

FOREIGN.

THE ATTITUDE OF THE HOLY SEE AND THE EASTERN QUESTION.—THE POLICY OF THE POPE FULLY VINDICATED.—On this subject the Liverpool Catholic Times writes as follows from Rome—

The Civita Cattolica, whose authority is well known, has published in its last number, under the heading, "The Holy See on the Eastern Question," an interesting article, being a reply to the allegations of the revolutionary press with regard to the attitude of the Holy See in the affairs of the East. The opportunity and importance of the article is such as to merit a brief analysis. It begins by observing that many Catholics are in a state of uneasiness and doubt, through having read in the Liberal papers or heard elsewhere that the Holy See is betraying its mission and forgetting its ancient traditions, by its apparent sympathy with the Porte. To allay these doubts, the Civita proposes to explain the attitude of the Holy See, and to do so by replying to the three following questions in which the whole matter may be summed up.

1. Why does not the Holy Father place himself at the head of a moral crusade against the Turks, and group around him all the living forces of Christian civilization to deliver Europe from the barbarity of Islamism? In other words, why does not the Pope encourage, as in olden times, an armed crusade against the Turks? For it is evident, upon a little consideration, that the two questions are really the same. A moral crusade to rid Europe of Mahomet's followers, is a Utopian idea, and must necessarily lead to an armed expedition. To destroy an empire sustained by an armed force, it is indispensable to employ something besides moral means; as we have seen illustrated in the case of Rome in 1870. This being so, on what material means can the Pope depend? For, if the populations are Christian, the governments are far from being so, and, in fact, tend rather to destroy than to favour Christianity. Now, an armed expedition cannot be organized by private individuals without the concurrence of the government, and where can a government be found that would be willing to lend its aid towards the getting up of a crusade in the interests of Catholicity. The three Catholic nations, France, Italy, and Spain, it is useless to observe, would not lend their assistance to such a scheme. Wherefore, any attempt to destroy the Turkish power, by the Holy See, would at the present time, in no way tend to spread the latter's influence. The writer proceeds to show that, not only would it be useless, but that it would be highly imprudent. The aim of the originators of the Eastern complications is, in itself, opposed to the interests of Christianity. For those who hope to profit by these complications are the "Russian autocracy, with its Orthodox Pan Slavism; the Prussian Cæsarianism, with its Protestantism; and the Freemasonry, with its social revolution." It will be admitted, therefore, that it would be the height of imprudence for the Holy See to found at Constantinople, upon the ruins of Islamism, the reign of Photius; or in Europe, the tyranny of Luther, and the barbarity of the secret sects, upon the remains of Christian civilisation. Who then could imagine that the wise and prudent diplomacy of the Vatican could fall into such an error, and place its boundless moral influence in this world at the service of the enemies of the Church?

2. Why, at least, does not the Pope exhort the Christians oppressed by Turkey to rise up against the Crescent? Why does he not support them by word and aid them by material means? The reply to this is very simple. Because it is not the office of the Vicar of Christ to encourage the insurrection of subjects, even though Christian and oppressed, against an established power, even though infidel, and oppressed. Its office, on the contrary, is to preach complete submission in all that is not directly opposed to the laws of God and to the maxims of the Gospel. Even supposing that there are cases where an insurrection is admissible, the situation of the Christians in Turkey was not such as to authorise a recourse to these extreme measures. The schismatic Greeks possessed full liberty to exercise their religion, and to add schism to schism, under the rule of Mahomet's successors. The Catholics also enjoyed the same liberty until the year 1870, and if since that time cases of oppression have occurred, they are owing to the malice of evil counsellors rather than to the Turks themselves. We do not mean to assert, the writer proceeds, that the civil and religious condition of the Christians under the Turkish rule was prosperous and flourishing; for we know, too well, the yoke that weighs upon them. But we maintain that from the point of view of liberty of religion, they were not of such a nature as to authorise the Holy See (supposing such a course were sometimes allowable) to excite them to revolt; and we add that their situation was even preferable to that which many Catholics enjoy under the rule of the modern Mussulmans of Berlin, St. Petersburg, Berne, Geneva, and Italy. And these are the men who protest most loudly against the Holy See! Besides, the intervention required on the part of the Holy See would really not benefit the Catholics nor even the schismatics. In the war which is raging the mass of the Catholics, who are not very numerous, are rather on the side of Turkey than against her; and thereon of this is that yoke for yoke they prefer the Ottoman sceptre to that of Servia, Montenegro, or Russia, which is all the same. The result of the victory would only concern the schismatic Greeks, who would oppress the Catholics even more than the Turks do. The very schismatics themselves who are not Slavs are of this opinion, as is proved by the recent letter of Maronites, Patriarch of the Schismatic Armenians of Constantinople. So that the only persons really interested in the insurrection are the Greco-Slav Schismatics, and the defeat of Turkey would benefit the cause of Pan Slavism; thus, they are the promoters of the Christian intervention. This is the cause for which they require the Pope to summon the Catholic world to rise! The writer here treats of the "historical traditions of the Holy See" that some bring forward, and shows the present situation of affairs is very different from what it was many centuries ago. Thus, at the time of the Crusades, and up to the commencement of the eighteenth century, the Turks were a real threat to Europe; now-a-days, it is they who are threatened. At the time of the Crusades, the increase and success of Christianity were the objects of the wars against the Turks; now-a-days the war is encouraged for the triumph of the principles of nationality, wholly political in their aims, and encouraged by the secret societies. At the time of the Crusades, the Pope could dispose of great material resources; now-a-days he is despoiled and captive. At the time of the Crusades, there existed Christianity, a collection of States obedient to the Pope; now-a-days the States profess the opposite principles. Lastly, at the time of the Crusades the result of the war organised by the Catholics was very evident and determined; while now-a-days, there is the risk that the victory may profit the enemies of the Church.

3. Why, at least, does not the Pope solemnly protest against the cruelties of the Turks towards the Christians? He will do so when he is disposed. But we would remark that the cruelties of which so much is said, are mutual, and that the Servians themselves are not wholly innocent in this respect. Besides, what good would be produced by the Pope's protestation? To show that he deprecates such atrocities and condemns them? But they are such that nature itself abhors them. To mollify the anger of the combatants? But what influence could the Pope's words possess over schismatics and infidels? In addition to this, it may be observed

that the Holy See is in the habit of addressing protestations against acts of similar nature, only if they offend her own rights, or those of Catholic populations. This not being the case here, a protestation on the part of the Pope would scarcely be admissible; and might, in fact, tend to irritate the Government of Constantinople against the Catholics. To sum up, those who demand an intervention on the part of the Pope, do so only to accuse him, if he refuse it, and to turn it to their own interests, if he were to assent to it.

A memorial tablet has been placed upon the little house where Salvator Rosa was born, in Asenella. At an artists' banquet given in commemoration of the event of his birth, an original autograph manuscript of the great painter was shown, and amid a profound silence each artist, of whom there were present about sixty, examined it. It was shown on a silver platter.

Insults to the clergy in the streets of Brussels are now of common occurrence. Mgr. Petitjean, Bishop of Japan, who has lately returned to Europe after a long residence in that Pagan land said to the editor of the *Bien Public*: "I have travelled in all parts of the world in ecclesiastical dress without meeting with any molestation. It is only in your free Belgium that I have been grossly insulted by three *libertins* as I was travelling by railway, first-class, from Brussels to Charleroi." The *Bien Public* states that similar complaints reach him from several quarters. Belgium is attaining a bad pre-eminence in this respect; even French nuns, on crossing the frontier are often assailed with blasphemies and obscenities.

RELIGIOUS PROCESSIONS IN ITALY.—The late circular of Baron Nicotera, if it does not prevent the celebration of the usual processions on Feast days, at least will give much employment to the Crown lawyers. On the 5th of September, the members of an association in Pennabilli, near Montefeltro, called the Daughters of Mary, celebrated their annual feast in the little church or chapel of St. Philip, where they heard Mass and received holy communion from the hands of the Bishop of Montefeltro. These ladies did not like to traverse the piazza attired in their distinctive dress, which is white, and therefore went to a private house, some fifteen yards from the church, to put on their robes. From this house they walked, behind their banner to the church, and returned in the same manner when their function was over. They sang a hymn in honour of Our Lady. The Marshal of Carabiniers stationed at Pennabilli considered this a procession, and cited before the tribunal, not the ladies who took part in the alleged procession, but the director of the association or company of "Daughters of Mary," Mgr. Ambrosini, Vicar-General to the Bishop. Mgr. Ambrosini's offence was that of having allowed the procession to take place, and of having sanctioned it by his presence. The case was tried on the 23rd of September, and Mgr. Ambrosini pleaded by his advocate three grounds for his acquittal. The first was that the walking of the "Daughters of Mary" to and from the church was not a religious procession, since there were no clergy in it. Secondly, it was proved by four witnesses that Mgr. Ambrosini was not present at it. Thirdly, it was argued that Mgr. Ambrosini knew nothing of how the "daughters" intended to go to church, and therefore was not bound to prevent what he knew nothing of. And also the Vicar-General of the Bishop was not a police agent, nor obliged to provide obedience to the circulars of the Home Office. The court condemned Mgr. Ambrosini to a fine and to the costs of trial. But he lodged an appeal, and the case will be heard before a higher court. The famous advocate Cancino is to defend the Vicar-General.

RUSSIA'S FINANCIAL POSITION.—What is the national debt of Russia? Authorities differ widely, as might be expected from the obscurity in which Russian officialism has managed conveniently to shroud the entire subject, but it is possible to shroud an approximation to the truth. The *Journal de St. Petersburg* calls it £262,985,000, "Penn on the Funds" raises it to £335,000,000, while other statisticians have placed it at the portentous figure of £484,999,000. First, Russia possesses a silver rouble debt, a paper rouble debt, and liabilities in sterling, in Dutch florins, and in francs, and a vastly different complexion can be imparted to the same figures by converting them into one denomination. Thus, if all the rouble indebtedness be calculated in sterling at the par value of 15 roubles to the £1, the debt will appear some tens of millions larger than if we take 8 roubles as equivalent to the sovereign, which is about the existing exchangeable value of the paper token. The *London Times* says:—But, if Russia was able to pay her way in peace, events were soon to prove her incompetence to defray the expense of war. Russia's intervention in Hungary—an insignificant exploit from a military point of view—added 150,000,000 roubles to the *billets de credit*. At the same time the facilities of exchange were restricted. At St. Petersburg, indeed, you were nominally entitled to present any amount; but at Moscow no more than 3,000 roubles were cashed to the same person, everywhere else no more than 100 roubles being accepted in 1857, after the Crimean War was well over, the *billets de credit* had risen to 735,000,000 roubles—i.e., a sum three times as large as that issued by all English banks taken together. As another slight difference between the Russian and English systems, it may be mentioned that the Russians at that period had entirely suspended cashing their *billets*.

THE EASTERN WAR.

The foreign ambassadors met at the residence of Sir Henry Eliot, British Ambassador, at Constantinople, on Friday, to settle upon the method of determining the demarcation line between the belligerent armies. The Paris *Moniteur*, the organ of the Minister of Foreign Affairs, says it appears probable that all the guaranteeing powers will agree to the proposal for conference at Constantinople. A Renter telegram from Ragusa says the French and Italian Commissioners have proceeded to the Turkish and Montenegrin camps, to fix the line of demarcation. Places blockaded by the Montenegrins will continue under blockade during the armistice, but may be revictualled sufficiently for immediate wants. The *Times*, in a leader, says:—"We think with the majority of our countrymen, that the chances are in favor of peace, and such peace as may assure the well-being of the regions concerned, by removing every pretext for agitation." A Belgrade despatch to the *Times* says: "It is reported that General Tchernyeff will sojourn in Russia during the armistice. Russian officers have expressed the belief that thousands of Russians have fallen in the vicinity of Morava alone. The *Standard's* Belgrade correspondent reports that some wounded Russian officers have been robbed and hacked to pieces by men appointed to carry them to the rear. A Vienna special of the *Times* says: "Except Germany, which probably will not interfere, all powers have appointed commissioners for drawing a line of demarcation. Turkey and the majority of the powers think that it should be fixed by the positions actually held by the several armies, but Russia seems disposed to ask the Turks to withdraw to the frontier."

"What is the state of morals in your district?" said a long-faced reformer to a farmer who, recently visited town. "Pretty good," replied the farmer; "everybody seems disposed to mind his own business in our parts."

WILL OF PETER THE GREAT.

TRADITIONAL POLICY AND AMBITION OF THE MUSCOVITE EMPIRE.

The following, found in the Russian archives after the death of Peter the Great, outlines all-absorbing ambition of the Cæsar, and will be read with interest in connection with the reports of the warlike movements now being made by the Russians:

1. The Russian nation must be constantly on a war footing to keep the soldiers warlike and in good condition.

2. No opportunity must be lost in taking part in the affairs and disputes of Europe, especially in those of Germany.

3. Poland must be divided by keeping up constant jealousies and confusion there. The authorities must be gained over with money, and the assemblies corrupted so as to influence the election of kings. We must get up a party of our own there, send Russian troops into the country and let them sojourn there so long that they may ultimately find some pretext for remaining there forever. Should the neighbouring States make difficulties we must appease them for the moment by allowing them a share of the territory until we can safely resume what we have thus given away.

4. We must take away as much territory as possible from Sweden, and contrive that they shall attack us first, so as to give us a pretext for their subjugation.

5. The consorts of the Russian princes must always be chosen from among the German princesses, in order to multiply our family alliances with the Germans and to unite our interests with theirs.

6. We must keep steadily extending our frontiers northward along the Baltic, and southward along the shores of the Black Sea.

7. We must progress as such as possible in the direction of Constantinople and India. He who can once get possession of these points is the real ruler of the world. With this view we must provoke constant quarrel, at one time with Turkey and at another with Persia.

8. Moreover, we must take pains to establish and maintain an intimate union with Austria, apparently countenancing her schemes for future aggrandizement in Germany, and all the while secretly rousing the jealousy of the minor States against her.

9. We must make the house of Austria interested in the expulsion of the Turks from Europe, and we must neutralize its jealousy at the capture of Constantinople either by pre-occupying it with a war with the old European States or by allowing it a share of the spoil, which we can afterward resume at our leisure.

10. We must collect around our house, as around a centre, all the detached sections of Greeks which are scattered abroad in Hungary, Turkey and South Poland. We must make them look to us for support, and thus, by establishing beforehand a sort of ecclesiastical supremacy, we shall pave the way for universal sovereignty.

11. When Sweden is ours, Persia vanquished, Poland subjugated, Turkey conquered—when our armies are united and the Euxine and Baltic in the possession of our ships, then we must make separate and secret overtures, first to the Court of Versailles, and then to that of Vienna, to share with them the dominion of the world.

12. Should the improbable case happen of both rejecting the propositions of Russia, then our policy will be to set one against the other and make them tear each other to pieces. Russia must then watch for and seize the favorable moment and pour her already assembled hosts into Germany, while two immense fleets, laden with Asiatic hordes, and conveyed by the armed squadrons of the Euxine and the Baltic, set sail simultaneously from the sea of Azoff and the harbor of Archangel, sweeping along the Mediterranean and the Atlantic, they will overrun France on the one side, while Germany is overpowered on the other. When these countries are fully conquered the rest of Europe must fall easily and without a struggle, under our yoke. Thus Europe can and must be subjugated.

It is believed that the first one who supplied the navy with salt provisions was Noah when he took Ham into the Ark.

At a certain printing-office, where a work of the celebrated humorist, Theodore Hook, was being printed, there was an old compositor who went by the nickname of "Twaddle." In completing a sheet of one of Mr. Hook's novels, the copy was given out in small "takes" or portions, to each one of which the compositor's name was as usual appended. When the proof was sent out to the author there appeared a line drawn down the margin of a certain page with the word "Twaddle," at the side. Mr. Hook received his proof, read it, and brought it back to the office with the remark that, "though he was not above the criticism, he did not think the reader was quite the man to make it."

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