

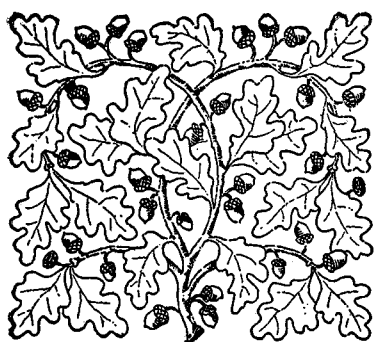
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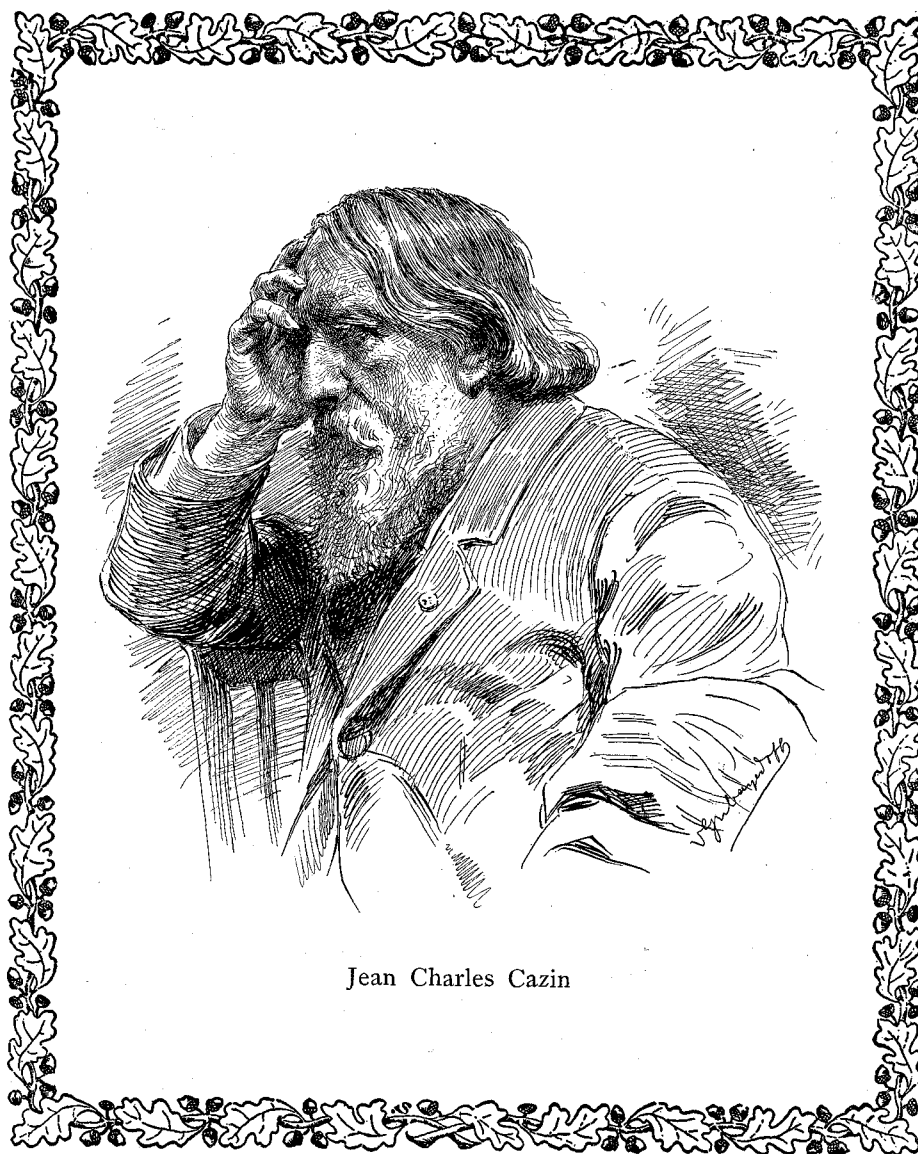
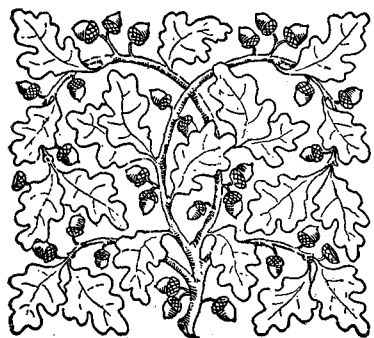
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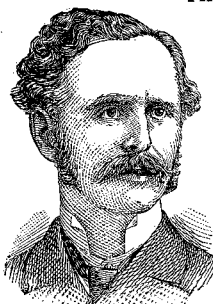
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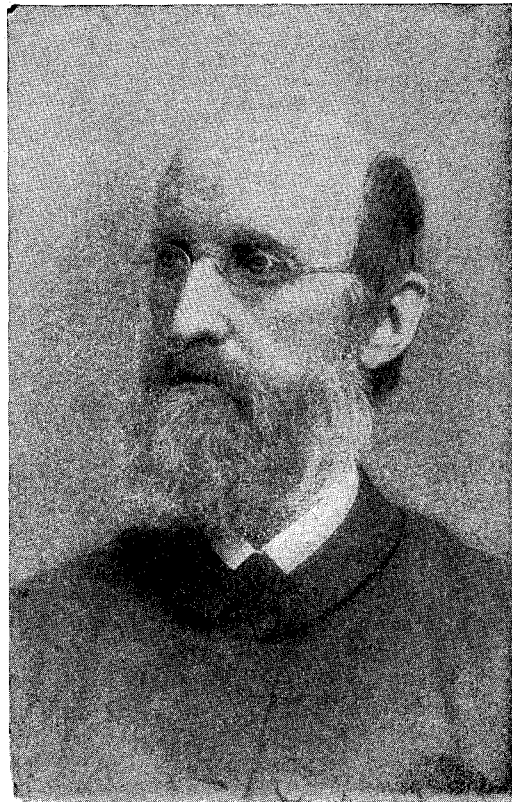
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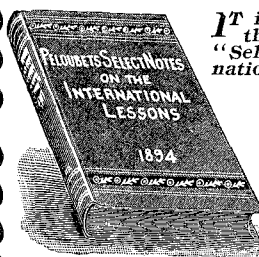
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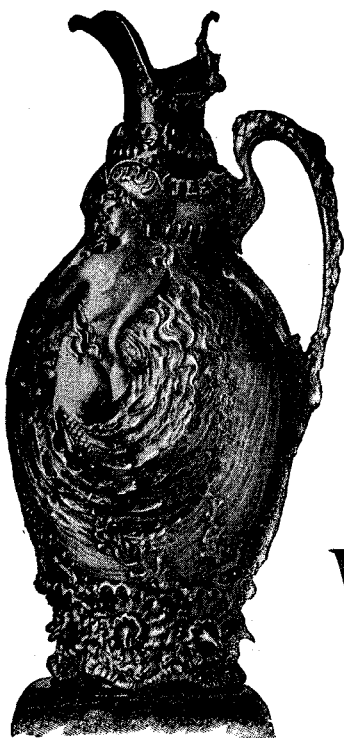
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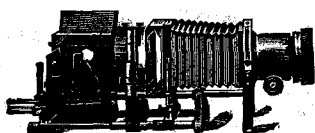
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The Week

BY a vote of 173 to 136, the German Reichstag, at its session on Friday of last week, revoked the decree expelling the Jesuits from Germany. The debate on the motion was not long, but brought out many of the leaders of the House, and the popular interest in the result was shown in the crowding of the streets in the neighborhood of the Government building, as well as in the attendance which packed the galleries of the House. This action practically undoes the repressive legislation which Prince Bismarck carried through after the Vatican Council of 1870, the aim of which was to put the State in command of the Church. Dr. Falk, the cultus Minister, whose name has become attached to many of the laws against the Catholic Church in Germany, was the executor of the policy of the Chancellor in a series of measures which were prompted, not by antagonism to the Catholic religion, but by the determination that no organized power should remain in Germany which did not yield absolute obedience to the Empire. Prussian education was made secular; courts were established for the trial of clerical offenders; bishops were promptly punished for disobedience of the laws; State revenues were diverted from religious institutions; civil marriage was made obligatory; the authority to pass upon the qualifications of a bishop, which had always been claimed by Rome, was vested in the Governors of the provinces; and the Jesuits and other religious orders were suppressed or expelled. This legislation was not carried through without strong Protestant as well as intense Roman Catholic opposition. On the dismissal of Dr. Falk from office, the Catholic party began to attack the network of laws which restricted their old freedom of action and interfered with their old liberties, and law after law has been repealed, until the reaction finds its culmination in the repeal of the Expulsion Act on Friday last. This change of policy is due to a change of attitude both on the part of the Papacy and on the part of the German Government. The conciliatory attitude of the Pope has modified the relations between the two courts, while the Emperor has apparently become convinced of the wisdom of leaving the Catholic subjects in Germany as free as the Protestant subjects in their church life.



President Carnot has furnished another evidence of his strength and power of persuasiveness by inducing M. Casimir-Périer to accept the responsibility of organizing a Ministry and conducting the Government. As President of the Chamber of Deputies, M. Casimir-Périer held a position of great strength in the approaching canvass for the election of a successor to President Carnot. The three candidates named for that position are President Carnot, the new Premier, and M. Constans. It has been the general belief that any public man who undertook to form a Ministry and conduct a Government pending the Presi-

dential election would sacrifice his chances, because it has been assumed that no definite policy will be inaugurated until after that election has taken place. The French Assembly is now in something the same position which Congress occupies during the session preceding a Presidential election. There are, of course, great differences between the two situations, but there is this in common, that a waiting policy rather than a radical one seems to most public men the safer. In becoming Premier, therefore, M. Casimir-Périer has taken a bold step, and his action is undoubtedly due to the persuasion of President Carnot. The latter has been accused of keeping up what is called the policy of concentration—that is, of having represented all the Liberal elements in the Cabinet, for the express purpose of avoiding antagonisms. It has been said of him that he surrounded himself with weak men. That accusation certainly falls to the ground so far as the new Cabinet is concerned, for the President of the Republic has called to his aid one of the foremost men in the Liberal party and one of his most dangerous competitors for the Presidency. The Ministry of M. Dupuy was respectable; the new Ministry ought to be strong, courageous, and able.



There are many elements of disturbance in the European situation. Cabinet crises in France, Italy, Spain, Servia, Austria, and Greece, great financial difficulties in two of these countries, a growing antagonism between Norway and Sweden, and sharp lines of division in Germany, will work out their results along the line of constitutional evolution; but to these disturbing elements must be added the extraordinary activity of the Anarchists in Spain, Italy, Dublin, and London. The police have discovered at Barcelona and Marseilles many signs of activity among the Anarchists, and have made a large number of arrests. During last week infernal machines were sent to Chancellor Caprivi and to the Emperor William, but in both cases were intercepted and rendered harmless. Whenever dynamite outrages are perpetrated upon an apparently concerted plan of action, there is great anxiety to know the numerical strength and degree of organization of the Anarchists throughout the world. No subject is more open to sensational treatment, and none oftener receives such treatment, in the newspapers. A consistent Anarchist, of the class that believes in the use of dynamite, is an individualist of so extreme a type that he cannot consistently belong even to an Anarchist association. He resents any kind of authority, and his hand is raised as savagely against the authority of a whole people executed by a Republic as against the authority of a despotism executed by an autocrat. London, Paris, New York, and Chicago are recognized Anarchist headquarters, and the destructive Anarchists claim a membership of 30,000. This is, no doubt, a great exaggeration. In all of these cities the leading Anarchists are well known, and are under constant police supervision. As they declare themselves to be the enemies of society, who neither expect to receive nor to give mercy, they must be treated as such