

# TESTIS IN CÆLO FIDELIS

# The True Witness

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### PULVERIZED!

Father Salmon, of St. Mary's on the Evangelical Alliance.

A PRESBYTERIAN D.D. LIAR NAILED

An Eloquent Defence of the Jesuits.

CATHOLIC FAITH AND DOCTRINE SOBLY DEFENDED.

Distribution of School Funds

At St. Mary's Church, on Sunday evening, the Rev. Father Salmon, in opening his discourse of doctrinal instruction, delivered the following remarkably able comments on the Evangelical Alliance, which held its meetings in this city recently:—

During the past week, as you are probably aware, a body called "The Evangelical Alliance," composed mainly of clergymen of the various Protestant sects, has been holding meetings in this city. They came from different parts of the United States as well as from the different provinces of the Dominion, and the object of their coming together, as stated by the chairman in his opening address, was to form a "Dominion Evangelical Alliance," with "love to all and enmity to none." It also made some vague allusions to "the dragon," the beast and the false prophet, "the meaning of which he left others to explain. You will understand, of course that what I have to say is based on the reports in the newspapers, which reports we accept as accurate, since they have passed unchallenged. But, if the chairman let us in doubt as to his meaning, the gentleman who delivered the address of welcome was still more open to the objection of obscurity. He said: "One of their main objects was to manifest an increased spirit of unity, having its true and only ground in increased faith in Christ with the motto, 'We are one body in Christ,' and valuing Catholicity in its practical results."

"Unity and Catholicity" must have lost their meaning as terms before they could be applied to the warring, antagonistic and often bitterly hostile Protestant sects.

WHAT UNITY CAN THERE BE among men who not only agree in believing alike on any two principles of faith? What Catholicity can there be in a few scattered sectaries belonging to one race, almost to one nation, whose only standard of fellowship is to be found in rebellious protest against the one Catholic Church? Some men certainly have a strange way of selecting their words when they try to express what they call their ideas.

In this short discourse it is not my intention to cater upon anything like a controversy. My desire is merely to point out to you the manner in which Protestant clergymen attack our faith, our character and our conscience as Catholics. If it should appear to you that what I say is based on the reports of the Evangelical Alliance, and that Catholic people were the main characteristics of a great deal of what fell from the speakers of the Evangelical Alliance, it will be to your credit, your better training and purer faith enable you to see through the motives and methods of our religious foes.

Familiar as you are with the teaching and practices of the Church you can afford to smile at expressions of tenderness and pity from men who proclaim they have a mission to fulfil in bringing

DENKARDS, INFIDELS, AND CATHOLICS

to salvation! The buncing, so to speak, of Catholics with infidels and rascals shows how insulting and insolent men can be in arrogance and egotism even when professing to be filled with love of their fellow men and a desire to save souls. Not a day passed during the meetings that allusions as gross, uncharitable and insulting were not made to Catholics. But it was when assailing the hierarchy and our holy father the Pope, that the wrath and animosity of the preachers found full vent. I do not think it would be too severe to describe some of their utterances as grotesque ribaldry. "See the mighty host advancing!" cried one of them, in the words of a Salvation Army hymn, "Satan leading on! Rome and Rationalism which believed in everything and nothing, yet, like Herod and Pilate they conspired against the Lord's anointed." Here we have bigotry touched with blasphemy and illuminated with Evangelical red fire. The exhibition is not a pleasing one to Catholics, remembering the lost condition of those who have abandoned, denied and opposed the Church of Christ, to swell the ranks of error in action, the spectacle is deeply painful and should admonish us to pray that the wrath of God may not overtake them but that they be given time and grace to learn the truth in

HUMILITY AND SUBMISSION.

It is necessary, however, that we should meet these men gathered together for the purpose of insulting us as Catholics and reviling our holy faith. What, let me ask, is the Protestantism which these fanatics would have us embrace? They say it is founded on the Bible—a book that they

never would or could have possession of, if the Catholic Church had not preserved it and given it to them. To the truth and genuineness of the contents of that book the Catholic Church is the only witness. It is a historical fact that the Catholic Church is authority for the Bible, not the Bible authority for the Church. They seize upon this word, claim the right of putting what interpretation they like on its contents; as a result they become cause of Unitarian, opposer of, when they get occasion, practice each other and only agree when, as we have seen them in this city, they join in a chorus of reviling Catholicity and Catholics. It was long ago pointed out that more than a century has elapsed since Protestants have made any serious attempt to defend Protestantism as a religion.

They did not attempt to do so last week, if they may judge from the published reports they not only held Protestantism as a form of Christian doctrine and worship to be indefensible, but are disposed to reject all theological doctrines, or propositions of faith, as addressed to the understanding, and to resolve Christianity into a vague, indeterminate sentiment common to all men, agreeing alike with any and all forms of faith and worship, and as acceptable to God in one church as in another. Any one can see at a glance that

THIS IS NOT TRUE RELIGION. Its human origin is proved by its abolition of all restraint on the will and the wide latitude it allows to the dissipated, rebellious, indolent and hypocritical to ensue that form of faith which permits them to nourish fallacies they do not care to correct and indulge their passions while outwardly conforming to a form of faith which, by concealing the right of private judgment, poisons religion at its fountain. It is, however, one of the most energetic signs of the times that the Evangelical clergymen had to confess that in America, the boasted freest and most enlightened country in the world, the Catholic Church is increasing its numbers and extending its influence at a rate that astonishes and dismays them. In their hearts, perhaps, many of them confess to the miraculous character of this wonderful fact and admit the testimony it bears to the providential care of God the Redeemer for the Church he founded on earth.

Beholding these wonderful triumphs of Catholicity among educated, intelligent people on the one hand, and seeing their own congregations gradually thinning out as the members slide away into indifference and infidelity on the other, they realize the coming collapse of their schism. Frightened thereat they sink their differences for a while, come together to cheer each other's falling courage, "polish their armour," as they say, and try to put on a bold front against Catholic truth, which is overcoming them without and the dry rot of infidelity destroying them within. The preachers did not seem to know what a pitiable spectacle they were making of themselves.

But we should not be surprised at this. Thirty eight years ago Dr. Brownson, himself a convert from Protestantism, wrote:

"PROTESTANTISM NEVER WAS A RELIGION AT ALL.

No matter what may be the self-complacency of Protestants, the lofty airs they assume, the great swelling words they use, or the grave tones in which they speak of their pure, unadulterated, evangelized religion, the fact is, Protestantism, conceived in itself, is not and never was a religion, true or false, never had a single religious element, never was sought and never has been upheld from any strictly religious motives. Men may have combined some fragments of religious truth with it; they may have retained in spite of it some religious observances, but never were they moved to embrace it, or to contend for it by any considerations of religion." It is easy, comfortable, unexact; often it opens the way to worldly profits and advancement; it relieves the self-indulgent from the necessity of submitting their understandings to a law and from the performance of good works and leaves them to indulge their own carnal nature, and to follow unabashed their own corrupt passions and inclinations. This is the sad, the solemn fact of Protestantism, which can neither be denied nor evaded.

But let us return to the Alliance. One whole day was devoted by the representatives of the sectaries to discussing the Catholic Church, its relation to the State, to education and to society.

A gentleman, notorious in this city for his violence in opposition to Catholicity, led off with a paper on

"ROMANISM IN CANADA." He rehearsed all the old, stale slanders about "Catholic ignorance," "Rome's misgovernment," and "Rome's policy of England in permitting religious toleration and freedom of conscience in Canada after the conquest. He denounced the Jesuits in the most emphatic terms and commended the legislature for settling their claims. But he ignored the fact that of all the representative Protestants in the legislature, not one raised an objection to the act of settlement. Does any one imagine that act was as unjust and as wrong, as Dr. McVicar contended, those Protestant gentlemen would have allowed it to pass in

SILENCE THAT GAVE CONSENT.

Another reverend gentleman condemned "the subservience of politicians to the Church of Rome," says the report. They all pandered to it, and vied with each other in their servility when they needed its influence, and the secular press showed a bad example as well. The influence of Rome was seen in its insidious efforts through cheap schools and attempts to trap the young."

Let me ask whether this is an accusation or a tribute? We are told that the Government and the press are subservient to the Catholic Church in Canada. If this be a fact it is not derogatory to the Church by any means. To those who recognize the true relationship between Church and State it should be a cause of rejoicing. But, perhaps, it is only a broad Protestant way of saying that the Church looks after, guards and defends the interests of her children.

A touch of grim humor was given to re-

late the dreary discussion by such a gentleman, who confessed to cherishing a kindly regard for Catholics. He had had occasion to attend Catholic funerals and rather liked it. He was always glad to present on such occasions. I do not think any Catholic would feel, or think of saying, that he felt particular pleasure in attending the funerals of his Protestant neighbors. I would not put a forced interpretation on the words, but they were singularly unfortunate.

You are all aware, of course, of the intense antipathy entertained by all schismatics to the great noble order of Jesuits. This is not to be wondered at, for history tells us that it was mainly to the exertions of the Jesuits that the destructive flood of the so-called Reformation was rolled back and more than half Europe saved from its devastating presence. What were the means employed by the Jesuits in this stupendous work?

EDUCATION!

The Jesuits saw that ignorance and false teaching were at the bottom of that lamentable movement, that men were induced to embrace the new doctrine by the mistake it allowed in the gratification of their passions, that it fostered a spirit of rebellion and threatened the world with universal anarchy. Kings and princes who countenanced the heresy had bitter reason to regret their profligacy, for rebellion against spiritual authority was soon followed by rebellion against temporal government, and the countries of Europe became human shambles, where furious sects of fanatics butchered each other without pity or remorse because they could not agree upon the interpretations of Scripture that hardly any of them could read!

LOOKING AT THIS DEPLORABLE IGNORANCE and its terrible results, the Jesuits went to work to educate the people. They knew that all that was needed was that the people should learn the truth, to be able to read, to reason, to understand the teachings of the Church, which in all things are in absolute accord with pure reason in order to make them reject Protestantism and renew their fidelity to the Catholic Church. No Protestant who has any knowledge of history will deny the mighty fact that the Jesuit order met the rising wave of Protestantism, broke its force and rolled it back to the shores of the North Sea by educating the people.

Everywhere they went they opened schools free to all without fee or charge of any kind. To poor as well as rich, to simple and gentle, the Jesuits freely opened the stores of knowledge and devoted all their energies to the spread of enlightenment. If it is "the policy of Rome," as one of the speakers declared, to keep the people in ignorance, how, I would like them to explain, was it that the Protestant Reformation was checked and beaten back by Jesuit spreading knowledge and education among the masses of the people? And so the Jesuits began, so have they continued down to the present day. So, with the blessing of God will they continue till all heresy and darkness is driven from the earth.

How strange, in view of these undoubted facts of history, it is to see men pretending to the possession of knowledge and understanding, getting up in a city like this and denouncing the Catholic Church for fostering ignorance, and condemning the Jesuits for teaching and erecting wherever they go schools and colleges!

Here let me tell you

WHAT IS A JESUIT

according to the Institute. Whatever, then, individuals may be, what does the Institute expect of her members? From the nature and end of the Society of Jesus flow the distinctive characteristics that should mark her sons. And as she is a moral body, these characteristics have been well compared to the proportions and dimensions of material substance; and the chief are, the Society's broadness or universality, her loftiness of purpose or sublimity, her profundity or humility, her asperity, her suavity, her solidity.

The genius of an Order is the broader, the wider its scope, the more numerous and varied the means it uses, the more adaptable its institute to different ages and peoples, the more general the practice of virtues proper to its life, and the more easily accommodated to various times and nations its exterior form of life.

Now the scope of the Society is the broadest possible, for it includes not only the contemplative, nor only the active life, but both. And it refuses no ministry, no barbarous land or savage tribe, for mission and for flock, till first it be proved that God's greater glory may be elsewhere found.

Its end being so ample and varied, the means it uses, both natural and supernatural, are as multitudinous and diversified. Yet, the utmost indifference is prescribed in their use; such as aims at killing all preference or personal leaning and looking only to God's glory, best to be attained with the immediate end. To omit, defer, change an accustomed work, take up another, turn even to the practice of a different virtue at the tinkling of a bell; to leave God for God—this is the true Jesuit doctrine regarding the relation of means to end, which the world has seen them so wisely and knowingly perverted and will have told it—"If they have persecuted me, they will also persecute you." St. John, 15:20. Such would be the Society's son as her Institute would have him, and not the monster of craft and dark trickery, which the world, itself wicked, wickedly would have him be; such as, even in Fenelon's day, the Jansenist would paint him—"the brain, the power, the malice of everything bad or questionable in civilization, of all even that is done in the Church;" as though, in spite of her Divine Spouse's promise, she had become an imbecile, led by these "agents in the dark," instead of being guided by the light of the Holy Spirit.

ONE SPEAKER AT THE ALLIANCE,

apparently unconscious of his own extraordinary contradictions, accused the Catholic Church of keeping the people in ignorance, and in the next breath told how the Roman Catholic Church had, in Great Britain, 200

schools and schools mostly under Jesuit control. Some years ago the average of Roman Catholics there was 1 in 50; now it was 1 in 14. In the United States the Catholic Church was, through its educational method, applying with the great Republic. It has 220 asylums and 19,000 students under its instruction, and it claimed as members of the Church 7,000,000 of the population, and possessed property to the value of over \$7,000,000.

It is the fashion among certain people to describe England and America as the most enlightened countries in the world. Let us grant that they are, and how singularly ignorant appears in the light of these statistics? At usual, when Protestants refer to the Province of Quebec, and the condition of the French-Canadians, one of the Alliance speakers drew a heart-rending picture of "the poverty and stagnation," as he described it, "produced by the exaction and teachings of the Church of Rome in this Province, demanding the attention of all true patriots." Protestant preachers and writers have been so long accustomed to speak and write of the alleged ignorance and stagnation of the French-Canadians that they seem to have actually come to believe their own falsehoods. Now, I will venture to assert that, taking the population of Quebec of French origin, it will compare favorably for intelligence, education, sobriety, freedom from crime, comfort and prosperity with any agricultural people in the world. French-Canadians are, for all we may say, a government returns, far in advance of the English agricultural masses, agriculturally, as far to English miners, and in all things, far to make valuable citizens, vastly better than the inhabitants of the manufacturing towns of England. The same speaker had the audacity to say that "the energies of the French-Canadians are paralyzed," and their resources gradually absorbed by the British Church system." I should not be astonished to learn that the man who uttered this sentiment, was an upholder of Irish landlordism and a staunch British advocate of the system by which the peasantry of Ireland and indeed of England, too, are robbed of the proceeds of their labor. He speaks like one who, had he lived in past times, would have advocated the enforcement of the English penal laws which made it

DEATH TO TEACH an Irish Catholic how to read and write. English Protestant writers have given the world appalling accounts of the ignorance and abjectness of the lower orders in England—England, merry England, where Protestantism has had full sway for three centuries. There, we are told, there are millions who never heard the name of God except in blasphemy, while the poverty and wretchedness of the masses are pointed to by leading writers as threatening to overwhelm English society and destroy British civilization. When Protestantism has produced results so deplorable as those in its home and cent, where it is established by enormous revenues and established by law, what could be expected of it in other countries? Yet, these English Evangelicals have the impudence to talk about ignorance and stagnation in French Canada! There is not on the whole earth a more virtuous, happier, contented people, or a people who combine religious devotion with temporal earnestness, more manfully in the performance of the duties of life, than the French-Canadians. In their simplicity and fragility they combine wisdom and gentleness, and show the wonderful progress and expansion how well they have attended to the teachings of our holy Church. Why is it not a common subject for discussion in the secular press that these despised French-Canadians are supplanting the English-speaking Protestants in the Eastern townships, overflowing and becoming masters of whole counties in Ontario, and becoming a social and political power in the United States? If they were the ignorant, stagnant people we have heard them described, could they thus supplant and overcome, what the self-sufficient Evangelists consider, the "superior race?"

These facts would have them

TURN PROTESTANT

as the poor people of England turned Protestant, I suppose that they might be enslaved, degraded and reduced to the frightful state of degradation described in the newspaper accounts of the Whitechapel wholesale, hideous slaughter of unfortunate women. French-Canadians who have read the report of D. McVicar and others feel that they have been insulted with gratuitous brutality and can imagine no more effective way of making their people turn from Protestantism with disgust than these furious and utterly truthless attacks on their people.

ON ONE QUESTION

of fact, in relation to the distribution of school funds, I must take direct issue with Dr. McVicar. He said:

"The Council of Education was purely Roman and subject to the dictates of the majority. The distribution of school taxes was unjust, as the heaviest portion, in Montreal for example, was paid by Protestants, and for every dollar they obtained of their own money, the Roman Catholics received four."

Dr. McVicar is chairman of the Protestant School Commissioners of this city, according to the city directory, and he must have known when he made that statement that he was uttering a deliberate lie. I am compelled to use the strongest term, because the statement is an accusation of theft, or misappropriation, which amounts to the same thing, against the Catholic members of the Council of Education. I can furthermore speak from my own personal knowledge concerning the distribution of school funds, having been president of the St. Gabriel's school board for fifteen years. During that period I never even heard it hinted that there was a cent misappropriated. I can, however, say that the Protestants were uniformly dealt with in the most generous manner, and received more than their fair share. I can prove what I say if my words are questioned, by city statistics. Dr. McVicar

knows this well. I am really astonished that any man having regard for his own character for veracity, not to mention the crimes of slander and bearing false witness, should make a statement so vile and false. If, instead of assailing the Catholic Church and slandering Catholics, Dr. McVicar would leave the elementary principles of morals and Christianity and endeavor to put them in practice, he would not lay himself open to be publicly branded a liar, which he is indisputably and to the certain knowledge of the Council of Education.

I have not touched on a number of passages in the reports of the proceedings of the Alliance which merit refutation for their falsehood. The statistics attributed to a compiler in this city are stupidly inaccurate, and the deductions drawn from them in outrageous contradiction to well established facts. And now my dear brethren, we have seen what sort of spirit animates Evangelical Protestantism, how the preachers of sects regard us and our faith, and the estimate they put upon our religion and conscience. Surely nothing could be more preposterous, unjust, untrue. I have pointed out to you the sort of arguments they use to wean you from the faith, and you can see for yourselves that they only promise to launch you on

A SEA OF DOUBT, deprive you of spiritual guidance and comfort, and make you like themselves rebels against God and outcasts from the communion of saints. A religion which is subject to the State and may be changed at the will of kings and parliaments, a religion which is furthermore subject to the right of private judgment, has no authority and is little better than a caprice. But when it takes a form like that assumed in this city last week, its aggressive selfishness demands sharp treatment. Nothing could have induced me to speak, with the plainness I have spoken, with reference to Protestantism, save a deep sense of duty. These preachers have come to this Catholic city, in this Catholic province, and have in the grossest manner insulted its Catholic inhabitants, reviled their most cherished institutions, filled the columns of the daily press with a black flood of venomous slander against the Church of God, and despite their hypocritical protestations of Christian charity, deserve only the severest condemnation.

But, understand me, against Protestantism as a people I would not, for I could not, entertain anything but the kindest feelings. I pity their spiritual misfortune and yearn to see them gathered into the true fold. At the same time we must fight those bitter, relentless enemies of our souls, who are responsible for the spread of false teaching, and whose great object in life appears to be the destruction of the Catholic Church. But we have

THE ASSURANCE OF CHRIST

that the gates of hell will not prevail against his Church. We can, therefore, treat their runings with disdain as far as the Church is concerned; it is different, however, with individuals. There is always a possibility of some being led astray, to their own eternal sorrow.

Therefore I charge you to hold fast to your faith, and God will bless and protect you against all enemies here and hereafter.

THE LIVING WORD.

The Word of God is the foundation of the works of God. "He spoke and they were made, He commanded and they were created." "By the word of God the heavens were made, and the earth and all that is therein." By this same word through which God made all things at first, He shall make them new again. Hence when man, wicked by sin, is to be restored to righteousness, the work is done by the Word of God. His word is as a fire and a hammer which breaks in pieces the flinty rock. His word is quick and powerful, sharper than a two-edged sword. His word is a lamp to our feet. His word is the incorruptible seed by which we are begotten to immortal life. His word is able to make us wise unto salvation, through faith that is in him. By His word the man of God is to be perfect, thoroughly furnished unto all good works. Any system of faith or practice which ignores or sets aside the word of God is without root or foundation, without strength or substance. Heaven and earth shall pass away, but God's word shall not pass away. He has magnified His word above all His name. Forever His word is settled in heaven; and those who dishonor it, or reject it, or cast it aside, will find that they have made a fatal mistake.

It will be a happy day for us when we preach less of self and more of Christ, less of the words which man's wisdom teacheth, and more of the words which the Holy Ghost useth. The converts who are not converted by the word of God, who have not yet felt that word like a fire and a hammer breaking their hearts, and who are not nourished up in the word of faith and sound doctrine, too often go to swell the ranks of the openly apostate, or the worldly members of the Church who have a name to live and are dead. Only those live who partake of the life of the living Word of God; only those are strong in whom the Word abideth, and who have overcome the wicked one. Only those are sanctified by the Word of truth, and who, through the washing of water by the Word, are fitted for the presence and the glory of the heavenly Master.

THE LOVE OF CHRIST.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was his soul's true resting place and refuge. It was under the branches of the palm tree that he found a shadow from the heat. This was the deep well out of which he drank his only consolation. He needed no other.

To be able to comprehend with all the saints the breadth and the length, the height and the depth of this love, was his aim; and to "know that love which passeth knowledge" was the end of his prayers.

This love of our refuge too—our trap and

quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm is gone to rest, each gust is died away. Love beyond all love, in its purity, in its freedom, and in its efficacy! Gifted with strange power of soothing and healing, and comforting! He who has no possession of this love has got hold of a hidden spell, mighty to charm away all happiness of heart and all bitterness of soul. What can withstand it?

In this love all the loves of the earth are gathered up and centered. It is a brother's love; yet passing far above it. It is a bridegroom's love, as the song of Solomon shows us, but tenderer than the love of mortal bridegroom. It is a husband's love; yet truer and more faithful than the love of the truest and most faithful husband on earth. It is a love without beginning and without end—a love without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weakness—a love without intermission—a love without fickleness, a love without any delay.

THE NEXT POPE.

A FORECAST REGARDING THE SUCCESSOR OF LEO XIII.

Signor di Caserio has prepared a revised edition of his well-known work, *Il Concilio di Leone XIII.*, comprising a new second part, in which, according to an article in the current number of *Italia*, this able and well-informed writer discusses very freely the delicate question of the probable choice of the future pontiff.

If a new Pope had to be elected now, it is considered certain that he would be an Italian. The nation which next in order would have the best chance is France, where Cardinals Pitra and Lavergne have conspicuous pretensions; but a French Pope would arouse the most determined opposition, not only from Italy and Germany, but also, in present circumstances, from Austria and Hungary, and very likely from the English cardinals. As regards the latter, the objections are purely personal. "Newman," it is observed, "is 87 years old; Manning, who has lost of late some of the harsh dogmatism of the neophyte, and who would be inclined to reconcile the independence of the papacy with the necessity for Italy of having Rome as her capital, is 80; and Howard, an Englishman, is 80." None of the Spanish, Portuguese and American cardinals will, it is considered, be able to exercise any considerable influence. Moreover, the Italian cardinals exceed in number all those of other nations in the proportion of 35 to 20, and it is expected that the next cardinal will also be an Italian. It is believed that the very discussion now existing between the Roman Curia and the Italian Government will help the election of some one of these, as this is a guarantee that one chosen will not be a subversive ally or a partisan of his national Government.

The question remains, which of the Italian cardinals has the best prospects? This, we are told, will depend upon the political situation of Europe. If no war breaks here, the Roman Curia will go on "feeling and falling;" its hope of restoration of temporal power. If war comes and the Italians are defeated, those hopes will be strengthened and emboldened, and in either case the Sacred College will probably choose one of its most uncompromising members. In these conditions Cardinal Monaco, the ideal Pope of the majority of the Sacred College, would probably be chosen. Should very severe national disasters, however, bring the extreme wing of the Intransigentists to the fore Cardinal Porcchi, who is described as "a sort of living puzzle" and "the leader of all that are most moderate among the followers of the Vatican," would stand some chance. But if, in consequence of a great victory or some other circumstances the Sacred College should feel inclined to desert from the struggle for the temporal power, the choice would lie between three men, "namely, pious, learned, and charitable," namely, Cardinal Sanfelice, Archbishop of Naples; Cardinal Alimonda, Archbishop of Turin; and Cardinal Bolognini, Archbishop of Bologna. Among these the gentle, benevolent and widely popular Bolognini stands conspicuous; but notwithstanding his great erudition, ability and virtue, it is admitted that the Archbishop of Bologna does not enjoy the sympathies of the higher hierarchy, who are said to dislike him on account of his moderation and liberal-mindedness.

Such are the views of the best informed outsiders in Italy regarding the future history of the Papal power. It will have been seen that they involve a good many contingencies.—London Standard.

THE POPE'S TEMPORAL POWER.

LONDON, Oct. 26.—The declaration of the Pope, in his address to a body of Neapolitan pilgrims yesterday, that Rome was pre-destined to be the See of the Vicar of Christ, and should remain the capital of the Catholic world, regarded as an official casting down of the gauntlet to which no subsequent diplomatic utterance can impart a softening effect.

The idea of regaining the temporal power of the Papacy has never for a moment been abandoned by the Holy Father since the hour of the arrival of Victor Emmanuel in Rome, the ousting of the Pope from his present abode of the Quirinal and the limitation of his Roman authority to the Vatican, where he has since resided a self-styled prisoner.

From that time until now every utterance of the Vatican authority upon the subject has been replete with hope that the day was not far distant when the Pope's seat would again become one of the universally recognized Powers of Europe, and that hope has been buoyed up by the fact that a dozen countries, large and small, continued to accredit ministers, ambassadors and representatives of other grades to the Holy See.

The Pope does not in any of his declarations on the subject claim that all of the Kingdom of Italy is legitimately under the temporal authority of the Vicar-gerent of Christ, but rather seeks to have it understood that Rome and a certain part of the territory adjoining the Eternal City are rightfully the possession of the head of the Church and necessary to the grandeur of his spiritual office. The Pope appears to want is a concession on the part of those who deny his rights to any sovereignty except over the Vatican and a narrow, contiguous strip of land wherein he may hold court and kingly sway as a temporal monarch, and his latest fulminations indicate that his interview with the German Emperor having failed to convince that young man of the justice of his claim, he has resolved to inaugurate a more vigorous and convincing campaign for the recovery of his temporal sovereignty.

It was on the love of Christ that the early Church so strongly leaned. It is to this love that we find the Apostle Paul so continually turning. This was his soul's true resting place and refuge. It was under the branches of the palm tree that he found a shadow from the heat. This was the deep well out of which he drank his only consolation. He needed no other.