they will select as the next occupant of St. Peter's chair. Such agreements have never been entered into while there is a reigning and living Pontiff.

Among the names which it is said would be disagreeable to those powers which would subject the Pope to a civil despotism is that of Cardinal Ledochowski, who was made glorious and eminent by his sufferings endured for maintaining the liberties of the Church. Among those of whom it is said that their election would gratify the secular powers, that of Cardinal Gibbons is most frequently mentioned; but of both these eminent prelates it is to be said that neither aims at or expects the great dignity.

It is believed that an account of several weighty reasons, an Italian will be the choice of the next conclave as it was of the last. Among the reasons for this choice we may mention, 1st, the claim of the Holy Father to temporal independence, a claim which would be much weakened if any other than an Italian were elected to the

Holy See. It is not likely that under the present unsettled state of the Pope's relations with the Italian kingdom, that the Conclave will do anything to weaken the Church's equitable claims. A second reason is that the thorough acquaintance with the temporal as well as the spiritual relations of the Church in all countries with its head, which must be possessed by the new Pope, cannot be easily found except among those Cardinals who have had a life-long training in conducting the general business of the Church, and it is probably only among the Italian Cardinals that this qualification will be found in the highest degree, united with the other qualities necessary to the spiritual head of the Universal Church. Hence, while the Cardinals are free to choose whom they deem most fit for the position, it is most probable that they will consider that the requisite qualifications will be best found in an Italian. We have reason to believe that this is the view taken of the matter even by the foreign Cardinals, and the speculations of the press as to the individual who will probably be selected are not based upon any solid foundation.

Another question has been frequently speculated on in reference to the Pope's position in Rome. It is this: "Will the Pope leave Rome?"

We believe on the best of authority that neither Pope Leo XIII. nor his successor will leave Rome. It has occurred in the history of the Church that the Popes have temporarily left Rome, owing to the plots and disturbances created in the city by enemies of the Holy See; but God's providence has always so directed events that they were able to return after a short time, and if the Popes themselves who were driven out did not return, their successors did.

Rome is essentially the City of the Popes, and no usurpation can destroy their right of sovereignty in it and their just claim to liberty of action therein. In Rome the property of the Church is under the guardianship and in the custody of the Church, and the documents, buildings and monuments which are necessary for the administration of the affairs of the Church have been accumulating there for eighteen centuries. It is safe to say, therefore, that the Pope will not leave the city unless he be actually driven out by the tyranny of the Italian Government. But should the Government carry its tyranny to such an extreme, it would seem that the limit of despotism will then have been reached which will oblige the Catholic Governments of the world to intervene to enforce his restoration, and perhaps also to establish his independence on a firmer basis than that on which it has stood since the Italian occupation of the States of the Church which took place in 1870.

The earthly possessions of the Pope are in Rome. It is true, the Papacy will reign in the hearts of Catholics, even if it be stripped of these, and the Rock on which the Church is built will remain as unshaken as ever even if she be deprived of her earthly goods, but she has, none the less, a lawful claim to them, and it is not to be supposed that she will give consent to be robbed of them. For this reason Pope Leo XIII. has stood firm like his predecessor Pius IX. in asserting the rights of the Church, and it is our conviction that those rights even of which she has been deprived, and the property which has been stolen from her by violence will yet be restored, so that the administration of the affairs of the Church may be carried on freely and efficaciously.

The despatches of the Press Association state that the Holy Father's expected address will not yield his rights over Rome, but that it will in other respects be conciliatory and moderate.

A VIGOROUS DEBATE.

The pastor of St. Mary's Protestant Episcopal Church at Beaver Falls, Pa., has become involved in a row with his parishioners and the other clergy of that town because he maintained in a sermon that the moderate use of wines and strong drinks is not a sin, but that it was practiced by the prophets and by Christ and His Apostles. He said that total abstinence is not a Divine command; and for this he is taken most severely to task.

Total abstinence is certainly the best safeguard against a fearful vice, and there are valid reasons why it should be strongly recommended, but it brings religion into contempt to recommend temperance or any other virtue on false grounds. A very few years ago the clergy of the same churches which are now maintaining that a moderate use of intoxicants is

sinful were just as positive in asserting the doctrine for which they now condemn the Beaver Falls rector. Revealed truth has surely not changed during the period in question; but Protestantism is essentially changeable, and we have in the present occurrence another proof to add to the many already in existence that it teaches human fancies for divine verities.

Temperance is a degrading vice and sin, and it is denounced as such by the word of God as well as by reason and prudential considerations. Total abstinence is the most efficacious protection against it, and the children of Rechab are praised in Holy Scripture for practicing it, but it is only by a falsification of Holy Scripture that it can be maintained that all use of wines and strong drinks is absolutely forbidden as sinful. It is characteristic of those who are specially loud in proclaiming themselves to be advocates of the fullest liberty of opinion to be intolerant of the opinions of others when they are at variance with their own, and the Episcopalian clergyman is experiencing that this is the case.

THE GERMAN EDUCATION BILL.

The Education Bill which was introduced into the German Reichstag by Count Sedlitz, the Minister of Education, has excited a storm of indignation on the Liberal or Latitudinarian side of the House, and so violent is the opposition that it is believed it will have to be greatly modified before being allowed to pass.

It is not supposed that either Count Sedlitz or Chancellor Caprivi is personally very strongly favorable to the Bill, as both are deemed to be moderately inclined to Latitudinarianism in religious matters. But the Emperor William has strong religious sentiments, and the Bill is the result of his serious opposition to Atheism, which he fears will spread more and more in Germany, unless the rising generation are thoroughly grounded in orthodox Christianity; orthodoxy being understood to mean some form of Christianity which will be a decisive barrier to the Agnosticism or Atheism which is making such rapid progress among German Protestants.

The Emperor's dislike to Atheism chiefly because it is intimately connected with the new Socialism or Anarchism which is becoming a potent factor in German politics. He seems to care but little what particular form of Christianity is taught to his subjects, but he insists that a positive doctrine be taught at all events. Those who are opposed to doctrinal teaching are, of course, in arms against the measure. Herr Richter said it was a bill to oblige every citizen to believe in a State God, and that it would make every prefect a satrap in his own Province. Professor Virchow, who is an Atheist, denounced it as an attempt to set up a political religion in Prussia, and he made a most violent attack upon the influence of organized priesthoods in the history of the human race.

The Catholic hierarchy are quite contented with the Bill, as it is favorable to religious education, which is to be under direction of the Catholic clergy, where Catholic children are concerned.

The clergy of the State Church are also in favor of it, but the other churches are against it, apparently because it only recognizes a limited number of sects whose dogmas shall be taught in the denominational schools, the recognized Protestant sects being Lutherans, Moravians, Quakers, Greeks and Anglicans. Catholics and Jews are both recognized, but Methodists, Unitarians and the so-called Old Catholics are not. The children of Agnostics and Deists would thus have to be put under the religious teaching of the clergy of some one of the denominations we have indicated. This is the feature of the Bill which chiefly excites the ire of the generality of Protestants and Infidels, as there is no particular form of Christianity which they can agree to have taught to their children.

From the opposition which has been excited it is thought to be probable that many of the prominent features of the Bill will have to be changed, though the Emperor has his heart set upon its passage in its present form. Count Sedlitz is also in favor of it, but several members of the Cabinet have declared that they will resign unless it be materially modified.

It may be deemed to be pretty certain that whatever changes may be made, Catholic schools will be granted the full privilege of preserving religion on their teaching programme,

even though the Protestants abolish it entirely from theirs.

The debate on this subject is highly interesting and instructive, as it shows the hypocrisy of those who object to our Catholic Separate schools in this Province, on the plea that the various sects would not be permitted under the School Acts here to establish schools for their respective denominations. There is still some doubt whether or not their complaint be true; but if this is really the case, it is not because of any opposition which Catholics or Liberal Protestants would show to their denominational schools, but because they themselves cannot agree on what form of sectarianism they would teach in the schools they might establish, just as is the case in Germany.

ANARCHISTS.

Never to such an extent as at the present time has the civilized world been overrun with principles which menace the very existence of its civilization, for the overthrow of which societies have been established in nearly all the countries of Europe, and in the United States. These associations are known by various names, as Nihilists, Socialists, Anarchists, Communists, etc., and they are found in Russia, Germany, Italy, France, Spain, and even England. It must be borne in mind, however, that the German Socialists are not all to be accounted as being Anarchists. Under the name Socialists there is a moderate as well as an extreme party, and the adherents of the extremists were about a year ago expelled from the Parliamentary Socialist caucus on account of their violent principles.

We can readily enough understand that a people oppressed as have been the peasants of Russia by a serfdom like that under which they have been groaning for centuries, should seek to better their condition at any cost, and should look with complacency upon those who propagate the principles of Nihilism or Anarchy, holding out the hope that in the subversion of the existing order of things their condition may be ameliorated, as it can scarcely be made worse than it is. But in other countries, though it must be acknowledged that there is an enormous difference between the very rich and the very poor, there is nevertheless an honest endeavor made by Governments to better the condition of the poor, by regulating the relations between the working classes and their employers, and by providing means of subsistence for those who are unable to work.

In the United States, especially, where the laws are made entirely by legislators of the people, and elected by the people, it may well be supposed that the interests of the people will not be neglected; but if they are not provided for as well as they might be, it is because of the imperfection of all human institutions, and the difficulties which lie in the way of doing everything for the best. At all events the majority have in their own hands the settlement of all social questions, and if they are not settled satisfactorily they have themselves to blame. The remedy is certainly not to hand over the majority to be ruled by the lawless minority; and there is, therefore, no excuse for the existence of Anarchical societies in the United States. Yet even there such associations exist, and it will be remembered by our readers that five years ago a desperate and murderous attack was made upon the police at the Chicago Haymarket, for no other reason than because they were the officers of the law; the object of the Anarchists being to overthrow all law.

It appears that notwithstanding the deserved punishment inflicted upon the assassins at that time, there are still plotters at work against the lawfully constituted authorities, and there are "Sunday schools" in several large cities, notably in Chicago, the object of which is to instill into the young the Anarchist principles of hatred of all law and of the law officers.

Religion inculcates respect for the law, and though it protects the poor, and vindicates their right to the necessities of life, it teaches that the rights of property should be respected. The absolute equality of all men in all things is unattainable, and we must conclude that our Creator did not intend that there should be such complete equality. Indeed, if it existed to-day, the talents, energy and good or bad fortune of some would by to-morrow produce an inequality.

The Anarchist principles are, therefore, contrary to nature and experience, as well as revelation, which recognizes the rights of life and property, forbidding murder and theft,

the favorite pastimes of the Anarchists.

We must regard with alarm the intelligence that in all parts of Europe, Anarchist or Socialistic plots against life and property have been recently discovered.

In Germany the Kaiser William has steadily applied himself to the putting down of the evil, and it is in a great measure because he recognizes the fact that the Catholic Church has the power and the influence to aid strongly in this work that he has been so favorably disposed to the Catholic religion, and has approved of and directed the legislation in her favor by which the anti-Catholic laws of Bismarck and Falk have been repealed.

But in spite of all efforts Socialism is still strong, especially in the large cities. Attacks have been made upon soldiers, and the attempts upon their lives have been traced to Socialist clubs, but in Mainz and other places definite Anarchist plots have been discovered to murder and plunder. This state of affairs has led to determined efforts on the part of the Government to suppress Anarchy. Sixty arrests of Anarchist propagandists have been made in Berlin, and thirty in other parts of the Empire, and the Emperor has declared his intention to resort to severe measures for the suppression of the evil. He had thought that the Anarchists had been conciliated by his recent measures in favor of workingmen, but finding that this is not the case he denounces them as ungrateful, and at a Parliamentary dinner recently given by Chancellor Von Caprivi he said emphatically:

"I am now convinced that if I ever again pardon a convicted Anarchist I shall be guilty of a great wrong towards my loyal and peaceful subjects. It has been my hope that the more moderate Socialists would abstain from the extreme views and acts of the Anarchists; otherwise I should not have hesitated to deal with them all more severely than has been done before."

It is now understood that the May-Day celebrations which are being prepared for by the Socialists will be prohibited wherever there is any danger lest they shall be made Anarchist demonstrations; and with this end in view guarantees will have to be given by the leaders that their picnics, processions and meetings will be held with perfect order as a condition of their being tolerated at all.

In Spain these enemies of order are even more open and aggressive in their manifestations against the Government, and especially in Andalusia. Xeres is a well garrisoned town of sixty-four thousand inhabitants, and it was not supposed that any attack would be made upon it, but there was an attempt made to capture it which was repulsed by the military, numerous arrests being made. A similar attempt was made on Bornos, a town twelve miles from Xeres, but though the police were overpowered by superior numbers, the cavalry quelled the disorder. Four leaders arrested at Xeres have been executed, since which event appeals have been made by Anarchists at Barcelona, Valencia, and other places to wreak vengeance on the authorities. Further arrests have been made in consequence, and it is believed that the vigor of the Government has removed the danger of any further open Anarchist disorders. In Cadiz there are no fewer than one hundred and ninety-two persons in prison who took part in these vengeance manifestations.

In France and Italy there are some evidences of an unquiet state, but not so marked as those we have mentioned. In England, however, the police have discovered some plots to murder and pillage, similar to the Chicago Anarchist plot of 1887, but it is thought that they have been effectually counteracted by the promptness of the police. Meetings have taken place at London and Chelsea, and some arrests have been made, but the most alarming discovery has been made at Walsall, where a police inspection of the Anarchist headquarters has brought to light one of these plots which was on the eve of execution.

Among the documents seized there was a circular appealing to members of the International Socialist Society to bear their misery no longer but to rise against their masters. The appeal has in it these words:

"Is it possible that we are cowardly; that we would rather die than fight? It is better to die fighting than starving. It is true that our masters have organized force on their side, but we need not fear their force. Without weapons we can have justice. For every one of us who is doomed to death let a rich robber be killed."

It is not likely that these troubles which are threatening so many countries of Europe will be renewed on

this side of the Atlantic for many years to come, especially as the American people are resolved to meet them with energy and to punish with severity all who take part in any such outrages as the dastardly one which occurred in Chicago.

A DEMAGOGUE'S TACTICS.

We make no pretence of following up or recording in detail the false assertions and innuendos of the Toronto Mail. If we were to undertake such a task it would be necessary for us to devote our entire editorial space to the exposure of our contemporary's duplicity; and our readers would soon be tired of the subject.

Yet it is necessary that we should once in a while devote some part of our columns to the refutation of the Mail's slanders against Catholics and especially against our venerated hierarchy.

We had occasion, a couple of weeks ago, to refute an absurd article of that journal on "Ecclesiastical Intervention," in which the Bishops and priesthood were accused of inflicting a gross injustice on the Protestant people of Ontario by an undue interference with Hon. Mr. Abbot in the construction of his Cabinet. We then pointed out the real clerical intermeddlers who are constantly plotting for legislation hostile to the Catholic forty-two per cent. of the population of the Dominion.

Against this kind of "ecclesiastical intervention" the Mail has never a word to say, though it has been so open and shameless in the past that some of our most prominent politicians of both parties were compelled to inform the meddlers that their continued abuse of their position as clergymen was so outrageous that it had become almost a necessity to retaliate by showing that these clerics as a class are themselves unworthy of public confidence. The chief fable which these persons delighted to repeat was that the politicians and public men of Canada, of both parties, are subservient to "dictation from Rome."

The Mail has also its favorite myth, which is the "solid vote of the Catholics of the Dominion for whichever Government their votes are sold to by the hierarchy, whether at Ottawa, Toronto, or Quebec. It is asserted that the secret of the successive Government successes at the bye elections arise out of the sale of the Catholic vote to Mr. Abbot and Mr. Mowat's Governments, the price being whatever the Mail may choose to allege for the time. But there is not a tittle of evidence that any such bargain has been made.

Among the constituencies which the Mail asserts to have been influenced by an Episcopal order which was issued, and which the Catholics obeyed implicitly, was East Elgin, where Mr. Ingram, the Conservative candidate, was elected by an unexpectedly large majority. It is notorious that Mr. Ingram's election was brought about by a combination of railroad men who rallied around him because he was one of themselves, and there is no foundation whatever for the Mail's assertion.

West Huron and South Ontario are also spoken of as constituencies where the Conservative candidates were elected by the "solid Catholic vote." It is possible, and we may say it is certain, that in both of these cases a large proportion of the Catholics voted for the Conservative candidates, but the "solid vote" is a mere phantom of the Mail's imagination. In West Huron, the very Protestant and Orange township of Goderich gave the Hon. J. C. Patterson a majority of 231, and this was surely quite a considerable factor in securing his success. We have no doubt that Mr. Patterson, who is a deservedly popular gentleman with all classes and creeds, was supported by many Catholics of the riding; but we know that his opponent also received a large share of the Catholic vote.

A similar state of affairs existed in South Ontario, where the Reform election committee assert positively that those Catholics who usually voted on the Reform side, did the same at the recent election.

We shall not deny that at the general election for the Local Legislature the Catholics of Ontario very generally supported Mr. Mowat's government. Anything else than this could not have been expected in face of the fact that Mr. Mowat's opponents openly declared their hostility to Catholic schools; and under similar circumstances the same thing may be again expected. But there is no evidence in this of any bargain and sale of Catholic votes. The Catholic electors have intelligence enough to understand what a no-Popery cry is, and when it is raised they will