

## SECULARISM IN ITALY.

(From Archbishop Vaughan's late Pastoral Letter.)

In no country in the world has liberalism in religion found such extravagant admirers as in Italy under the new régime. The reaction from the influence of the Catholic Church has been intensified by the very presence of the Papacy. The one constant and ceaseless effort of Italian liberalism has been, since the Holy Father has been despoiled of his dominions, and since infidelity has held the reins of government, to monopolize the education of the Italian people, and to withdraw them from the salutary influence of the Catholic Church. Secularist education—*istruzione laica*—as it is called, became the watch-word of the new regeneration. The grand aim was to starve Catholicity out of the hearts of the people. A certain *etica civile*, or civil ethic was introduced to supersede religion, and the Italian world was to arise from bondage and to rejoice in its newly-acquired freedom.

What has been the result in Italy of secularist education and public schools? It confirms the terrible lesson which has been taught us by America, and confirms it with fearful emphasis. Professor Lombroso, in his criminal statistics just published, says that in France, from 1873 to 1875, crime varied from 1.53 to 1.50 for every thousand inhabitants. In Austria, during the same triennium, it varied for every thousand inhabitants from 1.45 to 1.36; whilst in Italy it varied from 2.82 to 2.92. Since secularist education has spread in Italy crime has been increasing with extraordinary rapidity, too great to be accounted for by increase of population or by political disturbances. From the years 1850 to 1859 the grave crimes represent an annual average of 640; from 1860 to 1869, an annual average of 718. From 1850 to 1859 the crimes punished by labour on the roads for life were 976; from 1860 to 1869 they rise to 1601; so that in grave crime there is an increase which is represented by 21, and in those punishable with hard labour for life an increase of 60.

The longer secularist education has had time to prove its aptitude for rearing a criminal class so much the more do the prisons swarm with ruffians, and does society itself tremble for its safety. At Turin the number of criminals in 1875 was 4194; in 1877, 4222; and 1878, 5058. Naples, in 1878, had an increase of 1718 criminals on the preceding year. At Genoa, during the short triennium of 1876-77-78, the criminals increased from 7740 to 9331. And so of other principal cities of the Italian Peninsula. Crime which is special to barbarous countries has equally increased with those which are special to civilized ones. In Turin rape increased threefold at the ratio of from 4 to 14; swindling from 15 to 35; forgeries from 23 to 35; bankruptcies from 6 to 27. In Milan public frauds have multiplied from 550 to 1019, homicides from 14 to 21. In Como defraudations of the Customs in 1876 were 240, in 1877 they increased to 373, and in 1878, to 629. In Genoa the crime of rebellion increased from 185 to 302, and robberies from 1097 to 1513. In Venice the robberies of the eleven months of 1878 surpassed those of the whole year of 1877 by 48, riots and homicides by 40, and crimes against public tranquillity by 238. At Trani crimes against property increased 242, homicides by 32. In Brescia, 1878 surpasses 1877 in crime by 36 rebellions against the public force, 71 involuntary homicides, 173 crimes against public honesty, 291 voluntary woundings, and 583 robberies. At Bologna there were 981 crimes against property, 200 woundings, and 793 criminals who had disturbed the public peace.

It is not surprising that the anti-Catholic Press in Italy is beginning to express, with unmistakable energy, the growing feeling in the peninsula regarding the public schools. Italians are beginning to open their eyes to the terrible future that is in store for them. The *Roman Opinions*, one of the leading journals on the anti-Catholic side in May (24th), of the current year, touching upon the reckless wickedness of those who cast bursting bombshells amidst the inoffensive citizens of Florence some short time back, says: "What was done in Florence ought to be attentively studied by all those who believe that the problem of popular instruction has not been yet entirely solved. We are not among those who reject that instruction as injurious, but it is certain that, according as it is at present imparted, if on the one hand it is useful, on the other it is creative of serious dangers. The majority of the criminals of Florence are the very ones who have received that degree of elementary instruction, which by degrees is being rendered general amidst the people and the labouring classes. It has already been observed that that meagre seed of instruction, spread amongst the people, produces fruit very different from that which was expected. In place of a consciousness of personal duties, of obedience to law, and of increase of public morality, we have an exaggerated idea of personal rights, an unmeasured pride, and in consequence rebellion against every law of civil society. This, according to our opinion, proves nothing against popular instruction in general, but proves much against our method of diffusing it. We have placed as the basis of our primary schools as meagre a literary and scientific instruction as can be given; the moral education of souls is nothing more than an accessory part. Now the very reverse of this ought to be done: the foundation of schools, and above all of a school for the people, should be moral education, and only after this literary instruction should be given. We have said this every time the peace of our country has been disturbed by mad and lamentable attempts. And this we repeat also now on occasion of these trials at Florence. The question is one which is worthy of the attention of statesmen. It is very well that the material interests of the people should be looked to, but to forget or to neglect moral interests is to prepare the way for an ugly future." The *Gazzetta di Genova*, another organ of the same school, terrified by the same statistics, begins to open its eyes to the blunder of separating secular instruction from religious training in popular education. "What is the use of spending millions in public instruction if education is to be conducted in an inverse order? We ask what is the Minister of Public Instruction doing with his cohorts of central and provincial *provinciali*, with his inspectors, delegates, and scholastic councils, if morality decreases in exact proportion to the increase of his bureaucracy?" "The horrible increase

of crime which holds up Italy regenerated by liberalism," says a leading Christian organ, "to the contempt of every civilized nation, and the conspiracies of a rabble thirsting for blood and booty, which liberalism, with its schools without God has formed in the bosom of our cities have caused the most intelligent among liberals to cry out against divorcing instruction from religious education; and both by tongue and by pen to make those very same protests which Catholics had already made when they declared that it was necessary that religion should be made the foundation of the education of the people and of the youth of our country."

## DEATH OF THE REV. J. GRANGE.

(From the Auckland *Freeman's Journal*.)

It is with regret we have to announce the sad news of Father Grange's death. For the last 18 years he had laboured in the cause of religion in this diocese, and during that time, had many hair-breadth escapes in the woods and in crossing the rivers of the East Coast, which for many years had been committed to his care. It is well-known that during the Haubau rising he and the Protestant minister of the district, the Rev. Mr. Volkner were made prisoners. The minister was hanged from a tree and the same fate was decreed for Father Grange. However, some of the chiefs used their influence often to the risk of their own lives to have the sentence deferred. Day after day Father Grange was brought before the meeting, his sentence passed and yet he escaped. The sufferings he underwent during the time he was in the hands of the Haubaus gave his mind a shock from which he never completely recovered. He was thus a sufferer in many ways this last year. He was born and educated in the neighbourhood of Lyons, and there joined a religious order of teachers called the Clerics of St. Victor. He was for some years president of a college at Rochetaille in the suburbs of the city of Lyons. His unobtrusive, quiet, gentle ways had secured for him many friends who will mourn his loss. Masses were said at St. Patrick's Cathedral on Tuesday morning at an early hour, for the repose of the soul of the late Father Grange. A solemn requiem mass was subsequently said in the forenoon with the same object. The Very Reverend Father Fynes acted as celebrant; the Rev. Father Walter McDonald, deacon, and Father O'Dwyer, sub-deacon. There were also present in the sanctuary, Father O'Hara (Otabuhu), Father Paul (Ohehunga), and Father Riordan (Pammue). The Cathedral was crowded on the occasion, and numbers joined the procession as it wended its way to the cemetery. The Sisters of Mercy beautifully draped the church in mourning. At the funeral obsequies at the cemetery, the whole of the above-named clergymen were present. The young lady boarders of St. Mary's Convent school, Ponsonby, as well as the orphan children of said institution were, amongst others, present. *Requiescat in pace.*

## EVIDENCES OF GOOD WILL AMONG NON-CATHOLICS.

In these days, when Protestantism, which although young in comparison with the Church, is disintegrating, and many of its members are losing all faith in a revealed religion and becoming rank infidels, it is consoling to see so many taking refuge in the barque of St. Peter, and many others, almost unconsciously, drifting towards it. This is well. The modern Protestant sects have nearly run their course, and the conflict will soon be exclusively between the Church on the one hand and Materialism and Infidelity on the other. It gladdens one, therefore, to see that not only in England but in this country the purest in mind and deepest in thought among Protestants, and especially among Episcopals, are one by one taking up the Catholic usages discarded by the so-called Reformers of the 16th century. We already see auricular confession, devotion to the Blessed Virgin and the Saints, and the Catholic ritual adopted. Were it not that we hope their good faith or purity of intention saves them from sin in their empty mimicry of the Holy Sacrifice of the Mass, we could deprecate most heartily what seems almost sacrilegious to a Catholic; but with regard to devotion to the Blessed Virgin and the Saints, invoking their intercession for light, there can be no misgiving; nothing but what is good can come out of it. These thoughts, consequent upon what we hear of the ritualists both in England and in this country, have been suggested by an account of a memorial window lately placed in an Episcopal church in Houghton, Mich., which we read of in a secular paper which has kindly been sent to us. It is a triplet window, consisting of three equal lancets and three trefoils, the centre lancet representing the Blessed Virgin bearing in her arms the Infant Saviour. "Both the figures and the faces in this group," says the newspaper account, "are of exquisite workmanship and of great artistic merit, and will bear close inspection. The group is surrounded by a nimbus, and the head of each figure by a halo, that about the Head of the Child being cruciform, as is customary in ancient paintings. This lancet is inscribed at the bottom with the ancient legend on the tombs in the Catacombs, '*Requiescant in pace*,' applying of course to those for whom the memorial was erected, a mother and son who had been members of the parish. *cunctas hereses sola in universo mundo* is a familiar praise of Our Blessed Lady; let us hope that through her intercession the ranks of the Church will soon be swelled with those throughout her pale, and especially those who evince some filial regard for the Mother of the Redeemer.—*Ave Maria.*

A German Protestant journal says the Church is more and more taking root in the northern part of the grand duchy of Oldenburg. Of late the Catholics of the city of Oldenburg have built a church which is quite an ornament to the town. At Delmenhorst, also, a chapel has been built, and the poor people of the place have subscribed an annual contribution of 112 dollars toward the interest of the building capital. Similar works are going on in other parts of North Germany, in Hanover, Schleswig, Mecklenburg, etc.