

THAT THREATENED DESTRUCTION.

The New World.

The activity of the Church in Chicago, in warning Catholics against accepting the principles of socialism, evidently has excited the organs of that political faith the country over. The ridiculous thing is that, almost unanimously, they declare the "antagonism of the priests will help our cause." The "unprovoked assault of the Church" is going to help, also, they assert. If they really believed their assertions true they would stop shrieking out in somewhat of agony and more of anger.

That the "present form" of the Catholic Church shall be destroyed, is the one string of the socialist harp most persistently twanged. The Church is termed a politico-religious organization; the silly fake that the Vatican is the greatest money-lender in the world, is repeated from foolish mouth to foolish mouth. That the Church is in league with capital and that its very existence depends on the perpetuation of capitalism, is another frowzy assertion without a shred of fact to back it. The comrades are going to make the Church over when they get into power—they are, really. They are very considerate; still they have numerous ancestors. The Gnostics were going to remodel the Church in the first Christian ages; but where are the Gnostics now? Then the Arians threatened destruction; yet where are the Arians to-day? No man can remember all the humbug reformers who rode their little fads for a generation or so, and then passed out. The socialists will go to the sepulchre just as inevitably as did the Arians.

The term "unprovoked assault" is good, considering that Robert Owen, the first socialist in America, deliberately set himself to uproot Christianity in 1824. The comrades themselves made unprovoked assault on the Church for more than a half century, without a word being uttered in reply until Leo XIII. spoke out in 1878. Their scheme of destroying the Church founded by Christ is an old one, but it frightens nobody. The Caesars could not do it; the socialists need not try. The widely-circulated statement that the Church is in league with capital, and that her existence depends on its perpetuation, is a stupid assertion on the face of it. The Church depends on the people. When she began in pagan Rome, capital was against her. When she reconverted Italy, after the coming of the Goths and Vandals, capital was against her. For seven centuries she has existed in Ireland in spite of Protestant capital. Her struggle in America has been made almost without capital. To-day our greatest churches are built by the poor and maintained by them. Everybody who observes actual conditions knows this true. It is silly to bring such charges. They refute themselves in the eyes of all sensible people.

From time to time, when they find the un-Christian principles advocated by Bebel, Karl Marx and Lassalle arraigned in this country, American socialists declare it unjust to attribute to followers of the cult on this side antagonisms that characterize the movement in the Old World. That American socialism is just as anti-Christian as Old World Socialism was made amply plain by the quotation which we gave from the Chicago Socialist last week. The present hostile declarations of the comrades the country over fully reveal the dragon's terrible teeth.

ITALY AND FRANCE.

By order of the Holy Father, Count Grossoli, the new President of the "Opere dei Congressi," or Catholic social organizations in Italy, repaired lately to Florence, for the purpose of consolidating the two wings of the Catholic party, the Conservative and Democratic, represented respectively by the journals, "Unita Cattolica," and the "Bandiera del Popolo." A reunion of the entire party took place under the presidency of the Archbishop, Mons. Mistrangeli. Count Grossoli, conformably to the Pope's instructions, declared that

the social work was to be continued on the lines advocated by the "Bandiera del Popolo" (Banner of the People), and carried on by Burghisser, the Italian Harmel, Mondada and Monsignor Faradni. "L'Unita" agrees to the union and holds out the hand to the "Osservatore Cattolica," of Milan, the "Avenire d'Italia" of Bologna, and the "Patria" of Ancona, the three great organs of Christian democracy in Italy. The "Domani d'Italia" of the Abbe Murri, is transferred from Rome to Bergamo and becomes under the direction of Count Medolago, the authorized organ of the second group and of social action. Thus a united, well directed, and zealous Catholic Press will be a powerful agency for the social and Christian regeneration of Italy as it has already proved to be in Belgium.

Meanwhile the sordid antichristian movement in favor of divorce is agitating the Italian Parliament. As the unity and indissolubility of matrimony is one of the Christian dogmas, the Jewish wire-pullers of the Masonic lodges naturally aim at its destruction, as they do at the destruction of Christianity itself, root and branch. They have already succeeded in destroying it in the Masonic society, and they aim at its destruction in the family and society at large. It is very unlikely that the Italian people will take kindly to the law of divorce if it should be forced through Parliament. The Marquis Rudino, an expert, is leading the opposition to it. The Government, urged on by the King, is strenuously pushing it forward.

Another trouble is brewing over the proposed visit of M. Loubet to Rome. Various devices have been proposed to overcome the difficulties attending the visit. One was that the King of Italy should meet Loubet in some other Italian city, in order thus to reconcile the Pope's right with the King's pretension, but the Italian rulers haughtily rejected it. The King replied—"Rome or nothing."

On its side the Holy See maintains rigorously the etiquette which is the expression of both right and propriety, and has rejected all ingenuous and hybrid arrangements—declaring that "The Pope will never receive in Rome a Sovereign or Chief of a Catholic State who goes down to the Quirinal." But the Italian King, aided by M. Nathan and the Dreyfus affair, persists in annoying him, and it is said M. Loubet, with his habitual weakness, will yield. What course precisely the Pope will take is not known, but it is certain he will not receive M. Loubet if he comes to the Quirinal in Rome. This is another engine of Jewish Masonry for attacking the Catholic religion in the person of its august Head, the Vicar of Christ.

The counterpart of this plot is going on at home, in France, through the agency of Combes, the unfrocked Cleric, who has become Prime Minister. This tyrant is trying to repeat the performance for which Henry IV. was obliged to come to Canossa by Gregory VII. He is claiming virtually the right to nominate Bishops, and is refusing to let the Bulls of appointment for two Bishops be published, and is thus openly violating the terms of the Concordat, and usurping a right which the Pope never conceded and never will concede to any sovereign or politician, as it would entail the overthrow of ecclesiastical discipline, and the very constitution of the Church of Christ. The new Bishops of Carcassonne and Aunecy have not yet received their Bulls as Combes objects to the terms in which they are drawn up. The State must, according to him, be the sole nominator, and he requires the Pope to draw them up in conformity with this demand. A rupture is therefore imminent, as the Pope never would concede this demand. It would be far worse than the veto asked by the English Government in the early part of the last century and indignantly rejected by both Rome and Ireland. Minister Combes goes even further, for he has intimated that in future appointments he won't allow the Holy See to examine or discuss the designated candidates at all. This is, under a crafty form, the assertion of a new right and pretension, unjustifiable, and utterly unacceptable.

He further threatens that if the Vatican refuses to agree to this demand the Government will expunge the salaries for the vacant bishoprics from the discussion of the budget of worship. Behind this machination there lies a secret aim. Combes knows that to abolish the budget of public worship and break openly with the Church would be displeasing to the majority of the French people. Hence he wants to saddle the responsibility of this course on the Pope. The Holy See, he knows, will reject the Government pretensions. M. Combes will then say, "It is the Pope who has brought about the rupture." He will then turn his well-planned machinations into an engine for persecuting Catholics and the Catholic Church. Truly the Jewish lodges have the cunning of the Serpent in their schemes and plans for the destruction of Christianity.—Irish News.

FATHER SCANNEL ON SCANDAL.

Preaching on a Sunday, lately, in St. Alphonsus, Glasgow, from the text, "Woe be to him who scandalizeth," Father Scannel said that there was no sin so prevalent amongst people at the present time as the sin of scandal. It was pernicious, dangerous and fatal in its consequences. To it might be ascribed the decay of piety, reverence, and devotion. And yet there was not a sin in the whole catalogue of sins which was considered by people as of so little consequence, and so when they came to the tribunal of penance, they scarcely made the sin a matter of confession. Scandal, however, was calculated to drag our neighbor into sin. To give a plain example of it, a man who neglected Mass on Sunday gave scandal to those who lived with him, the man who got drunk gave scandal to those about him, as did the man who used foul language; and even the man who came late to church gave scandal, for he was seen by the rest of the congregation, who probably said to themselves, "Why cannot we do as this man is doing?" Scandal was given directly and indirectly—directly when they enticed their neighbor into sin, and indirectly when by some act of theirs their neighbor was induced to commit sin, though they didn't intend that he should commit it.

The scandal-giver was a murderer. "If thou persuadest thy brother to sin," said St. Augustine, "you are a murderer." Scandal was even a greater sin than murder, because the soul is greater in the sight of God than the body, and a man would be better to be responsible for the death of a hundred bodies than that of one immortal soul. It would be less cruel to plunge a dagger into a child's breast than cause the loss of sanctifying grace in its soul. "The devil," said one of the saints, "was a murderer from the beginning," and the scandal-giver was his agent. Where the devil would fail alone he succeeds by the help of the scandal-giver. Were the devil not assisted by him half the number of souls lost would not be lost. The evil he does passes from one man to another—so that whilst the scandal-giver may be in his grave, there are souls going into hell through the scandal he gave in his life. Like an avalanche ever increasing and carrying everything before it, the scandal-giver carries with him countless numbers of souls to perdition.

The greatest honor on this earth is to be the servant of God. The scandal-giver rejects and despises this honor, preferring to be the servant of the devil and to do his work. Christ came down on this earth for no other reason than to save immortal souls. For thirty-three years he led a life of poverty and suffering and died the ignominious death of the cross. All this for the salvation of mankind, and yet the scandal-giver makes all that void and robs Christ of the advantages of His passion and renders His sufferings useless and fruitless. The preacher then quoted Christ's words in regard to scandal-giving, and asked: "Has it not struck you as singular that our Divine Lord should single out that sin of scandal. Why not have singled out the drunkard and the adulterer? No;

it is woe to the scandal-giver, and His word is the same yesterday, to-day, and for ever. In conclusion, Father Scannel asked his hearers to look into their hearts and ask themselves, "Had they ever induced any one to sin?" If so, they should bow down humbly before the great God, asking pardon for what they had done and begging His grace. Let them, in future, frequent the sacraments more regularly, giving a good example and avoiding the occasions of sin. Let them try to win as many souls to Him as they had deprived Him of, and let them have ever ringing in their ears, "Woe to the world because of scandal; woe to the man by whom scandal cometh."

WORLD-WIDE HOMAGE TO LEO XIII.

Tuesday the third day of March, 1903, will ever remain a memorable date in the history of the Catholic Church. On that day Leo XIII. celebrated the twenty-fifth anniversary of his coronation as Pope. When the ceremony the twenty-fifth anniversary of which was celebrated last Tuesday took place on that March day in 1878 the outlook for the Church was a gloomy one. Pius IX. had just died a virtual prisoner in the Vatican after having been stripped of Peter's patrimony. His successor, also a prisoner, beheld the Church attacked with a virulence and with an apparent success which from a human point of view seemed to threaten her very existence. Her enemies were already exulting in their anticipated victory over her.

The "man of blood and iron" was shaking his mailed fist at the Church in Germany. The Kulturkampf was in full swing. German bishops and priests were packed off to prison or sent into exile. Catholic churches were closed or handed over to the so-called "Old Catholics." From one end of the German Empire to the other a savage and relentless war was made upon the Church. Bismarck was boasting that he would never go to Canossa.

In other European countries the situation was scarcely less threatening. In Belgium a legislature in which the majority was made up of Free Masons had ordered the crucifix, the symbol of Christianity, to be torn from the school walls and thrown out into the street. The same Masonic majority dismissed the Papal Nuncio. France, still suffering from the chastening of the Franco-Prussian war, was already giving evidence of her intentions of entering upon the path which has led her to the Combes Ministry and the persecution of the members of religious orders. In Poland the iron heel of Russian despotism was seeking to stamp out the Church.

In every European country the anti-Catholic crusade inspired and sustained by Free Masonry was vigorously pushed. Leo XIII. fronted these enemies and stayed their victorious march. It is the marvel of the age that one who had no material resources at his command has been able to force the mightiest governments in the world to abandon their anti-Catholic warfare. If Germany and Russia, with their millions of armed soldiers, ceased to carry on this warfare, it was due to the wise and far-seeing diplomacy of him to whom the whole world to-day does homage. A writer in the New York Evening Post does not use the language of exaggeration when he writes: "It is not too much to say that these twenty-five years have been the high-water mark of Catholicism since the Reformation."

Mentioning this so-called "Reformation" reminds us that Leo XIII., while battling for the rights of the Church, has bent himself to the work of saving society from the pernicious effects of principles which are found in embryo in the teachings of the so-called "Protestant reformers" of the sixteenth century.

Divorce, that plague of modern society, may be adduced as one of the hydra-headed evils Leo XIII. has valiantly combatted. With an authority such as no other living man possesses he has fought persistently the greatest social danger which threatens our times. Other questions, in the right solution of

which our age has a deep interest, have been handled in a masterly manner in a series of encyclicals. Father Campbell, S.J., in his eulogy on Leo XIII., delivered in St. Patrick's Cathedral, New York, gives this summary of these marvelous encyclicals:

"We find there treatises on the constitutions of States; the duties as well as the rights of rulers; the rights as well as the duties of the people; the nature of family life, marriage, divorce, education; the land question; civilization, its origin, progress and perils; social and secret organizations; capital and labor; slavery, socialism, anarchy; the higher life of clerics of every degree; their studies, social action, and others besides; along with an infinity of cognate topics entering as side issues, which are taken up, discussed, and determined, while the most efficacious remedies are assigned for the evils that accrue."

And now, after a quarter of a century of fruitful labor like this, Leo XIII. stands before the world, acknowledged by non-Catholics as well as Catholics, to be the greatest man of the age in which he lives. The magnificent and imposing demonstration which took place in Rome on last Tuesday and in which all classes of society participated gave voice to the heartfelt love and loyalty entertained for Leo XIII. the world round.—N. Y. Freeman's Journal.

AGAINST McFADDEN'S FLATS.

James E. Dolan, national president of the Ancient Order of Hibernians, has issued a protest to Hibernians against lithographs used to advertise "McFadden's Flats" and against the portraits of Irish men and women in the play. Says Mr. Dolan:

"For some time past Irish citizens in general and the members of the Ancient Order of Hibernians in particular, have protested against the ridiculous cartooning and caricaturing of our race on the stage and by the public press. We believe that much of this cartooning is due to ignorance that shows that those responsible have not taken the pains to acquaint themselves with the customs of the Irish people in general. We believe that we are justified in withholding our patronage in the future from the theatres where our race is represented with baboon faces and whit eyes, which seem to be the only stock in trade of some would be actors of the present day. We must go even further and add that we believe that we are justified in withholding our patronage from those who permit such lithographs to be displayed in their window."

Rev. Thomas E. Sherman, S.J., of Chicago, is a popular priest not only because of his personality, but also on account of his distinguished parentage, being the son of "Old Tecumseh."

His study is easy of access, as Father Sherman keeps open house, ready to serve and succor. Deep in his studies he was interrupted one evening by a seedy individual, whose soiled garments, offensive breath and general dilapidation soon filled the room with a disagreeable odor. By degrees the man directed his conversation to the inevitable plea: "A few pennies for a night's lodging."

In his peroration the vagrant wished to know if he had the honor of standing in the presence of the famous general's son. He was answered in the affirmative. Then, assuming an air of familiarity with Civil War history, the caller expressed a regret that he had not been privileged to join in that glorious march to the sea.

"I myself would not have regretted it had you joined the general in that famous journey to the sea," said Father Sherman, enthusiastically.

"You wouldn't eh?" asked the man, somewhat abashed. "Why not?"

"I am sure the general would have left you there," remarked the priest, significantly, as he opened the door and dismissed the would-be patriot with a coin.—Exchange.