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ROME AND ITALY

The Question of the Temporal Power.

HON. WILLIAM J. ONAHAN, in the Chicago Tribune, contributes the following to a symposium on this subject:—

Editor of The Tribune: The Tribune will, I am confident, allow me to challenge its editorial contentions in yesterday's issue as to the ownership of Rome. Of course, there is no need to consider the suggestions cabled from the other side of the Atlantic regarding the sale of Rome by the Italian Government and its purchase for the Pope by the Catholic body at large.

The story is too plainly a journalistic sensation, though it possesses a certain general interest because of the anomalous situation of the Holy Father and of the known financial embarrassments of Italy—not to speak of the strained political conditions of that kingdom.

I said the Pope is a virtual captive in his own capital and that he had been unjustly and by violence despoiled of his possessions, that is, of the city of Rome and the States of the Church, over which, until 1870, he reigned as undisputed sovereign.

The Tribune, I am aware, will not agree with me in the claim that the invasion of the Papal States was an act of usurpation, a violation of the law of nations; was in disregard of treaties and contrary to the principles of justice which govern nations as well as individuals. The Tribune contends that the Pope possesses no title to the Eternal City and never had any beyond that conferred by Charlemagne, who is now discovered to have been "a robber chieftain." I must be pardoned if I express astonishment at this novel, not to say, astounding declaration—this curious historical revelation. The Popes possess no title to Rome! Charlemagne merely a robber chieftain! Was it not of the Popes' sovereignty Gibbon, the historian of the "Rise and Fall of the Roman Empire," declared: "Their temporal power is now confirmed by the reverence of a thousand years, and their noblest title is the free choice of a people whom they had redeemed from slavery." Where is the ruler—he king, emperor, prince or president—in Europe or elsewhere, who can show so venerable, so uncontested, a title to authority and sovereignty?

What respectable historian has ever challenged it? Whether we look to its origin, to the length of time it has endured, to the conditions under which that sovereignty has been exercised, assuredly it can with justice be claimed that the Pope's title to Rome and to the States of the Church was as good as that any other sovereign had, as solid, as indefeasible.

This power had its origin long before the reign and conquests of Charlemagne, who only ratified, confirmed and enlarged an authority previously exercised under fluctuating conditions throughout several centuries.

The temporal sovereignty of the Popes in the earliest times may be said to have grown insensibly and involuntarily. What the gifts and donations of Constantine began was enlarged and extended by the generosity of his successors; Pepin and Charlemagne crowned the great work by recognizing and protecting the power and dominion of the Pope, and for more than a thousand years the Popes reigned as sovereigns of Rome. Faction, domestic turbulence, and foreign invasion, sometimes drove the Popes into temporary exile, but, I repeat, their title as the rightful sovereigns of Rome has rarely, if ever, been seriously challenged.

I am not writing a historical dissertation, hence I need not refer to authorities and citations in support of my position, although these should not be wanting if necessary. The Pope's title to Rome was not based on conquests nor usurpation. It was not stolen surreptitiously, neither was it acquired by violence. Sismondi, who is by no means a partial authority, says the power of Pontiffs was founded on the most respectable of all titles,—virtue and benefits.

So much, briefly, as to the Pope's title to Rome. Next as to the necessity for this sovereignty—or, as it is called, the independence of the Holy See.

Catholics claim that the Pope should be free, independent and sovereign in his own dominion, that he may be able to act untrammelled and with independence towards all the world in his government of the church. Catholics the world over are interested, deeply interested, in this vital question. It concerns the rights and consciences of Catholics in every land that the Pope, their spiritual father, should not become the subject or puppet of any king or power, whether that power be Catholic or otherwise. An English statesman (Lord Lansdowne) in a speech in the British House of Lords in 1849 on this very Roman question declared:

"Every country which has Catholic subjects has an interest in the condition of the Roman States and is bound to see that the Pope be not embarrassed in the exercise of his authority by any influence capable of affecting his spiritual authority and power." What did M.

Thiers, afterwards President of the French republic, say, writing of this very question during the same period:

"Catholic unity would be untenable if the Pontiff who is its center were not completely independent; if in the territory which ages have assigned to him and which all nations have respected, another sovereign, whether Prince or people, should rise to dictate law to him; for the pontificate, sovereignty is the only independence." As was said in a pamphlet on the Roman question, which had a European celebrity: "In a religious point of view it is essential that the Pope should be a sovereign; in a political point of view it is necessary that the head of 200,000,000 Catholics should belong to no one, that he should be subject to no power, and that the august hand which governs those souls should not be tied down, and should be able to rise above all human passions. If the Pope were not an independent sovereign, he would be a Frenchman, an Austrian, a Spaniard, or an Italian, and the title of his nationality would take away from his character of universal Pontiff. The Holy See would be no more than the support of a throne at Paris, Vienna or Madrid. . . . It is of importance for England, for Russia, for Prussia, as well as for France and Austria, that the august representative of Catholic unity should neither be constrained, nor humbled, nor subordinated."

Declarations of this nature from the most eminent sources in Europe are familiar to Catholics—indeed, I should say they ought to be well known to the general reader.

But, The Tribune insists the Pope is free. He is sovereign, indeed over the few hundred acres surrounding St. Peter's and the Vatican. He can go and come as he likes in Rome and elsewhere. Who guarantees this "freedom"? What power conferred this "sovereignty"? The Italian Government and the so-called law of guaranty enacted by an Italian Parliament? Both may be recalled, repeated, and canceled next month or next year. No, the Pope's independence cannot be permitted to rest on so precarious, so uncertain a tenure. I do not enter into the facts of the invasion of the Papal territory, and the capture of Rome. Time has not sanctified that wrong and outrage in the eyes of the Catholic world.

I am not called upon, neither is it necessary I should discuss the question of a "united Italy." I sympathize with the legitimate aspirations of the Italian people in their dream of national power and European influence, but this is not to be realized by trampling on sacred rights and violating the immemorial and uncontested authority of a just sovereignty. It may be said what would Italy be without Rome? I answer by asking what would Rome be without the Pope? Rome no more belongs to the people of that city than does the city of Washington to the people of the District of Columbia. And the reasons for the distinction are in many respects kindred. Modern Rome was the creation and is the inheritance of the Christian world. It is the capital of Christendom. No one dreams that the vexed Roman question will be settled by the agencies of armed intervention.

The position of the Pope, his rights and independence, are questions which ought to be settled on a basis satisfactory to the Pope and with just regard, if you please, to the reasonable aspirations and legitimate sovereignty of Italy. European statesmanship surely is equal to the problem of solving and settling this troublesome and ever recurring question.

WILLIAM J. ONAHAN.

GRAND CHRISTIAN CHARITY.

A Project that Bids Fair to Solve the Social Question.

Less than three years ago there was founded, in the back room of a small store on a side street in Toulon, a charitable project which bids fair to do more towards bringing about the solution of the social problems in France than all the congresses and conferences that have been held, and all the books and articles that have been written with that end in view. It is rapidly assuming the proportions of an international economic movement of the first magnitude, writes Charles Robinson in the North American Review for September.

This charity, which has become an object of once of the astonishment and admiration of all Europe, is named, "St. Anthony's Bread," after St. Anthony of Padua, and it is by the voluntary contributions of his clients that it is maintained.

"St. Anthony's Bread" comprises not only food, but also clothing and medical attendance—everything, in fact, necessary for the relief of the poor in general, and of the sick and afflicted poor in particular; for its directors wisely hold that with this class one should always "make the good God visible." They ascertain the names of the laborers in the various parishes who are out of employment and help them to procure work, quite irrespective of their religious belief, or want of religious belief. Orphans are sent to school, the aged, the blind, the deaf and dumb are all placed in special establishments; letters are written

for those who are themselves unable to write, and advice procured from either doctor or lawyer when needed. While the deserving poor are thus sought out and all their wants supplied, professional beggars are tracked and exposed.

The promoters of this charity, however, do not labor merely to solve the Social Problem, important though that work undoubtedly is. The corporal necessities of the poor are relieved through the medium of "St. Anthony's Bread," only on the understanding that their spiritual duties are not neglected. The conditions imposed upon the workmen in this regard are of the lightest possible character. For example, one of the publications issued under the auspices of "St. Anthony's Bread" consists wholly of light literature, except for one brief paragraph of religious matter at the end of the last page. "We must give them the feuilleton or they would not read the instruction," it is explained. In friendly conferences, held at stated intervals, the same clientele is taught the lesson of mutual help and sympathy.

The writer recently had an opportunity of witnessing the practical working of this charitable project in the "toughest" quarters of Paris, and has also discussed its various phases with Frenchmen of every shade of belief, all of whom with one accord acclaim its promoters as the nation's benefactors. Indeed, it will be surprising if "St. Anthony's Bread" does not result in the complete regeneration of the French working classes—and if of these, why not of the working classes of all Europe and beyond? For the scope of "St. Anthony's Bread" is no longer confined to France. As, at the start, it spread from town to town throughout France, so it is now spreading from country to country throughout the world. It is interesting to learn that this great work is to be introduced in the United States during the coming winter. The result will be watched with interest.

"St. Anthony's Bread" is based upon the divine principle of charity. And such Christian charities as this, which has for its aim the care of the poor without distinction as to race or creed, not only provide a sovereign balm for all the carking cares of the unfortunate, but have also the happy effect of eliminating acrimony from the minds of men.

AN ELOQUENT ADDRESS.

THE LIEUTENANT GOVERNOR AT ST. BONIFACE COLLEGE.

SOME TIMELY WORDS ON CATHOLIC EDUCATION—A RIGHT TO BRAND INIQUITY—THE BIBLE IN SCHOOLS—KNOWLEDGE AND RELIGION.

The Hon. J. A. Chapleau, Lieutenant Governor of Quebec, spoke as follows on the occasion of his recent reception at St. Boniface College, Manitoba:

REVEREND FATHER Rector, MY DEAR YOUNG FRIENDS: Of all the visits that men in my position have occasion to pay by far the most agreeable are those which are made to educational institutions such as this; for it is in colleges like this that we witness the upgrowth of young men that are to take our places one day.

You have just reminded me, Reverend Father, of our college days spent together in the dear old Alma Mater of St. Hyacinthe. It is indeed strange that we should thus meet for the first time, after forty years of separation, fifteen hundred miles from our boyhood's home; but I feel that the memory of our great Catholic colleges of Lower Canada is still fresh with us both and that our hearts beat in perfect sympathy. I had visited this country 21 years ago; but then I was travelling on a government commission; now I am travelling for my own improvement, in order to study my fellow-men in these vast regions of the west. Wherever I went from Atlantic to Pacific, I found French Canadians; our noble Province of Quebec has everywhere struck root; and wherever its sons are they manifest

FAITH, HOPE AND CHARITY.

Your college, my dear boys, goes back, as far as I remember, to the early years of this century and recalls the virtues of Monseigneur Provencher, the first missionary in this Northwest. It also evokes the memory of one who was not only a saintly bishop but a great statesman, of one who contributed more than all others to the building up of this great country, of one who, after devoting his whole life to the cause of education, just when the future was overhanging with a threatening cloud and when the work of his lifetime had been swept away, of one whose great deeds are engrained in the hearts of his people, of the illustrious Monseigneur Tache. I remember how he used to thank God that freedom of worship was ensured to that elementary, classical and collegiate education; but later on he was cruelly disappointed. As Lieutenant-Governor of a Province, I have no right to deal with politics; but as a Christian Governor, as a British subject, I have a

RIGHT TO BRAND INIQUITY.

Nothing in the world is more ridiculous than the attempt to conduct schools without God. Many of our contemporary geniuses in science and literature have made this attempt. Victor Hugo, whose magnificent talents were wasted for vile ends, once said while holding in his hand his novel "Notre Dame de Paris" and pointing at the towers of

Notre Dame church: "Ceci tuera cela"—"This will kill that." And now, after fifty years, science has to confess that not only it cannot produce but that it cannot even destroy a single atom; and a great thinker who is not a Christian has lately said: "After more than 4,000 years of human effort, we have reached the bankruptcy of human science (la banqueroute de la science humaine)." Yes, there is more wisdom in the Petit Catechisme than in all the theories of irreligious savants. Men of culture are daily becoming more and more convinced of the necessity for mankind of being saturated with the spirit of the Bible, that book which will always remain the

MOST EXCELLENT OF BOOKS.

more perfect and more learned than any other book written by the hand of man, because it was written under the inspiration of the Holy Ghost. All education must be grounded on religion; for those who have not, as we have, the fullness of truth, they must at least have their teaching on the existence and providence of God.

And that teaching must be given early. Just as your wheat must be sown early that it may be ripe before the nipping frost, so your young minds must be early sown with the seed of religion, in order that you may be able one day to brave with impunity the frosts of the world's unbelief; nay, that you may be able to save society from the ruin with which false doctrines threaten it. Science alone is powerless against the raising flood of socialism; but

KNOWLEDGE WITH RELIGION.

can effectually beat back the whelming tide. The world is willing enough to admit the God of truth and knowledge, but it will have nothing to do with the God of self-denial, the God who teaches men to curb their passions, the God who should be revered and worshipped in the schools where children begin to hsp the elements of science and religion.

IT IS VERY EASY.

for legislators to pass iniquitous laws. So it is very easy for a child, with a few stones, to break all the panes of a splendid facade; but what labor and what efforts are needed to make were it only one of those panes of glass! Thus legislators may bring about wrongs which it is extremely difficult to repair. However, my dear young friends, justice will win the day in the long run. Meanwhile, cultivate respect and affection for the self-denying men who devote themselves, without earthly reward, to your education. Be loyal to them and to your Archbishop. In him the late Archbishop Tache has found a worthy successor, who, by his gifts, his talents and his energy, has deserved to keep up the struggle. I know that some of his enemies have said that he has spoken too plainly; but none of them have ever been able to say that he has shown any lack of rectitude and firmness. Now rectitude (droiture) and firmness are the most precious virtues for a ruler of men. Under his guidance, you will, I trust, be worthy of your country and your religion.

CHRISTIAN BROTHERS.

Anniversary of the Order's Arrival in Canada.

To-morrow, Thursday, will be the fifty-eighth anniversary of the arrival of the Brothers of the Christian Schools in this city. At the call of Bishop Lartigue, four Brothers left France in 1832, and came to Montreal. They were Brothers Rombaud, Aidant, Envert and Adolbert.

This Order now has twelve schools in Montreal and forty-three in Canada. Brother Flanrin is the head of the Order in this country, where there are 300 Brothers teaching 18,000 children. The Institute of the Brothers of the Christian Schools was founded at Rheims, by a Canon of the Cathedral of that city, now honored on the altars of the Catholic Church as Blessed Jean Baptiste de la Salle.

The Order rapidly spread over the whole world and now possesses 1341 establishments, in which 15,000 Brothers educate 400,000 children. In Montreal, Mount St. Louis Academy counts 553 pupils, while the St. Henry Parish School has over 700. The mother house in the province of Quebec is at Maisonneuve.

The Brothers will not commemorate the anniversary of their arrival in Montreal otherwise than by private devotions in their chapel.

FEAST OF ST. EDWARD.

On Sunday next Mgr. Fabre will celebrate the feast of his patron saint, St. Edward. On this occasion His Grace will officiate at High Mass and ordain a priest. Mgr. Fabre was consecrated coadjutor bishop of Montreal on the 1st of May, 1873. Since then he has conferred the order of priesthood on 909 candidates. The one to receive the priestly powers next Sunday will be the 1000th whom His Grace has ordained.

FOR YOUNG GIRLS.

The Grey Nuns, having had the house known as the Refuge de la Passion, corner of St. Urbain and Languechietiere streets, placed at their disposal by the gentlemen of the seminary, have decided to open there an institution similar to one already existing in Boston, for the reception, as boarders, of young girls employed in Montreal, who have no relatives here, and who will thus be provided with what will in many respects prove a comfortable home.

PROSPECTS OF THE PAPACY.

Surprising Reflections by a Distinguished English Naval Officer.

It is some years since an article in any English periodical has attracted more attention than the paper on the position and aims of the Papacy contributed to a late number of the Fortnightly Review by Captain J. W. Gambier of the British navy.

The subject of the essay is the fact, not less remarkable than unexpected, that in our day there should be an unmistakable renewal of strength and vitality in the Catholic Church; a fact all the more striking because the substrata, both moral and material, on which rested the power of Rome had apparently been so completely swept away as to render improbable such a resurrection.

The former foundations of the Papal authority were three—materially, the temporal power; morally, a world more or less accepting dogmatic teaching, and, lastly, the almost universal ignorance as to the sanction upon which the Papal claims were based. Within the memory of men now living all these foundations have seemed to be annihilated. Nevertheless, after the lapse of a few years, we behold to our astonishment the Church of Rome making great strides to the recovery of all that had been lost. The recuperative process is going on at a rate which, if continued, must, within a measurable space of time, tend considerably to change the existing state of affairs, not only in Europe, but in the United States and the South American republics. Whether the energy behind the process comes, as the Roman Church believes, from the silent and irresistible power of the teaching of the Gospels, accompanied by a fresh and direct guidance from above, is not a matter which Captain Gambier assumes to discuss. His endeavor is to ascertain the mundane causes at work, and conspicuously among them one of which the Catholic Church itself takes cognizance.

We refer to the fact that thousands of right-thinking men loathe the general demoralization which must follow socialism and other "isms" which instill the doctrine of public plunder. By their example and their precepts these men are leaving the masses which if left to themselves would enforce the doctrine of rapine with the knife and bomb.

To control this movement is the aim of the Catholic Church, and its representatives hold that they are in a better position to do this than the statesman, who is always more or less the puppet of faction, or than the member of a legislature, national or local, who is paid for his services and is, therefore, no longer a free agent. It is patent, indeed, to any one who reads the daily papers that the Vatican is becoming more and more a factor in European politics, not alone in matters of general policy, but in all social and religious questions; that it is beginning to have a hand in the making and unmaking of governments; that it influences elections to the extent in some countries and certain localities of controlling them altogether; that it takes its part in the burning question of the education of the people, and that in the new worlds which are being brought under colonial influences it is destined to play an important role.

But what has this English layman to say with regard to the crucial question of the Pope's temporal power? Captain Gambier believes that all schemes for establishing a temporal power in Malta, Cyprus or anywhere else outside of the Eternal City will be scouted, for neither this Pope nor the next, nor any successor will relinquish the idea of again reigning in Rome. This, in his opinion, has become an article of faith—a dogma which no bull could strengthen and no Pope can set aside. But how, from the view point of practical politics, can the re-establishment of the temporal power in Rome be brought about?

The answer given to this question is that the unity or cohesion of Italy has been greatly imperiled during the last few years by innumerable disintegrating processes which no legislation can avert—by its deplorably bad government, and by the poverty and misery of the people, crushed by taxation. The peace and contentment of the old days are gone. The Italian people believe that they are robbed and plundered. In a word, Italy, in the estimation of those men vitally concerned, is rotten to the core—a tottering State, destined to collapse at the first clash of European armies.

The Vatican waits, then; for what? It hides its time until the bubble bursts—till the great war comes, so long foretold, when Europe will resolve itself into its natural elements. When Italy, leaning upon England, which shall once again prove a broken reed, will have ceased to be anything but a geographical expression; when France shall have extended her frontiers along the Maritime Alps to Genoa; when Venice shall be once more Austrian; when Lombardy thrown in to compensate for the loss of Bosnia; and when King Humbert shall have been relegated to reign in his ancestral Turin, when the rest of Italy may form some kind of a republic, with its capital at Florence, leaving Rome and a possible twenty or thirty miles' radius of the Campagna for the Pope. Here—such is the forecast—the head of the Roman Catholic Church may reign as an independent sovereign over a neutral State. This small spot of earth, dedicated to the service of God, would, according to the hypothesis, be under the guarantee of all the powers; would require

no lines of circumvallation, no soldiers and no ships; and Rome would become what it had been, with a brief interval, for nearly seventeen hundred years, the home of the head of the Church Catholic. Is this a dream? If it be one, it is strange that it should have been seriously discussed by every diplomatist in Europe. To students of history it is well known that even stranger things have happened in the age-long record of the Papacy.—New York Sun

NOW IT IS ENGLAND.

A School Question Which May Trouble Politicians.

New York, October 6.—Mr. Isaac N. Ford cables from London to the Tribune: Sir John Tenniel, with his usual quickness of perception, hits off the chief topic of the week in a cartoon for Punch. The voluntary school system is personified as a poor, neglected Snake, with a cardinal, a church vicar and a Wesleyan preacher at the door, quarrelling over his fate, while Mr. Nickleby Balfour rattles on to John Bull without saying more definite than "If it could be settled in a friendly manner and some fair arrangement was come to, I do think it might be very satisfactory and pleasant to all parties." This is a pictorial presentation of what is rapidly becoming a burning question in England. Great momentum has been imparted to this discussion of the question of State or voluntary or sectarian schools by the appearance of Cardinal Vaughan's letter in the Times. He has proposed a basis of common action on the part of the churchmen, Roman Catholics and Wesleyans interested in preserving these schools. He holds that any school offering efficient facilities for elementary education ought to be maintained at the expense of the State. His proposal is not definite, but apparently he favors assistance in the form of a fixed sum for every pupil trained in religious schools. The Archbishop of Canterbury has called a private conference of the churchmen identified with voluntary schools; it will meet next and discuss the subject. Scores of letters have appeared in the Times on question from all sources. One of the most curious facts brought out is by Dr. Aubrey, who shows that Mr. Gladstone, 25 years ago, forecasted the present controversy and favored education entirely secular in public hours, with the largest facilities for religious teaching outside those hours, but was compelled to alter his policy. The Rev. Joseph Parker has made an able reply to the Cardinal's letter, asserting that the only way out of the difficulty in rate-supported schools is to withdraw religion from the control of the State. "If we can not agree on a common religion," he asks, "how can we agree to levy a common rate in support of any and every kind of religious teaching?" The Congregational Union at Brighton has taken a similar view, and recommends the formation of a National committee to resist any further endorsement of sectarian schools, London non-conformist and other religious bodies have declared their hostility to State aid for voluntary schools, and have demanded the extension of board schools. This controversy has grown out of the dual system created by Mr. Forster's Education act. Board schools were organized with ample sources of financial supply in local taxation; voluntary schools were allowed to draw an inadequate degree of support from the State if subjected to the inspection of the local board and operated under the conscience clause. The board schools, with increasing rates, have flourished, while the voluntary schools have cost ten shillings less per pupil and have barely held their own. In fact, they have often declined and sometimes been closed altogether. Some of the local boards have gone out of their way to harass these schools, and Mr. Acland, while minister of education, enforced the sanitary rules against them most rigorously and appeared anxious to compel many of them to close their doors, so that the board schools could be opened in their place. In the last election the friends of church Wesleyan and Roman Catholic schools strongly opposed the Liberal candidates and are now demanding that the Unionist Government shall come to their rescue with a new act of Parliament. Lord Salisbury and Mr. Balfour have apparently warned the leaders of the movement that they cannot expect the ministry to act unless they can agree in advance among themselves on what they want. Probably the ministry would prefer to have the servants continue to disagree, for that would justify the Government's inaction. The large majority in Parliament would be unsafe if this question of paying for the support of sectarian schools outright from the State treasury were brought forward especially when neither Roman Catholics nor Churchmen are willing to surrender control of them to the district boards.

In St. Mary's Church, on Sunday, the pastor, the Rev. Father O'Donnell, delivered a very practical sermon on the "Duties of parents towards their children." He pointed out that Christian parents owed their children good example, careful watching, correction and education. Children should find in the every day life of their parents the model upon which to guide their own actions, and parents should extend their care to every detail of their children's conduct, watching them both at home and out of doors. Correction should be given with mingled firmness and love, and Christian education should be so intimately connected with the home as to leave indelible impressions on the mind and soul of the young.