

Families kept watch, sent away possible traitors, disappeared themselves at the moment of the last anathemas, so as not to be witnesses of the administration of a sacrament, the actual exercise, that is, of religious rites punishable by imprisonment. Thus the priest's crime—a crime concerning which perhaps the magistrates would presently open an enquiry—would have only the agonizing for witness, and soon would be forgotten in the silence of the grave; only before God would the dead give testimony on behalf of the courageous priest.

The eyes of Sundays and the greater feasts were the busy times for the police; they gathered at the entrances of the villages to prevent exiled priests from returning to their parishes. A certain priest called Kerpp, whom the Bishop of Treves had appointed to Dieblich when the Prussian Government had driven him, made himself famous by his triumphant ease with which he had managed to hide himself during the week and then at the Sunday dawn appear as Dieblich, one knew not whence or how, to say Mass. The Ordre of this curate gave eloquent proof of how the Bismarckian laws clashed with the will of the whole people, and how their absurd machinery, carefully designed as it was, worked with difficulty, got out of order and ended by stopping altogether.

To illustrate this further we shall borrow two or three typical incidents from M. Goyau's work. Father Schmitz, of Andernach, became a veritable Proteus. The police were always at his heels, and were always baffled. One day they wanted to arrest as their man another Schmitz, who was walking about a station platform in the priest's garb. Meanwhile they calmly allowed to pass the barrier, in the disguise of a butcher's boy, the real Schmitz they were looking for. His sudden appearances all over the Andernach district were past counting. He had as many refuges as he wished: on Mass-days the faithful passed the word amongst themselves to certain themselves up in the church with a butcher's boy, who suddenly donned a chasuble. The schoolmaster and the sacristan himself, whose connection with the police was suspected, learned too late that Mass had been said and Schmitz already gone.

Another young curate, "legally" debarred from residence in the Treves district, assumed the disguise of a traveller in wines, and actually declared himself as such to the police of the town. On the following Sunday the latter learnt that he had visited his former parish church and preached there. Immediately after the sermon he took cover in the stable of a high neighbouring town, resumed the attire and functions of a commercial traveller. His exploit caused much talk in the district, to which he himself listened with interest. "If we nab him we'll wring his neck," said an angry policeman, in his hearing. Our traveller said nothing, but entering the casino of a high neighbouring town, engaged in conversation with the administrator of the district. Soon the talk turned upon the elusive priest. "On Sunday I shall wind up," gravely stated the Prussian functionary, "by stationing in his village a company of soldiers." The traveller gently approved the plan, and the match on the church should begin as early as 5 o'clock in the morning. At 4:30 the following Sunday the faithful were already quitting the church, after having heard at four the Mass of this artful ecclesiastic who, the previous evening, on the Moselle, had escaped recognition by a not very subtle disguise. He was dressed up as a sailor, thanks to the friendly captain of the boat, and who, after taying his Mass, got away to another safe shelter.

This resistance, keen, persistent, free from mere mischievousness, surprised both the Protestants and the Government, who had not a single suspect. Hundreds of anecdotes are still in circulation all over the Treves region and in many other dioceses, of pedlars, peasants, miners who passed along the roads during the day-time, and who, at nightfall, became priests again under the shelter of darkness, and officiated in country houses, visited the sick, catechized children, and married marriages. Nevertheless, instead of prohibition of domicile, found thus to be constantly infringed, the law of 1874 decreed for rectors and curates expulsion from the territory of the Empire—a measure against which the bulk of its victims, considering it a manifestation of the Divine Will, did not all at all protest. In the single diocese of Treves, out of 791 parishes 139 were deprived of their pastors by the end of the year 1876.

This same terrible penalty of exile was extended to the Bishops; incarceration having failed to overcome their attachment to their dioceses and the Holy See, the Government expelled several of them from German territory, hoping thus to overcome the morose ally the clergy and faithful deprived of their diocesan leaders. But Bismarck was completely mistaken; whether imprisoned or exiled, the Bishops remained bound to their charges by ties which legislation could not break. By means of secret delegates the absent prelates continued to rule their flocks, and in the event of arrest and imprisonment, the delegated authority passed to another priest appointed in advance. But ordinarily these representatives managed to evade detection and capture, like the other clergy of whom we have spoken. M. Goyau provides the following striking illustration of the fact:

One day in 1875, in a parish of Silesia, the rector Kiek, "State-pastor," a priest, that is, who had been appointed by the Government and who had sworn obedience to the "May Laws," was on the point of going up to the altar, when an unknown priest appeared on the scene. Speaking in Polish, he pronounced against Kiek the greater excommunication, and gave notice that the latter's jurisdiction was withdrawn and that all intercourse with him was forbidden. "Keep cool," he added, "commit no act of violence or excess, lest a still greater misfortune result. Implore God's mercy earnestly that He may grant Father Kiek the grace of speedy repentance. For I proclaim that, if he does not repent and make amends, the Almighty will crush him to pieces as I break this candle." Ories, tears, tumult ensued; the messenger of divine vengeance disappeared.

He was the secret envoy of a secret delegate and all these mysterious sowens depended on the exiled bishop and the far off Pope. In vain did the Prussian Government make investigations and sentence the lay-folk whom it suspected of complicity in this exercise of episcopal authority. Father Kiek, "State-pastor," was left henceforth without a congregation. Thus it required but a word addressed to Catholic consciences by a Bishop's representative to bring to nought the schismatical attempts of the Prussian State. The unshakable attachment of the faithful, and the calm and dignified persistence of the clergy were bound sooner or later to bring down the Bismarckian persecution, whatever its employment of violence and fraud.

But there was another cause contributing to the triumph of the German Catholics on which we must dwell a little, as it carries with it a lesson of general interest. These German Catholics were not content with resisting, step by step, the odious requirements of Government nor with demonstrating their inviolable fidelity to their clergy. They were not blind, in the midst of their own wrongs to the wrongs suffered by another class, and their representatives in the Reichstag did not so devote themselves to the defence of religious interests as to forget the interests of the popular classes: in effect, they defended with the greatest courage both rights together.

Already on November 25, 1875, during one of the most cruel crises of the Kulturkampf, Windthorst, at the tribune of the Reichstag, called for the intervention of the State in favour of unemployed workmen. "Every day," he said, "I see the announcement of bankruptcies, of workmen dismissed en masse, of wages reduced without a corresponding reduction in the cost of living; distress is very great and widespread." The following year, Windthorst, sided by Schuler-Gast, returned to the charges; he denounced the Kulturkampf as being noxious to the well-being of the industrial classes, he pointed out how Canon Moufang and several other priests were devoting themselves to social questions. And in the course of this same year, the Congress of German Catholics at Munich listened to an address on "Mammalian and the Kulturkampf," from an ecclesiastic, M. Rattinger, who set forth the principles of an economical scheme framed to secure the rights of the toilers against the machinations of international finance.

But none of these displays of keen and constant interest in industrial matters on the part of Catholic leaders, had an effect comparable to that produced by Count Ferdinand de Galen, when at the beginning of 1877 he laid upon the table of the newly-elected Reichstag a complete plan of social legislation.

Galen [Ferdinand M. Goyau] made this performance a sort of act of devotion, choosing for its occasion the 19th of March, a day on which Joseph a workman of Palestine, is honoured on Catholic altars as a Saint and as Patron of the Church Universal. The Count invited the Reichstag to devote itself at last to the social and economic situation of the working-class. He moved that a certain number of its members, chosen freely by their comrades, should hold counsel with the Government upon the necessary remedies. His aim was social legislation on the following points: Sunday rest, apprenticeship, factory-workers, length of employment for women and children, boards of arbitration to settle disputes between capital and labour.

Thus the social question, as a whole and in its various ramifications, was introduced into Parliament by Catholics who were undergoing persecution and suffering ostracism, yet remained unimpaired in the endeavor to smother the Catholic challenge on behalf of the working-man. The Parliamentary Commission reported to the Government, for fuller discussion, all the projects presented, except that of the Centre!

This act of meanness, aimed at burying Galen's motion in the archives of Parliament, had not prevented the German people from getting to know it. Later on, it was destined to constitute an important part of the Catholic programme, when with ever-growing zeal, the leaders of the Centre, the Bishops and all the clergy, came to give ever greater prominence to social interests and problems. M. Goyau gives many illustrations of this. There is, for instance, his picture of Mr. Ketteler, on the eve of his sudden death, jotting down a rough sketch of the Catholic attitude towards Socialistic leagues; again, of Canon Moufang begging the Catholics assembled at the Congress of Wurzburg, to declare war upon anarchy by the creation of savings-banks, by the application of special laws, by the building of workmen's dwellings, which their tenants could purchase on easy terms.

Thus [says M. Goyau emphatically] close connection with the social problem outlined even the attacks of persecution, it weakened in the soul of Frederic Ely, a parish-priest of Mayence, the idea of founding, on behalf of shop-assistants, associations resembling those which had for long existed in the case of artisans and farm laborers, and from 1877 onwards, these new unions have sprung from the ground, courageous shrubs which in order to shoot and grow big proudly chose the most inclement weather.

In all this conduct of the German Catholics, there seems to us a course of teaching on which we may ponder with profit. Beyond all doubt, the persecution which, under Bismarck's guidance, assailed the Church in the Empire was exceedingly severe and formidable. Yet in the very midst of the tempest of the

Culturkampf, when Bishops imprisoned or proscribed could exercise their authority only with the utmost difficulty, when a multitude of priests were straggled prevented from fulfilling their functions, one is faced by a spectacle which is not without grandeur: Catholic leaders almost in a state of outlawry looking beyond the evils which afflicted them in religious faith and freedom, and hearing generously in mind the fact alongside of themselves there were thousands and thousands of helpless workers groaning under intolerable wrongs. And from the State, from the very State that was oppressing them in conscience, they demanded a group of measures to protect and to heal all the layers of modern industrialism. They called for justice on behalf of the disinherited and the lowly in their affliction. Thus they speedily lent their votes to support important and fruitful social legislation. And thus whilst giving proofs to their foes of their hopeful and spontaneous energy, they brought them also to see the stupidity of religious persecution.

Endless acts of protest [M. Goyau says excellently], perpetual series of re-orientations, make more evident instead of strengthening, the weakness of parties which take up that attitude: it is not by committing oneself to a narrow ill-temper that one arrives at victory. The German Catholics avoided that danger; they had to mourn for such, but their mourning never shut them out from the life of their fellows.

Success has demonstrated the effectiveness of their methods: their promotion of social reform contributed very directly to their final victory. This is one of the lessons, which Catholics of other lands may draw from the study of the German Kulturkampf; it is one of those drawn out for us by the fine volume of M. Goyau, which it has given us peculiar pleasure to recommend to the British public.

GREAT REPUBLIC

CATHOLIC CHURCH WAS THE FIRST AND IS TRUE DEMOCRACY NOW

To understand the long life, the power that has lasted through centuries, the purpose that continues unchanged as men come and go within the great Catholic Church, it is necessary to realize that that Church was the first great republic of the world, and that it is the great republic now.

In the day of savage kings and despotic rulers, in the later days of refined monarchs and government slightly less brutal, the Catholic Church, an organization of spiritual as well as temporal government, had an immense advantage over every government on earth.

NO ACCIDENT OF BIRTH The kings and the emperors came, died, and each successor was a matter of accident. The child that happened to be born first inherited the crown. Because of the weakness due to accident of birth, dynasties and kingdoms and empires changed, melted and disintegrated. But the Catholic Church went forward through the centuries steadily gaining in power, because from the first the government of the Church was a republic form of government.

No accident of birth determines any important fact in the government of the Church.

THE CARDINALS The Cardinals, a body of learned and powerful men, themselves selected because of a special ability and regardless of birth or rank, elect in their turn the Pope to rule the Church—just as our Electoral College was established by the founders of this government to elect a president.

When some feeble king was succeeding to the throne and the power of France, when some weakling through accident of birth was made ruler of Spain, or England, the ablest man within the Church was chosen to rule.

A boy that had been the humblest and poorest of children, tending animals in the field, sleeping on hard or no bed, while the boy emperor was in his palace, lived to see himself upon the throne of St. Peter and see the emperor grown to manhood humbly submissive without the gate.

It is encouraging to all of those that believe in republican government and who want to believe that this nation, properly managed, can stand the test of that, the greatest, oldest, most powerful organization in the world is the great Catholic Church, based spiritually upon the rock of St. Peter, and materially upon a republic form of government, a true democracy, recognizing no birth-right, no aristocracy, other than that of intellect, character and devotion.—New York Evening Journal.

MEN AND THE CHURCH

A non-Catholic contemporary contains, in a recent issue, a paper treating of "The Workingman in His Own Church." Singularly enough, while the matter is treated almost entirely from the standpoint of the non-Catholic churches, the writer does not seem to touch the heart of the question. As long as the Church is conducted merely on business principles, and made to compete with concerns that cater solely to pleasure and entertainment, it will never attract the great mass of men who look to it for spiritual guidance and consolation.

In the Catholic Church there is no question as to the social position of her members. The roof that can shelter the man of wealth is at the same time the home of the workingman. At her communion roll every order of social and industrial life meet side by side. There, at least, all men are brothers, consecrating in her divine worship that common kinship which was announced formally by our Lord, and declared in His Gospel. For this reason the working man does not ask at the church door whether he is welcome or not. He does not ask if this be a wealthy or poor Church. He knows that it is his church, his spiritual home, and with that feeling he kneels in undisturbed devotion.

It is because the Catholic Church recognizes no distinction of wealth or

poverty in her temples that her churches are always crowded, three, four, five and sometimes eight or ten times a day. It is the incinerity of her position that attracts; and to the workingman more than to any other is her altar attractive because he knows that there he will learn of God's goodness, of the heaven that awaits him, of the consolations in a thousand delicate forms that there encourage and soothe the an and uplift him against the affliction and troubles that meet him in the world.—Pilot.

LOURDES CURE VERIFIED

GIRL WHO HAD BEEN PARALYTIC FOR YEARS NOW GOES TO FETE

The Sun, New York, prints the following special cable dispatch from London, dated June 12:

"A special correspondent of The Sun visited Miss Margaret Stabler to-day at her home in Northumberland, and concludes, after a close investigation, that there is no doubt whatever that her recovery from paralysis, from which she had long suffered and for which she visited the grotto of Our Lady of Lourdes, is genuine.

"Miss Stabler, who went to Lourdes with the other English pilgrims a week or so ago, continues to improve and gain in strength daily. When The Sun man visited the house Miss Stabler was eagerly preparing for a visit to a forthcoming fete at Cowpen, a neighboring village.

"Miss Stabler was twenty-one years old on June 8. She spent her two preceding birthdays in bed. When she undertook the journey to Lourdes at the beginning of the present month at the instance of the Catholic Women's League and some personal friends, she reclined in an ambulance stretcher and was practically dead from her waist to her feet. Her left arm was also palsied.

She had fits of insomnia and periodical loss of speech, with attacks of paralysis and pains in the back, from which she was greatly exhausted.

"I attribute my cure to our blessed Lady of Lourdes," she told The Sun reporter, who watched her doing some embroidery. She afterward stood up to have her photograph taken. Dr. Fothergill, her physician declared his belief that her cure was permanent, and Rev. Father Kerslake, who has been with her through her whole illness, believes her recovery is due to a supernatural agency."

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Discussion Not Necessary

America, reviewing the action of the national Socialist convention at Indianapolis, says:

"Religion was not officially discussed, nor was there any need of doing so. The attitude of the Socialist party is sufficiently clear upon this question from the books it is constantly circulating and from the tone of the three hundred odd papers it is issuing. From first to last it is carrying on, under a pretense of neutrality, a most insidious and relentless war against all dogmatic Christianity whenever it is not attacking the very principles of revealed religion itself. The selection for Presidential candidate, by universal acclaim, of

Eugene Debs, the man who called Christ, the founder of Christianity, the 'Trump of Galilee,' and who made himself the champion of free love in the case of Gurky and Herron, is sufficiently indicative of the religious and moral convictions of the men who lead the Socialist movement.

" * * * There is one conclusion made evident beyond all doubt, that the immediate battle of the future will be fought in the trade unions and that every Catholic trade unionist must necessarily be likewise a member of his own parish workmen's association for social instruction and action. No priest or Catholic leader can remain indifferent to this demand."

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