

ency in it. There is no denying the fact, however, that his personal leaning on this subject will have its influence. Judge Zane is a strong man. His strength, however, does not arise from a political cause. It is in consequence of a belief—which has specially developed of late—among the people that he possesses integrity of no ordinary degree.

#### A ROMAN CATHOLIC SCHEME.

SINCE the days of the great religious awakening some three centuries ago, the theological horizon was never more cloudy and indistinct than it is at the present time. The ferment and commotion prevailing among the Protestant sects in this country are something entirely beyond the usual order of church contentions and vestry disorders. In addition to all this, there are encyclicals from Rome, pastorals from Catholic bishops and political pronouncements from cardinals.

Only a few weeks ago it was reported that the Vatican had in progress a scheme for the special government of the American Catholic church. This scheme embraced a system of government by bishops appointed by Rome, each to preside over a district allotted to him. It originated with the Catholics of Germany, Austria, Belgium and Switzerland, and was submitted to the Vatican for approval. Nothing has been heard about it since, but it may safely be concluded that it is under consideration.

Later on extracts from an encyclical published by Leo XIII arrived here. This document, written in Latin, was officially entitled, "De Conditione Opificum," that is, on the condition of the working man. It was a carefully worded production, and well calculated to maintain a straddle attitude on the great questions which are agitating the political and social atmospheres of our age.

The latest news from Europe in the way of religious development is rather of a startling character to Americans. It comes, too, by way of Berlin, a significant fact when taken in connection with the trend of affairs in many of the States in the Mississippi valley. As the dispatch says, "The campaign has been directed solely by the committee in Germany, which, by its activity, has secured the support and approbation of other European countries." The aims and objects of this campaign are, simply, that no attempt be made to Americanize the different races of European Catholics now resident in this country, nor even to make of them homogeneous Romanists.

The plan is to establish congregations

according to nationalities, with pastors, bishops and teachers to correspond. In the schools attached to their parishes the language of the race comprising the congregation must be made the principal one as a medium of education. Should the Roman church adopt this policy she would not only be acting contrary to her own teaching in the past, but she would put herself in the position of an actual disrupter and disintegrator of the Republic of the United States. But what seems most peculiar about this movement is the fact that the Roman Church dignitaries in the United States are in no way consulted in the matter. It is said, however, that a Mr. Mercier, of Canada, has warmly commended the plan to the Pope. He stated that he felt acute pain because the Canadians in the United States were not represented by Canadian bishops at the Baltimore conference a few years ago.

Again, the dispatches say:

"Speaking of the nomination of Kanzard as archbishop in America, Ambassador Von Schloesser said to Capensly: 'This is an important act, that will interest all Prussia.' He added that he would warmly congratulate and thank the cardinal secretary of state for this choice, so favorable to German interests."

If this is not touching on the internal political affairs of the country, it is difficult to see what else it can be. And it is more than significant, it is ominous that this movement is originating in Germany, and receiving even the concurrence of German Protestants. The German-speaking peoples in this country constitute the bulk of the orthodox Roman Catholics. It has been found that fusion between them and Bohemians, Hungarians and even Italians can be effected more easily, than with the English-speaking Romanists. Look at the development in Wisconsin and in Illinois during the past two years. In both these States there were compulsory education laws, making the English language the medium of education in the schools, both public and private. The Germans took offense, and both Catholics and Lutherans joined in a political fight on these laws. The result was, that both were wiped off the statute books, and German is now virtually the prevailing language in Wisconsin, and nearly so in Illinois. It is taught in the public schools and German public libraries, maintained by the State, are found in nearly every city and town. The proceedings of all public bodies must be published in German as well as in English. Should Rome adopt the policy outlined in the German memorial recently submitted, the question is, will the English speaking Catholics and their bishops still adhere to the Church? A great many will,

but not the whole. At all events, developments of a revolutionary character are in progress. And when the action of German Romanists in this country is compared with that of their co-religionists in Europe, it will be seen that there is some political wheel being put in motion which concerns materially the interests of the American continent and particularly those of the United States.

#### ST. JOSEPH'S THEOLOGICAL SEMINARY.

JOHN CALVIN died on the 27th of May, 1564, just 337 years ago. He was born in the bosom of the Roman Catholic church in France. He came from a particularly ecclesiastical family; even he himself held office in the church. He it was who virtually founded Presbyterianism. The Westminster Confession was the outcome of his theological teachings. We are reminded of these facts by the present condition of religious affairs in New York City. The Union Theological seminary and the whole Presbyterian sect is torn up over this Westminster Confession. The learned men of both the institution and of the denomination are in a state of disorder.

On Sunday, May 17th, a Catholic theological seminary was founded at Yorkers, just without the municipal limits, which will cost \$500,000. It will be known as St. Joseph's, and is to be built on the spot where George Washington made his headquarters from October 12th to 27th, in 1776.

The corner stone was laid by Archbishop Corrigan, assisted by 500 bishops and priests and 60,000 members of the laity. The day in New York was a marked one. The actual number of people who desired to be present on the occasion could not even be estimated, for transportation could not be obtained to bring them to the scene. But it is thought that at least 60,000 persons marching in organized societies were present.

Contrast the condition of the Union Theological Seminary with that of St. Joseph's Seminary, and what a retrogressive state of affairs is presented. The name St. Joseph's is also significant in view of the developments taking place of late. This means that the new institution is under German auspices. Wherever a St. Joseph's church, or seminary, or convent exists one may make sure that it is of German origin or under German auspices, or controlled by German patronage. In these latter days St. Patrick is not in it.