

spection had hitherto been everywhere exercised by the pastors of the different Christian denominations in the matter of religious instruction under the control of their respective ecclesiastical authorities throughout Old Prussia, and in other matters under the control of the secular power acting by the agency of school boards in the different Government districts. In the New Prussian Provinces the pastors were subject to the Consistory. Now, however, all the deservedly-acquired rights of the Churches were wholly ignored. The provincial government authorities were declared to have exclusive competence, even though their members might belong to schools of belief completely opposite to the religion in which the scholars of a denominational school were to be instructed, and in this manner the religious denominations are deprived of every guarantee that their children will be educated in their own faith in schools to which at the same time the law compels them to be sent.

"It was pretended that the 24th Article of the Prussian Constitution, which provides that 'the religious communities interested shall direct the religious instruction,' had not been violated by these measures. But when individual clergymen began from motives of conscience to declare their inability to carry on the school inspection under the monopoly of the State; when a large number of others were summarily deprived by the present Minister of Worship of the inspection of the schools; when in whole districts the clergy were prohibited by the State authorities from even visiting the schools during the hours of religious instruction throughout the Polish districts; when the governors of some districts forbade school books on the alleged ground of their being too distinctively denominational—then, indeed, it became plain that the article of the constitution had been rendered perfectly illusory by this law.

"Leaving aside the practical objection that the small proprietors and officials appointed as school inspectors committed the gravest blunders for want of technical knowledge, there is a far wider consideration. If it were really the aim of the School Inspection Law to avert any anti-State or anti-Imperial influences of particular Catholic inspectors, this could have been accomplished in a much simpler way, and without prejudice to the religious character of the Evangelical popular schools as well. Such individual clergymen as allowed themselves to indulge in attacks on the State, which shared with them the inspection of the schools, could easily have been deprived of their posts by the ordinary disciplinary methods. Besides any Catholic gentlemen who may really cherish hostile dispositions are not in the least impeded, inasmuch as the instruction for conformation, and the like, as well as the confessional, with its reflex action through the mother on the children cannot be prevented at all.

"The grave and doubtful step of bringing the national education of the country into the exclusive control of a State divorced from religion has been taken by this law, and it will entirely depend on the personal caprice of a future Minister how far he will yield to the encroachments of unbelief, whether Christianity shall be wholly banished from our schools, and whether Secularist schools shall be established after that Dutch model in which, out of regard for the children of some Jews and infidels, the name of Jesus Christ as the Saviour is forbidden to be mentioned."

Laws against the Jesuits.—"In appearance a more justifiable and effective step was taken against the domineering efforts of the Pope and the Catholic Church, or the Ultramontane party in it, when the Imperial Law of the 4th of July, 1872, was passed by which the Society of Jesus, its kindred orders and similar congregations, were banished from the territories of the German Empire, and when the existing Jesuit establishments were ordered to be dissolved within six months, the erection of new ones forbidden, and the foreign members of every order were expelled from German soil; while the native members could either be prohibited or assigned a residence in definite localities. The Jesuits were an object of strong dislike, and not without reason; and this law was accordingly at first almost everywhere greeted with rejoicings, except among the partisans of the Ultramontanes. The Jesuits were always the avowed enemies of the Evangelical Church, and had always sought to injure it in every way direct and indirect. Besides, their morality—lax in the selection of means for the propagation of their Church, and yet though so objectionable both theoretically defended and practically exercised—remained in sad recollection since former days. Men of any freedom of thought, and even Catholics who ventured to depart from the maxims of Ultramontanism had to fear their control and their hostile interference. Their undeniable services to education and in the conversation of the heathen could not outweigh such deeply-founded hate. Nevertheless, important objections were urged against the law on the part of Evangelical Conservatives, which may be summarised to the following effect:—

"**FIRST.—The Law is too vaguely worded.**—The expression 'kindred orders and similar congregations' permits the different Governments of the Empire to abolish all religious communities of the Roman Church, and thus to exercise violence of a most deeply injurious character upon its institutions. In view of those tendencies of our time, ever shifting, and ever inclining more and to unbelief, such a step is most perilous and detrimental.

"**SECOND.—The Law Violates Equity.**—The Jesuits present in clearest relief the bent of the Roman Church, its shadows and lights. They teach and strive after nothing else but what the Roman Church as a body teaches, and although the ultimate outcome of that Church's doctrine would be to prevent the co-existence of any political or religious institution not in dependence upon it, still this result is not likely to be attained, and nowhere has been obtained. Besides, when the Roman Church has been recognised by the State and guaranteed a legal existence, the State must live with it and reckon with it, and cannot proceed legitimately against it or its champions until they have violated the common law. Then, indeed, let justice in its fullest rigour be meted out to them; but exceptional penal statutes must have, as the logical conse-

quence, that no toleration whatever can be extended to the entire community of the Church of Rome. The line of conduct now adopted by the Imperial Government is essentially identical with those expulsions of the Evangelicals from Bohemia in the Thirty Years' War, and of the Salzburg Protestants by Archbishop Firmian in the year 1731, which have been so justly repudiated and condemned. The International Association and its 'kindred orders' which threaten the State in a far higher degree than do the Jesuits, are tolerated, while the Jesuits have been banished in mass.

"**THIRD.—The Law is Exceptional.**—Whilst the general sentiment is to remove all other limitations of personal freedom, in this case such an essential element of liberty as the choice of residence is taken away from German citizens. And we know that the compulsory dictation of a particular domicile may completely annihilate anybody's activity and possible existence. If a person be placed under police surveillance in consequence of a judicial condemnation, then justice has spoken; but when without his being proved guilty of any illegality, and when merely on the ground of his membership of a certain corporation, you interdict his residence in one place, or dictate his residence in another, this is an evil and interested policy which marks the end of rightful order and the beginning of tyranny on the part of any power whatsoever.

"**FOURTH.—The Law is Impolitic.**—For what will be its effect? From Bavaria as well as from Saxony, Würtemberg, and Baden, the Jesuits have been banished long since. Is there no Jesuitism in these lands? Is it not the precise effect of such laws to increase in a most prejudicial manner the religious excitement in the circles of the Roman Church? Is not a religious fanaticism aroused which undermines the peace between the different communions, and estranges the hearts of its subjects from the State, whose prosperity, nevertheless, rests exclusively on this foundation—that its subjects live in peace with one another? A contest with material weapons against religious convictions is always immoral and defeats its own ends. However much an Evangelical Christian may wish to defend his Church as well as the State from all the dangers which may arise from claims to supremacy advanced by the Papacy and its spiritual armada, he cannot approve the present law, for it overshoots its mark, is unjust, and does not attain its end. The Prussian Government itself had speedily to make the same confession, and thus arose the notorious May Laws of 1873, which have had already as their visible results the imprisonment of six archbishops and bishops, and numerous clergymen, the infliction of countless fines, the confusion of consciences in the Catholic Church, and in the Evangelical Church the introduction of secular marriage and the abolition of the necessity of baptism. Nor have we seen the termination of similar effects, as may be learned from the recent law for the summary expulsion of recusant clergymen from the German Empire.

THE COLLEGE FOR HIGHER STUDIES, ENGLAND.

THE act of the Hierarchy in establishing a College of Higher Studies marks a new era in the history of Catholicity in England. It also terminates a controversy. The Catholics of England can no longer have the shadow of an excuse for wishing to mix themselves up, in the education of their sons, with heresy and infidelity. It was in consequence of long-continued representations made by the laity to Rome of the want of such an Institute as that which has now been authoritatively established that Rome represented the matter to the Bishops, who have decided upon the course to be adopted. It has pleased the Bishops, however, to consult the laity. Before any step was taken eight hundred letters were sent out for the purpose of asking their advice, and thirty heads of Religious Orders and Collegiate Establishments were called by the Bishops to council. A Rector, eminently fitted for the office by his abilities, and those special gifts so well known and recognized even beyond the confines of our Catholic circle, has been chosen by them. Men of eminence have already offered themselves for the work, and are about to occupy the professorial chairs. Will the College succeed? We have the most perfect confidence that it will. We believe it to be the work of God. The task imposed upon it (should it fulfil all future hopes) is no doubt so great that, humanly speaking, it is well nigh possible. Faith, philosophy, and science, in accordance with Revelation, and therefore guided by the Church, have to be built up again in England in the face of an overwhelming and increasing Atheism and Materialism.

If this be so, do we not require the united efforts of every Catholic head and heart? Can we spare so much as one, however little, who may be able to aid it? Yes it is too true that some few persons whisper unworthy things about it. It is useless to deny this, and the sole object of these remarks is to point to the remedy. We believe it simply to consist in a greater devotion to the Hierarchy of England. With this devotion the progress of this work may be comparatively rapidly developed; without it, it will be infallibly retarded. The voice of the saintly Father Faber is buried in the grave, but he lives, as he will live through all time, in his works. He has given us his *Devotion to the Church* and *Devotion to the Pope*—he has taught us that devotion to the Church and to the Pope does not consist in barren enthusiasm and mere smoke, or in travel and gossip, much less in unworthy criticism, coldness, and want of Faith, and were he alive he would, perhaps, find the time had arrived to tell us that devotion to our Hierarchy consists in a loyal, loving obedience, securing united action in a truly Catholic and large-minded spirit. Can we suppose for one moment that our teaching Religious Orders will refuse to help in the great work of Higher Education in the manner and in accordance with the decision and wishes of our Bishops? We are convinced they will not. It is a work that cannot be carried out by any one Order, but only by the cordial co-operation and efforts of all, and the loyal acquiescence and support of the Catholic laity; and, counting upon this, we contemplate with the most perfect confidence the future of the Catholic College for Higher Studies.—'Tablet.'