

THE BATTLE WITH ANTICHRIST IN FRANCE.

THE year '88 is passing slowly away in "The Land of the Lilies," and the centenary of '89 approaches, bringing with it the dread memories of the great French Revolution. Already the men who, in France, consider themselves to be the heirs of the "Principles of 1789," are commemorating, one after the other, the chief events which, in 1788, startled all Europe, as the first throes of an earthquake give warning of some mighty and far-spreading upheaval. Those, on the contrary, whose deepest convictions lead them to uphold and defend the ancient Christian order of society, assailed and partly destroyed by the Revolution, are roused into extraordinary activity and united effort to protect the institutions and doctrines which they hold to be most sacred and most dear. They have, in truth, great need of perfect union and concerted action. For ANTICHRIST is abroad in France, marshalling his forces under his own flag, held boldly on high in sight of the nations. The battle-cry of his soldiers—a countless host, and bent this time on completing their work of destruction—is directed against GOD AND HIS CHRIST. The pass-word of Voltaire to his followers a century ago, *Ecrasez l'Infâme*, has now become *Ni Dieu ni Maître*—NO GOD, NO MASTER!

The conflict has been going on for some time between the two hosts. The successive measures taken by the various administrations under the new Republic, ever since the downfall of Marshal MacMahon and the election to the presidency of M. Grévy, have been so many victories of Antichrist, all carrying forward the grand purpose of "laicizing," that is, of DECHRISTIANIZING, in France, not only the entire field of education, but every department of public charity and beneficence, of excluding all religious emblems, practices and influences from every establishment under Government control; hospitals, prisons, the army and the navy, counting at the present moment nearly two millions of men in active or occasional service.

After all that has been effectually done in France toward the accomplishment of this grand scheme of "dechristianizing" the nation, it will be natural to describe what those in power are planning further to do to make their work complete; this will place before the reader the plan of campaign marked out for the anti-Christian forces during the decisive year 1889. We shall then review some at least of the forces which are bravely battling for

Christ, and struggling with a heroism, a skill, a success worthy of all admiration, against the fearful odds they have to contend with.

This study of the two adverse hosts will enable us to forecast, under God's good providence, the destiny of the kingdom of St. Louis at the close of the nineteenth and the opening of the twentieth century of the Christian era.

I.

Should any reader be startled by the heading of this article, or be disposed to question the anti-Christian character of the warfare made on the entire social order in France by the men of 1789, and which their successors are determined to carry on to ultimate and complete victory in 1889, then let him peruse the facts which we here submit to his judgment.

De Tocqueville, whose earlier works betrayed the influence of the false liberalism prevailing among his contemporaries, formed, in the light of his riper experience, a truer estimate of things. We may trust to his having studied conscientiously and judged fairly the principles and tendencies dominant in France a hundred years ago.

"One of the first steps taken by the French Revolution," he says in his latest work, *l'Ancien Régime et la Révolution*, "was to assail the Church, and, among the passions sprung from that revolution, the first which blazed forth and the last to be extinguished was the anti-religious passion. Napoleon, who had been able to put down the liberal genius of the French Revolution, vainly endeavored to conquer its anti-Christian genius. Even in our own times we have known men who thought they atoned for their servility toward the lowest agents of the political power by their insolence toward God; and who, while giving up whatever was most liberal, most noble, and most elevating in the doctrines of the Revolution, fancied that they were true to its spirit because they persisted in being unbelievers."

That the anti-Christian passion, which was, indeed, "the first to blaze forth" at the beginning of the Revolution, was also the "last to be extinguished," or ever extinguished at all, we shall see presently. It is only stating what is simple historical truth when we say that this intense passion, after having exhausted its fierceness during the last twelve years of the eighteenth century in destruction, bloodshed and persecution, slumbered on, like the flames of Etna, with occasional outbursts, till the great eruption in 1880-81, under the Ferry-Bert ministry. And to this outbreak of the un-sparing and devastating "dechristianizing" spirit has succeeded a fresh and no less violent eruption in 1888, which is itself only

prophetic of something still more fearful during the centennial celebration of next year.

President Grévy and his unscrupulous son-in-law, Daniel Wilson, were, in all conscience, sufficiently devoted to such republicanism as European Freemasons are capable of understanding or tolerating. But, like Gambetta, who was cut off by a decree of the occult force governing France at present, poor old Grévy had still some lingering traditional reverence for the social order and institutions of the past. The dishonest speculations in which his son-in-law indulged were only a pretext for rudely unseating the President. And in his place was chosen a man whose very name and well-known principles are a guarantee that he will do his utmost to complete in 1889 the revolutionary work begun in 1789.

Then the very ministry which has just come into power, the Floquet-Lockroy ministry, are, like the President of the Republic himself, the avowed heirs of the anti-Christian conspirators in the States-General of 1789, who destroyed the ancient constitution of France, and, for a time at least, utterly overturned the entire social order created there by Christianity. What their ancestors and predecessors did not succeed in accomplishing permanently, they are now resolved and pledged to do: to blot out from France, once and for all time, the very last remnants of all religious institutions; to pluck up by the roots, from the mind, the heart, the public and private life of France, the faith in Christ the Redeemer, the belief in God and in the life to come.

They are pledged to do this. The very conclusion of the first ministerial programme was a solemn promise to the extreme radicals and revolutionists in both houses of Parliament that the policy of the Government should be "to steer (the vessel of State) ever more and more in the direction of the Left," that is, the revolutionary party.

There can be thus no possibility of mistaking the one great and immediate purpose of these revolutionists,—namely, to carry forward the anti-Christian and anti-social revolution, begun a century ago, to the extremities contemplated by the Jacobins of that period and sworn to by those of to-day.

Leo XIII., in that magnificent Encyclical, *Humanum genus*, described the great conspiracy against Christian civilization entered into in the days of our great-grandfathers by Illuminism and Masonry. As was said of Voltaire, the mouthpiece and tool of these conspirators, who died on the eve of the French Revolution, that "he did not live to see the widespread destruction his principles and his disciples had wrought"; so we may say of the conspirators and Jacobins of 1788: "They have not lived to see what

we see; but they are the authors of the mighty changes we behold."

Let us now study the plan of campaign just adopted by the Republican Union, composed of all the avowed revolutionists, socialists and communists inside and outside of the French Parliament.

On the evening of May 23d, 1888, there met by appointment at the Grand Orient, in the *Rue Cadet*, 430 Freemasons, senators, members of the Chamber of Deputies, of the Paris Municipal Council, and other leading political personages. The initiative in calling this meeting was taken by M. Clémenceau, the acknowledged leader of the extreme Radical Left, by M. Jefferin, the standard bearer of the Socialists, and by M. Ranc, the spokesman of the Opportunists or Gambetta Republicans.

The meeting resolved itself into what is henceforth to become historical as *La Société des Droits de l'Homme et du Citoyen*. In their preliminary declaration, after saying that their immediate object is to defeat the "Bou langer adventure, so humiliating for the country," they affirm that they also are in favor of a revision of the Constitution. "We are the sons of the French Revolution," they say; "we are the admirers of this Revolution, not as considered at any one of its phases, but of the entire movement forward of a free people who undertook to solve every problem, and would have succeeded therein had they not been stopped in their march. We are, therefore, determined to make use of every means in order to prevent a Cæsaristic reaction to throw our country back for the third time.

"A revision of the Constitution is needed; but it must be a Republican revision, not the Bonapartist revision, demanded as an expedient by those who have set on foot the new plebiscitary movement for the sole purpose of establishing a one-man power.

"But this revision alone is not sufficient. *We must take up where it stopped the national movement of the French Revolution, and become its continuators.*"

We italicize this pregnant sentence to fix attention on the real aim of the men who are now all-powerful in France, and are likely to so continue for some years to come. We shall see presently what is the precise nature of the "interrupted work" which the revolutionary heirs of 1789-99 undertake to carry forward to its ultimate perfection. Only let the reader not be deceived by the fine words he is about to read: *freedom* and *right* and *conscience* mean for us American freemen things entirely different from what is in the mind and in the heart of a French radical and revolutionist.

"We must protect," they continue, "individual liberties and

public liberties, the liberties pertaining to the propagation of doctrines, to the press, to meetings, to associating, all guaranteed under the republican system.

"We must carry on the development of the Republic in its entirety, that is, to realize progressively all the constitutional, political and social reforms thereby implied.

"To the threatened attempts to set up a dictatorship we must oppose the maintenance of the rights of manhood and citizenship proclaimed by the Revolution.

"Such is our purpose.

"We find an instrument for effecting it in our Republican tradition, in the restoration of the great political associations which, by grouping together all the democratic forces of Paris and the departments, were the stimulating energy of the Revolutionary assemblies.

"We hereby found the Society of the Rights of Man and the Citizen.

"Its object is to defend the Republic by combating without mercy every attempt in favor of reaction or a dictatorship."

Then the by-laws of the Society were read by M. Clémenceau, and three representative men delivered addresses, two of whom were leading members of the Paris Municipal Council, known to be Autonomists or Communards.

As one of the most influential of the morning journals remarks, "thus is created a vast organization destined to spread all over France."

The permanent executive committee of twenty-nine members, appointed to act in the name of the new society, foreshadows, unless we are much mistaken, one of the most powerful and energetic instruments ever devised by Jacobinism.

Now let us see what is to be the "animating and governing spirit," of this formidable organization. As, during the last few months, efforts have been made by M. Laguerre, the chief supporter of General Boulanger, to enlist in favor of the latter, not only the Masonic lodge of which M. Laguerre is the head, but as many as possible of the countless lodges covering France like a net-work, counter efforts have been made to secure for the Floquet ministry the support of French Masonry; and how far M. Floquet or his friends have succeeded in this we shall now see.

Some days before, and in advance of the important meeting above referred to, the heads of the principal Masonic lodges of Paris and its neighborhood met at the Grand Orient and decided to hold, in Paris, on Sunday, June 3d, at 2 P.M., a congress of French Masons. This assemblage is also called together for the ostensible purpose of counteracting the Boulanger movement.

One of the organs of the sect, *Le Mot d'Ordre*, publishes an editorial on the subject, with the heading, "The Masonic Action," which deserves to be attentively read by all who still cherish any affection for the Christian social order under which their forefathers lived.

"This awakening, this transformation of Freemasonry," so the editor writes, "which, after the night of the Napoleonic empire, had some difficulty in coming into the light of day, had been preceded by an interior movement which, although not much observed in its details, is not the less real in its main results. For some time previously Freemasonry manifested a tendency toward freeing itself from traditional customs, respectable indeed in themselves, but repellent to a number of serious-minded men,—a tendency to aim at something higher than the appearing to be a mysterious society with a fantastic ritual and fearful ceremonies. . . ."

We all know at present that besides doing away with these ridiculous forms of initiation, etc., French Masonry abjured everything which bore any trace of a religious ceremonial, anything that could bear the construction of a belief in God.

"Freemasonry," the article goes on to say, "is, therefore, no longer that excessively traditionalistic institution in the eyes of some people, that somewhat laughable institution to the mind of others. An outsider could no longer embarrass a Mason by asking for a little *curaçoa* mixed up in the Hiram bitters, since the cup of bitterness is alone generally presented to adepts in our day.

"We are organizing a great Masonic congress for the first Sunday of June in Paris. It will be an imposing manifestation, not only by its numbers, but because, as a republican demonstration, it will make a great noise throughout the country. The very numerous adhesions to the policy of M. Floquet's ministry, sent in by the Lodges from all parts of France, can leave no room for doubting as to what spirit will preside over this congress.

"Masonic action is, just at this moment, one of the surest and most lawful means of defending ourselves and to prepare for truly republican elections. Let us not permit this weapon to rust or to get ruined by contempt, or ridicule, or ignorance."

Placed side by side with these open declarations, the circular recently issued by the Grand Orient of Italy, and calling on all the Italian Lodges to take at once the most energetic action for combating by the ballot-box and by every available means of influence religious institutions in Italy and every man who dares to uphold them,—and you will perceive that there is to be concerted action on both sides of the Alps in carrying out the plan of campaign

against Christianity agreed upon in the supreme council of Masonry.

But, as the article just quoted says, the anti-Christian conspirators have now thrown off the thin veil of half-Jewish ceremonial which governed their former dark and secret proceedings. They can now afford to stand forth in the light of noon-day; to proclaim from the house-tops their principles and their purpose. The beginning of June will behold, and on the Lord's Day, the inaugural proceedings of a Masonic congress which—it needs no prophet to predict it—will have a most sinister influence over the fate of unhappy France during the next ten years, if not for more than the next ten generations.

The "Society of the Rights of Man," which is only a Masonic and revolutionary organism sprung from French Freemasonry, animated by its anti-Christian spirit, ubiquitous like its parent, and ready on every point of France, in city, town and country, to execute the decrees of the Grand Orient, will do its best, as is the wont of the hypocritical sect, to impose on the unwary by putting itself forward as the advocate of popular rights and the generous defender of all that is sacred under the name of liberty.

It was the wise policy of the supreme council of European continental Freemasonry, up to within a few years, to so conceal its hand in the working of political institutions as not to appear in the street or at the hustings on election days. Indeed it was the boast of its foremost representatives that Freemasonry never took an active part in politics. This apparent reserve, however, was first set aside openly in Belgium, where for more than half a century the all-important question of Christian education was the real question for which contended the two great national parties—the conservative Catholics and the Liberals. The latter, from the very foundation of the monarchy, was for the most part composed of freethinkers and Freemasons, who had managed to deceive a certain number of easy-going or ambitious Catholics. Under the late ministry of the notorious Frère-Orban, the Belgian Masons threw off the thin disguise under which they had so long been masquerading, and boldly avowed their purpose of *laicising*, that is, "dechristianizing," all the schools in the country. The Masonic organs declared that the ministers of religion should be excluded from the school, the hospital, the army and the navy.

Education, public instruction at all its stages, the administration of charity or public assistance, the "moralization," as they miscall it, of the sick, the criminal classes, of the camp and the fleet, must be exclusively under the jurisdiction of the state and performed by lay functionaries.

The conspirators against Christendom at once set about pur-

chasing and controlling the public press in all continental countries, especially in such as had been till then, at least nominally, Catholic. And, as France, until the fatal war of 1870-71, had been, in spite of all drawbacks and the advance of infidelity, the leading nation of Christendom, all the efforts of the anti-Christian conspiracy were bent toward "dechristianizing" it.

The Belgian bishops, sustained by the timely and energetic action of the Holy See, overcame the Freemasons in Belgium. There the Catholics had learned from their neighbors in Prussia the value of being thoroughly organized, of knowing each other by name, of counting their own numbers in every electoral district, and of being confident, when election day had come, that every true Catholic would cast his vote for the man who was in favor of Christian education in university, college, academy, and parish school,—in favor of placing army and navy, the needy, the suffering, and the aged, under the blessed influence of religion and her ever-fruitful apostleship.

But anti-Christian Freemasonry, baffled in Belgium, swore that it should win the day in the France of Saint Louis and in the Italy of the Popes. We shall make no further mention, at present, of the triumphs of the anti-Christian power in the latter country, save only to say that the methods and the diabolical strategy which have there proved so successful, are now being tried in France with a confidence derived from the rapid victories of the Revolution in the Italian peninsula, and with all the conscious strength given the sects by nearly twenty years' lease of power and the almost absolute mastery of every department of the administration.

One incident, which has just happened as these lines were written (May 26th, 1888), will suffice to convince the reader that the men who at this moment administer the government in France are in full and open sympathy with the anti-Christian aims of the predominant revolutionary ideas in literature, in science, in sociology, in politics.

No one man in all France, or in all Europe, has been, for the last thirty years and more, so prominently before the public as the apostate, Ernest Renan, whose writings and labors have been directed to the one purpose of proving that Christ was an impostor and of destroying all belief in the divine origin of Christianity. If ANTICHRIST be not a mere abstraction, but a living personification of hostility to Him whom all Christians worship as the Son of God incarnate, then Ernest Renan is the worthy representative and forerunner of Antichrist.

Now here is what has just happened in the capital of France. For some twenty-five years past it has been the custom to hold in

Paris during the month of May a congress of all the learned societies of France (*Congrès des Sociétés Savantes*), under the protection and with the co-operation of the government. These societies number among their most active and distinguished members many accomplished clergymen, many fervent Catholic laymen well known for being the energetic promoters of the noblest popular charities.

Well, on May 26th, the last day of the congress, M. Lockroy, Minister of Public Instruction and Public Worship (!), honored the public session with his presence, delivered an official discourse, and conferred on the most prominent members of the congress various honors in the name of the Government. Foremost among the men thus selected for national reward was Ernest Renan, on whom the minister bestowed the Grand Cross of the Legion of Honor, the highest distinction in the gift of the government! But it is the discourse of the Minister of Public Worship, and the eulogy pronounced by him on the anti-Christian apostate, which should be read carefully.

"One duty now remains to be fulfilled," he said in concluding, "pleasing alike to the minister and to the man. In our day there lives a writer who is, at one and the same time, a master of our language, a scholar familiar with the most difficult studies, a man of daring intellect, a sower of ideas, a mighty initiator. He reminds us of many great men, but he only resembles himself; his works are connected with a great movement in French thought, and he is perfectly original. We should not define what he is by recalling Spinoza, or Fontenelle, Plato, Montaigne, or Fènelon, by reminding you that his genius, so peculiarly French, combines the qualities of both Briton and Gascon, or that he possesses the erudition of a Benedictine, the irony of a great comic author, and the fancy of a great poet. I shall not attempt myself to give you a definition of this great genius: I shall merely pronounce the name of ERNEST RENAN.

"Among the pleasant surprises which official power has kept in store for me, the present opportunity is one of those which I never thought I could look forward to. For me, it is a great honor to be able, within the walls of the Sorbonne, to hallow thus, in presence of the *élite* of our scholars and artists, the leader of that famous mission to Phœnicia on which I had the honor to accompany the future author of the *Origines du Christianisme*.

"It is also pleasant for me to think that, in receiving from my hand the highest distinction which France is this year able to bestow on letters and science, Ernest Renan will himself connect pleasantly with one of the earliest memories of his career the

homage which the government of the Republic pays to his great mind."

None of the French scholars present protested against this sacrilegious act of the man thrust by the irony of fate into the once respected office of Minister of Public Instruction and Public Worship in the ancient kingdom of St. Louis. The aristocracy of birth and talent were there; but not one of these descendants of the Crusaders cared or dared to stand up and stigmatize the act of the minister. From no one of the hundreds of scholars and scientists present came a protest against this consecration of the baneful genius of Renan in the halls where the doctors of Sorbonne were wont to unfold the sublime truths of Christian theology.

Apparently, then, Antichrist has it all his own way in what was, a century ago, "The Most Christian Kingdom," and to the numerous, well-disciplined, and united forces enlisted to do battle "against God and His Christ" there would be in France, were we to draw a hasty inference from such a proceeding as we have just narrated, no army of soldiers of Revealed Truth ready or fit to contend, with any chance of success, against such overwhelming odds.

II.

Thank God, it is quite otherwise, as we shall now endeavor to show.

Not forty-eight hours before the "Congress of Learned Societies" had met in inaugural session, on May 22d, the seventeenth yearly assembly of French Catholics had just concluded its labors. And, on the evening of the very day rendered memorable by the official glorification of Ernest Renan's blasphemies and impiety, the writer of these pages had the honor to be present at another assemblage of French scholars, scientists, statesmen, and magistrates, who meet yearly in Paris to combine the ripest results of scientific observation with enlightened zeal and long experience in dealing with all the social problems of the day. This annual gathering is composed of two distinct associations, founded by that eminent scientist, Frederick Le Play, the author of *La Réforme Sociale en France*; *Les Ouvriers Européens*; *Les Ouvriers des Deux Mondes*; *Les Conditions de la Réforme en France*, and other admirable works, all aiming to concentrate the attention of statesmen and scholars on the real elements of social prosperity, morality, happiness, greatness, and stability, to be found in the institutions, in the public and private life of the peoples who once constituted Christendom. The first of these associations is the "Society of Social Economy," the members of which devote themselves to observing the conditions of the laboring classes among all the nations of both hemispheres, and reporting the results of their conscien-

tious studies in the form of "monographies," each monography being an exhaustive description of a working-man and his family in each of the trades or labor professions of town and country. Their studies give the clear and full light on the labor question. The other society, or "Social Peace Union," is composed of men devoted to carrying out in practice the reforms pointed to by the studies of the Society of Social Economy. By enlightening both the working classes and their employers on their true interests, on their mutual duties, these generous men restore peace in the manufactory and the mine, between the agricultural proprietors and their farmers, between employer and employees in every field of human labor. The two societies meet together every year to communicate to each other the result of their wide-extending studies and of their labors in improving the condition of the working-man, and in making capital and labor toil together, side by side and hand in hand, in making the earth fruitful and life less of an intolerable burthen.

Let us see what each of these armies is doing for the good of France, and, by their example and teaching, for the good of the entire human family. They are only two of the most prominent of the active forces which an all-wise and all-mighty Providence is using—silently, quietly, and in comparative obscurity—for healing the social wounds of France, and for restoring, sooner or later, the old moral and social order in the convulsed and disorganized Christendom of our day.

Unhappily, the volume containing the report of this year's proceedings in the assembly or congress of French Catholics has not yet been printed. But a glance at the published report of the proceedings of last year will give us some conception of what the children of God are doing here to secure and to enlarge His reign over the homes and lives of men. The congress met on May 10th, 1887, under the honorary presidency of the Archbishop of Paris—the active president being Senator Chesnelong, so celebrated as an orator and as the foremost promoter of every great and good work in Paris and throughout France. The congress divides its labors between four permanent committees, those, namely, on the works regarding Faith and Prayer; the Holy Land and the East; on Education; on the Public Press and Lectures; on Social Economy and distinctively Catholic works. The first of these divisions comprises a sub-committee on Christian Art.

To us American Catholics, with a new world before us, in which to plant and to rear to all the glory of their perfect fruitfulness religious institutions of every kind, every detail of our French brethren's struggles and apostolic labors is pregnant with instruction.

The works embraced by this first committee or section of the Catholic congress, besides all that relate to the maintenance and the spread of faith, include also, under the head of "Prayer," whatever pertains to public worship. Hence the extraordinary zeal with which European Catholics are now promoting popular devotion toward the Holy Eucharist. Catholics in the United States have, indeed, read or heard of the Eucharistic congresses which have, of late years, been celebrated in France, in Belgium, in Germany, and even in Switzerland.

No religious assemblages ever held in Christendom, in ancient or modern times, appeal more powerfully to the Catholic heart, or stir its pulses more deeply, than these Eucharistic congresses, aiming as they do to honor, by private practices of piety and by public and solemn acts of worship, our love and reverence for that gift of gifts, that real Sacramental Presence, which is the glory of the Church, the consolation of our earthly pilgrimage, and the sweet pledge of the Eternal Fruition.

It is time that we in America should take thought and heart to imitate, in this respect and in others, the noble examples of Catholics on this side of the ocean. To be sure—and deep should be our thankfulness for it—the God of our altars and our hearts is not, in the United States, as He is in the countries dominated and devastated by Antichristian Masonry, the object of continual and open blasphemy, while His churches and altars are insulted and profaned. But none the less ought we to profit by the blessed liberty which is our birthright, to graft deeper in the souls of young and old the living faith in our EMMANUEL, and by the most solemn acts of worship to proclaim our belief to the world.

The originator of these congresses was that well-known saintly writer, Monseigneur de Ségur, who, stricken with blindness, seemed to draw supernatural fire and light from his perpetual communion with the God of our Tabernacles. He died just as the first Eucharistic congress was about to be celebrated in Lille, in 1881. But the work which he had thus begun found in the present archbishop of Paris, then coadjutor to the venerable Cardinal Guibert, an earnest promoter, and in Archbishop de la Bouillerie an eloquent and successful advocate. This last-named prelate had everything ready for the celebrating of a second congress at Avignon, the ancient city of the Popes, when he too was called away to his reward by death. The third congress was held at Liège, under the direction of another saintly prelate, Archbishop Duquesnay, who soon afterward passed away from earth. Bishop Mermillod, of Geneva, then made the work of Eucharistic congresses his own special work. Since then Freiburg and Toulouse have each had the honor of holding one of these great assem-

blages. In Liège, where public worship is free, there was a grand procession of the Blessed Sacrament through the streets of the city. In Freiburg, the head of the Catholic cantons of Switzerland, the display was magnificent beyond description. The whole population of the little state flocked to the celebration. The state authorities, judges and magistrates, the state troops with their commanders, people and clergy, young and old,—all seemed moved by one mighty sentiment of love toward the central sacrament of their faith, and made of Freiburg, on that day, a lively image of the City of God on high.

“O classic land of honor and of liberty!” exclaims M. Champeaux, after describing the feast, “since thy hospitable valleys opened wide their bosom to welcome the pilgrims of the Eucharist; since thy hills, like those of Judea, thrilled beneath the footsteps of the God Incarnate; since the chiefs of thy people will be nothing but the lieutenants of Christ,—may all the blessings of Heaven be on thy children, and may they treasure up, to pour them out in the time to come over a world hastening to its ruin, all the promises of regeneration and peace!”

Most extraordinary and unexpected have been the results, in every locality in which they were held, of these Eucharistic congresses. In every district, for instance, yearly assemblies are held, which, besides being solemn professions of faith in the Sacrament of the Altar, and a source of wide-spread edification, have stimulated Catholics to devise new methods of devotion toward their EMMANUEL. After the congress of Lille, societies for the perpetual adoration of the Blessed Sacrament, *during the hours of night*, were organized in almost every parish in the north of France! Then a day of more solemn and public devotion was fixed upon for every diocese: the whole of the twenty-four hours preceding that day was to be devoted to the sweet duty of adoration, and the solemnities on the day itself were to conclude with a procession in the Cathedral. Thus, in the city of Lille, eighteen permanent committees or local sections were formed, their members watching in turn, throughout the hours of every Saturday night, before the altars of their respective churches.

This was done to expiate the blasphemies uttered by the press, the sacrileges committed here and there throughout the land, and to draw down on France and her people the graces at present so sadly needed.

After the Congress of Avignon the practice of perpetual adoration by night and day was made a permanent institution in some sanctuaries. At Nimes the Catholics so arranged the discharge of this new voluntary duty that the various classes of citizens, the trades and professions, each in turn, had their day and their

specified hours for this heavenly work of reparation and intercession.

We can only point out this most blessed result. And how eloquent it is of that deep, living faith, that chivalrous spirit of self-sacrifice, which no revolution, no persecution can extinguish in the heart of Catholic France!

And here comes a pastoral letter of the present Archbishop of Paris, the worthy inheritor of all the heavy cares and apostolic virtues of the venerable Cardinal Guibert. It is devoted to the double object of stimulating the zeal of the Catholic Parisians in favor of completing the votive national Church of the Sacred Heart at Montmartre, and of preparing them for the Eucharistic congress to be opened in the Cathedral of Notre Dame, on Monday, July 2d.

Two extracts from this beautiful pastoral will explain to American readers this double object:

“Ever since the will of God has burthened us with the formidable responsibility of the diocese of Paris,” the archbishop begins, “we felt the desire to address you concerning the great undertaking of the Church of the Sacred Heart, and to think over with you what remains to be done in order to complete this sanctuary which lifts its mass up, like the Mercy Seat, on the mountain sacred to our martyrs.

“Scarcely had our venerable predecessor been seated in the episcopal chair of St. Denis, when he appealed to *all good Christians and good Frenchmen* to unite in rearing this votive sanctuary of the nation, ‘destined to call down on France the blessings from on high, and to bring back among us peace, security and union, so needful to our country, and which the most skilful devices of human wisdom are so powerless to bestow.’

“The Cardinal wrote these words on June 23d, 1872. Thirteen years afterward, on April 4th, 1885, just after receiving the Holy Viaticum, and while imparting to us his last advice together with such blessing as recalled that bestowed on their sons by the dying patriarchs of old, his very last words were for the great undertaking of the Church of the Sacred Heart. ‘We Christians,’ he said, with a voice as steady as his heart and his intellect, ‘entertain the conviction that this national homage offered to the Divine Heart of Jesus shall be the salvation of France.’

“On March 3, 1876, nine months after the laying of the cornerstone of the Basilica, the Cardinal blessed the provisory chapel which you all know so well. From that day forth, an uninterrupted movement of pilgrimages has impelled the faithful toward Montmartre. The parishioners and parochial societies of Paris; the dioceses of every province in France; foreign nations, even

those of the New World,—all went thither in union with France, to implore the pity of the Heart of Jesus. Such a manifestation moves our soul to its depths; for it proves that our dear France is still 'the Eldest Daughter of the Church,' still beloved and encouraged by her sisters among Catholic nations.

"Henceforward the adoration of the Blessed Sacrament exposed on the altar ceases not either by day or by night. Generous Christian laymen, priests and members of the religious orders go up every evening to Montmartre and there keep the holy watches of the night."

Not alone in the votive Basilica which crowns the heights of the Mount of Martyrs, do the *élite* of Catholic Parisians thus daily and nightly succeed each other before the Mercy Seat; but in more than one sanctuary in the vast, the magnificent, the pleasure-loving city beneath, are there found men and women of every rank whom this thought of perpetual adoration and intercession unites successively through the long hours of sunshine and darkness before the Sacramental Throne of the Redeemer of the world.

If the Judge of all the earth promised Abraham to spare guilty Sodom if but ten just souls could be found in it, surely He will not destroy Paris, when He knows the tens of thousands of the generous and upright of heart, whose daily lives and nightly prayers make such powerful intercession for their brethren; surely He will save France for the sake of the millions who are true to Him—aye, true and tried by as searching a flame as ever sanctified the martyrs and confessors of old.

The archbishop next touches on the subject of the approaching congress: "You have," he says, "already learned through the public press that the annual reunion of the Eucharistic societies would this year be held in Paris. This will enable you to admire with us the opportunities afforded by Providence.

"The Eucharistic congresses, springing from an inspiration of faith and piety, purpose to unite all Christians in the one thought of adoring and loving the Divine Eucharist.

"The conventions of beneficent associations, and those of scholars and scientists, have a great and glorious function to fill in Christian society. But believers should not forget that in the Eucharist is the source of life for the souls of men and for the social body. . . . Christians there meet together to study the means to extend the reign of Christ living in our midst by His Sacramental Presence. . . ."

We have permitted ourselves to dwell at such length on this subject of Eucharistic congresses because, coming under the section of Faith and Public Worship, it is of the most vital importance; and,

moreover, because we hope to see these matters taken up and made much of by American Catholics.

The reader, after all that we have said about the inroads of unbelief and impiety into all the walks of public and private life, will be prepared to find the enemy met at every step by the manifold Apostleship organized and carried on indefatigably by our brethren in France.

The second committee, the most important of all, is that on "Instruction." France possesses one of the most admirable voluntary organizations known in any civilized country, the General Society of Education and Instruction, whose yearly meeting coincides with that of the general assembly of Catholics, the special session devoted to this all-important matter being the most solemn, the most largely attended, and the most interesting of all.

The society, under the immediate direction of the French hierarchy, is battling on every point of the kingdom for the divine privilege of preserving the souls of the people, parents and children, young and old, the wealthy and cultivated, as well as the poor and unlettered, from the mortal poison of infidel and immoral teaching; for the still diviner privilege of placing within their reach,—of making them taste, love, and enjoy it,—the saving truth of Christianity.

This would be the place to tell American readers the glorious, the incredible story of the generosity of French Catholics in creating establishments of Christian education of every grade in order to meet the need of the young generations of France, while the men in power are "dechristianizing" successively all the schools of France, driving out the religious educators of both sexes from every one of their houses, and spending profusely millions upon millions, yearly and monthly, in the unhallowed work of driving God from the primary school, the academy, the college, the university.

But the Catholic press of America has kept our public so well informed on this point that we need not insist on it here.

One thing only must be said of the sublime spectacle which the Catholic sons of France offer at this moment to the world, in defending the rights of Christian education,—that it recalls the long struggle of Ireland in the same cause. Things have not yet, in France, come to the pass that it is a crime punishable with imprisonment, death, and the forfeiture of one's property, to teach a Catholic school or to send one's children to it. But the day may not be far distant when the qualified liberty given by French law to schools independent of government control and support may

be withdrawn, and no schools be tolerated save such as teach in accordance with the atheistical programme of Paul Bert.

As it is, French Catholics freely, we had almost said joyously, contribute for Christian education sums which we should fear to name, lest we should be accused of gross exaggeration.

A committee of eminent jurists, mostly composed of men who resigned their seats on the bench when the courts of France were called upon to enforce the iniquitous Ferry-Bert law suppressing the religious orders, are attached to this General Society of Education. These gentlemen study the bearing of the anti-Christian school laws, and give to all those engaged in the Catholic schools the benefit of their advice and advocacy.

Every one of these features is well deserving of our imitation in America.

Some passages in the appeal of Senator Chesnelong, the eloquent President of the Assembly, and the head of the General Society of Education, would seem to address themselves to the needs and circumstances of Catholics in our own country,—allowance being made for the freedom that we enjoy in the United States from all State interference with our parochial schools.

“The necessary instrument for the regeneration of our country,” he says, “is Christian education.

“. . . It is not wealth that we lack. Doubtless the prosperity of France at this moment is checked by a complex crisis, the causes of which I need not state here. But labor and economy would soon restore that prosperity, if we only had a government bent on repairing things, which would bring back to the spheres of business the security and confidence needed by our interests.

“There is among us no lack of generosity. This virtue so truly French has not been weakened in our times. Among our fellow-countrymen, nay, among our adversaries, the heart continues to be Christian long after the reason has ceased to be so.

“Nor is it truth that we lack. . . . The Church evermore holds its beacon-light on high before us. Our very ruins would, at need, eloquently preach the truth to those who are capable of understanding their mournful tale.

“What we lack is stability of principle, strength of character and conviction, rule and discipline in our actions, a consistent sequence and cohesion in our wills; the moral greatness of soul, in one word.

“Now, then, in order to give to souls this greatness, this strength, this mastery over self, this devotion to God and to country, this love for truth and justice, this fidelity to duty and to honor, there is only one way of proceeding,—to make the souls of men Christian.

“ This, gentlemen, is the work undertaken by Christian teaching. It proceeds from nature's lowliest to nature's most privileged, enlightening their minds, lifting up their hearts, strengthening their wills, subjugating their souls to the glorious servitude of duty, elevating at one and the same time, by a harmonious development, the cultivation of the intellect and that of the moral sense, which are two offshoots of the same stem vivified by the same sap.

“ Now, this Christian teaching, banished from the public schools, has to take refuge in our independent schools. Therefore, one of the foremost duties incumbent on Catholics at this day is to support these independent schools. There is no duty which avails so much for the salvation or, I should rather say, for the purchase of souls, as well as for the future greatness of our country.”

We need not point out how aptly these eloquent words apply to American Catholics at this moment, in the discharge of their urgent and most sacred duty of procuring for their sons and daughters the priceless boon of Christian instruction and education.

It is the custom of each committee or section, after giving in its report of proceedings since the last General Assembly, to express in the form of a *hope* or *wish* such progressive measures as circumstances render imperative.

The Committee on Education thus formulates its earnest WISH for the improvement of all departments of Christian instruction in Catholic schools :

“ 1. As to primary schools. In all that pertains to the creation, the organization, and working of independent schools, [it is most desirable] that, in order to contend successfully with the anti-Christian teaching which, according to the letter of the existing laws, disposes at will of all the administrative, financial, and material forces of the country, the General Society of Education and Instruction should call together all the founders, promoters, and defenders of our schools, and do its best to unite in common action all the supporters of true national instruction, that is, of Christian and independent teaching.

“ That diocesan and parochial committees should be everywhere organized for the purpose of establishing and maintaining independent schools, and for watching carefully and combating the anti-Christian teaching of the state schools.

“ That the payment of our teachers, fixed and accepted as a duty by all parents able to pay, each according to his means, should be made to secure the funds necessary for the working of our schools, concurrently with the *denier des écoles* (a fund collected on the same system as that of the Propagation of the Faith),

and with the voluntary subscriptions in the country places, and in the city districts and streets.

“As to the Friendly Societies of Alumni, let them multiply their efforts to increase their own membership and the numbers of their adherents; let new associations be formed between old college school-fellows, between the former pupils of Catholic academies and schools; let these friendly associations, by entertaining constant mutual kindly relations, communicate to each other the good they are doing, each in its own sphere, as well as their ideas about a still greater good to be achieved for the defence and support of their religious faith.

“2. As to professional education. Let Catholics exert themselves in developing independent Christian schools for superior primary instruction, for professional and special instruction, as well as to establish higher courses in their primary schools wherever their means and a proper supply of competent teachers will not allow them to create complete educational establishments.

“3. As to higher education. In all that pertains to the teaching of philosophy, let the independent courses of higher Christian instruction be multiplied in all centres where there are a sufficient number of professors and of pupils. Let popular courses be organized in the same spirit, in order to combat and to neutralize the efforts of the materialistic propaganda.

“In what relates to agricultural instruction, and in order to enable proprietors to fulfil the twofold mission incumbent on them of personal labor and patronage toward their employees,—let the knowledge and practice of scientific husbandry be taught and encouraged in Catholic schools of higher studies, as is done in the Catholic Institute of Lille; and let the High School of Agricultural Studies annexed to it be made known and encouraged in every way so as to win the sympathy and support of Catholics.”

It is a great happiness to say that what was only a hope and a prayer in 1887 has become a blessed reality in 1888.

It is marvellous to see with what ardor, what ability, and what success the most cultivated and most distinguished Catholics of France,—her true aristocracy of birth and culture,—devote themselves in the great capital and in the other cities of France, as well as in the country places, to the great work mapped out in the above extracts for all who have the will and the ability to save their country by becoming the apostles of revealed truth.

We have barely taken the reader into the outposts of this great army of Christian soldiers, and pointed out here and there a few of the most prominent divisions.

Of the noble host of men,—noble in every sense of the word,—who have long been and are still working to save and to improve

the toiling millions of France, we must not speak here lest we should overstep all bounds of moderation. Suffice it to mention the honored and beloved names of Count Albert de Mun and Léon Harmel,—to tell all who are even slightly acquainted with the labor question in France how much has been accomplished by Catholic laymen in bringing about social peace and restoring the reign of God in the homes of the laboring poor.

Nor is it alone the men of France who have enrolled themselves in this new crusade,—a crusade which requires of every soldier of the cross as stout a heart as ever beat in the bosom of a Godfrey or a Tancred. The Catholic women of France, who are active in the glorious cause of their religion and their country, can also be counted by thousands.

We have before us as we write the *Manuel des Œuvres*, a volume of 553 pages, which contains only a bare list of the manifold works of charity carried on in Paris and in various provincial establishments in connection with those of Paris. By far the greater part of these have been created, and are supported and directed, by the fruitful zeal of Christian women living in the world.

Cardinal Consalvi, the companion, adviser, and supporter of Pius VII., during his exile and imprisonment in France, pays a well-deserved compliment to the great qualities of the Christian women of France. His words are only the echo of the high praise bestowed by another exiled Cardinal, the illustrious Pacca.

The hosts of true men we have glanced at in this paper have been reared in Catholic homes; they have been trained and armed for the battle by their mothers, their sisters, their wives. They are bound to win in the peaceful strife, in which the eloquent pen and the eloquent speech, and the living example, more eloquent than all, are the only weapons of warfare. These comprise what man can do in the cause of God; He is bound to do the rest. And He will not fail His soldiers.

So, remembering what happened in Catholic France from 1788 to 1800,—the glorious spectacle in Christian history only paralleled in Ireland during the three centuries preceding 1800,—we may feel sure that the torrents of blood shed by the guillotine are the pledge of the victory of the Faith in the land of the lilies.

What a springtide of all the apostolic virtues there was in France from 1804 down to 1870! We know that the enemy was there also, sowing his tares broadcast in the furrows, where religion had been casting the seed of all the good we now behold. That the tares have not choked the goodly harvest in its growth is, taking all things into consideration, a miracle in itself. That the success of the enemy has been only partial, we know. That, in the long run, he is doomed to defeat, we may gather from what has been here said or hinted at.

It is enough to mingle for a day with these faithful sons of the ancient crusaders, in any one of their congresses or general assemblies, to feel, in the absolute trust in God which buoys them up, that they have a certain pledge of triumph.

Let us, therefore, with the same invincible confidence, hope that France's trials, no matter how manifold and how bitter they may be at present, or how portentous of evil for religion are the well-known schemes of the party in power, will pass away, leaving her in the coming ages what she has been in the past, "The most Christian Kingdom,"—"the Eldest and Truest Daughter of the Church."

THE NEW PENAL CODE IN ITALY.

FOR years the house of Savoy has waged a relentless war on the Vicar of Christ, combining hypocrisy with violence, a pretended respect for his divinely constituted authority, while depriving him of all power and even of liberty. Success emboldened it to pursue its nefarious schemes, and the apathy of the great powers of Europe has led its counsellors to believe that no earthly power will raise a finger or utter a word to prevent it from covering the Sovereign Pontiff with insult, humiliation and affront.

The seizure of the Legations in 1859 was the commencement of its career of duplicity and violence. Though Napoleon III. had French troops in Rome, he allowed the Sardinians to occupy that portion of the Papal States known as the Legations, hold a pretended election and annex them to the kingdom of Sardinia. There was no pretext for war against the Pope, there was no war; but a stronger power simply seized territory of a weaker neighbor, and no one protested, not even France, which was lavishing the fruits of the industry and the blood of her sons to build up a state that would stand aloof in her hour of trial and make common cause with her deadliest foe.

This first act of iniquity settled the policy of the house of Savoy. Europe left the Papacy at its mercy. Yet it is a fact worth remembering that Protestant Prussia advocated the maintenance of the patrimony of St. Peter in its integrity.

Step by step every part of the estates of the Church without the