



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

VOL. XI, No. 20.

WINNIPEG, MANITOBA, WEDNESDAY, NOVEMBER 20, 1895.

\$ 2.00 per Year.
Single Copies 5 cents.

Senate Reading Rm Jan. 9

ROME MUST BE THE POPE'S

LEO XIII'S REJOINER TO ITALY'S
RECENT CELEBRATIONS.

He Demands That the Church Shall be Independent in a Free City, the Capital of Christendom—Crispi's Intrigues.

Correspondence of the N. Y. Sun.

ROME, Oct. 19.—The telegraphic agencies have sent you the abstract of the Pope's masterly letter to Cardinal Rampolla. Every enlightened person, even the Masonic press, has acknowledged the serene beauty, the novel and sorrowful tone, the sweet resignation combined with the firmness of its recommendations. What is least known, what gives to this act its importance, religious as well as international, is the peculiarity of the conditions amid which it was produced. In fact, aside from its official and generally known origin, the act of Leo XIII has a secret and mysterious history. Outside of diplomacy, there is no suspicion of the almost insurmountable resistance which the Pontiff has had to overcome in order to make his protest against the celebration of Porta Pia. To point out this unknown side is to reveal the capital and highly diplomatic importance of the episode.

Signor Crispi's speech, a real glorification of the Papacy as a spiritual power, was not an accidental improvisation. It was the result of negotiations which are none the less real for having been carried on in the dark. The speech is the historic continuation of the whole method of the President of the Council. Despite the eminently, almost exclusively, Masonic character of the celebration of Sept. 20th, Signor Crispi has not broken with the system publicly inaugurated at the beginning of the rebellion in Sicily, the island of fire. To let down the iron screen that separates the two halves of the Italian people; to draw the Catholics into parliamentary life by inducing them to vote; to promise with this end in view concessions in ecclesiastical matters to the Roman Pontiff; to pose as the savior of order and of the social system; to crush with the aid of the Vatican, once the object of so much abuse and so much contempt, the republican, socialistic, anti-dynastic, federal party, and finally, the supreme object, to save the monarchy and the government established on the usurpation of Rome, such was the Ministry's design.

The speech of Sept. 20 was merely the culmination of this strategy. The result of secret negotiations with certain conservative Italian groups, its object was to give force to the conservative current in Italy, and to force the Pope to silence and the tacit acceptance of the STATUS QUO.

Therefore, as soon as the festivities of Porta Pia were over, the partisans of a compromise between the Vatican and the Quirinal went about repeating that Signor Crispi's speech marked the conversion of the Minister; that the eulogy of the Papacy would hasten the conservative movement throughout the peninsula; that the Holy See should not only not protest, but also take into account this moral evolution, which would assist religion and result in restoring peace to Italy and its independence and prestige to the Papacy.

Persons high in station spoke thus; but it was not at all difficult to surmise the diplomatic influence hidden beyond the intrigue. Perspicacious and well-informed, Leo XIII was not deceived. By his letter he has dissipated this dangerous illusion. In writing to Cardinal Rampolla, who is aimed at in all these intrigues, the Pope has shown what importance he attaches to the Pontifical cause; just as in June, 1887, when Crispi tried to accomplish the same thing, he has wished to give to his incorruptible and faithful Secretary of State an irrefutable mark of his confidence and esteem; he has shown to all that for him as well as for Catholic rights the Roman question is the knot of the situation in Italy and in the domain of ecclesiastical interests.

Hence the resounding effect of his words in the higher sphere of diplomacy. An ambassador of the Triple Alliance, on reading the letter exclaimed: "There is nothing to be done; Leo XIII is inflexible."

That is the state of the matter. However factions may be agitated, the Pontiff is not to be won over. From the heights of the Vatican Leo XIII looks down with serenity on the struggles in the plain. No doubt it is not he who will utter words of vengeance; it is not he who will proudly lay low a Ministry that is in the last extremities. When, terrified by Sicilian peasant uprising, Signor Crispi asked him for his assistance, the Holy Father intervened without noise or ostentation to bring about an understanding between the peasants and the land owners. His secret instructions to the Bishops have contributed in great measure to the maintenance of order and to union. In like manner, in questions of a purely ecclesiastical character, Leo XIII has shown as much gentleness as firmness. Whatever bearing the insurrections in the interior may have had towards the justification of the Papal Government, Leo XIII has shown neither feelings of pride nor desire for vengeance. Peaceful and pacifying, he has perhaps shown his greatness more by this condescension than by his fervor in repelling attacks. Calm, merciful, smiling at impertinences as at audacities, he desired in no way to compromise or to resist Signor Crispi's "renewal." His patience and moderation have been admirable. He has shown the sovereign majesty of strong and unconquerable men, the confidence in the final result, the calmness of those who believe in the future and seem to hold it in their power.

But just as carefully as he has avoided giving Signor Crispi any pretext for reprisals, has Leo XIII preserved intact the sovereignty confided to him.

The letter of Cardinal Rampolla, an act of the central government of the church, indicates that this trust is not to be touched. It sums up and completes all the other documents. It is the serene and indomitable demand for Rome a free city and the patrimony of St. Peter. It is the clear demonstration, that without the bulwark of territorial independence the Papacy is powerless to perform its full mission. It is the promise, for Rome at least, of reforms adapted to the circumstances and the needs of the times.

This MAGNA CHARTA is defined by the addresses that preceded it, especially by that to the Neapolitans in 1888. The Rome he wishes to re-conquer will not be the capital of a little political state; it would be in truth and entirety the patrimony of St. Peter; the Catholic and international city, the intangible corner of the earth where the whole of the world would be effectively represented and heard.

Eighteen hundred and seventy has for ever put an end to a historic period. The temporal power must be adapted to the new conditions, and be made the starting point of higher and vaster action by the greatest moderating power in the world.

When the unity and faultless continuity of Leo XIII's thought is considered, could any one doubt his inflexible refusal to compromise? Yielding for historical contingencies, he cannot be moved when principles and general lines of action are at stake. Much as he loves his native land, he looks on himself as the incorruptible guardian of the trust that has been confided to him.

That is why the ingenious combination of Signor Crispi has completely failed. If it is a homage paid to the renewed power of the Papacy, it is in another light only a new form of all the ventures of official Italy.

Leo XIII knows that in the Holy City as in no other city in history there dwells a power of driving out that has never been overcome by events. Every conquest, every invasion, has fallen into ruin, from the domination of the Greeks, lashed by Juvenal in his third satire, to the taking of Rome by Cadorna's army. Through all the ages this law of history has shown its relentless force. Everything has passed over the Eternal City without breaking it; the invasions of the barbarians; municipal and aristocratic riots; the insolence of German emperors; the republicanism of Cola di Rienzi, and the brutality of the sovereigns of the north. And whenever a temporary possession was prolonged, such corruption and degradation have entered into the sacred pomerium as to drive afar off the profaning foreigner.

Have we not reached this turning point in the history of the third Rome, as Leo XIII calls it? Do we not see everywhere in that adorable land once more spring up the hope in the Pope, from it expects deliverance and security? Yes, in the heart of this people beats the faith in the power of resurrection of that Papacy which in all critical periods has saved the heritage of the nation.

This people is exhausted; it turns about in distress that has never been equalled; but it has near it the sacred pool. I cannot help recalling Leopold Robert's picture of the Roman pilgrim sitting in the arid campagna; she sees neither her bleeding feet nor her nursing, thirsty and panting in her lap, if she can but reach the blessed hill that rises on the horizon, MONTI DI GIOIA!

THE LETTER.

Text of Pope Leo's Letter to Cardinal Rampolla on the Italian Celebrations.

From the Tablet.

MY LORD CARDINAL,—The unusual political demonstrations, the last echoes of which have barely died away in the streets of the city, lead us to address to your Eminence a few words on the subject, not so much to give vent to our distress of mind as to point out the gravity of the fact and the intentions that inspired these doings. In truth, from that sense at once of decency and humanity which sometimes lingers even in minds inflamed with passion, it did not seem to us extravagant to hope for some regard at least for our gray hairs. It was decided instead to carry on the proceedings with uncompromising rudeness, so that we have been compelled to be, as it were, an eyewitness of the apotheosis of the Italian revolution, and of the resulting spoliation of the Holy See. Made familiar, by Divine favor, with sufferings and pardon, we put aside the personal affront to ourselves the more easily since the piety of Catholic people has spontaneously come forward to mitigate our grief, while Italy signalized itself among these by her generous protestations and most precious evidences of affection.

But that which moves and cuts us to the heart is the solemn character of the offence done to the rights of the Apostolic See, and the evident design of perpetuating rather than terminating a conflict of which no one can gauge the calamitous effects. The gravity of the proceedings, sufficiently obvious in itself, is unfortunately enhanced by the confessions of their promoters and eulogists. By glorifying in the manner that has been witnessed the triumph of 1870, they have had primarily in view the consolidation of the fruits of their conquest and the proclamation to Italy and the world that the Pontiff, as far as it depends on them, must henceforth resign himself to captivity without hope of redemption. Nor is this all. They have sought likewise to make a further step towards an anti-religious ideal. The ultimate aim, therefore, of the occupation of Rome, we do not say in the minds of all who co-operated in it, but of the sects which were its initial promoters, was not, or at least was not solely, the achievement of political unity. No; that act of violence, which has few parallels in history, was intended by the decrees of the secret societies to furnish the means for and serve as a prelude to a more sinister design. If violent hands were extended to tear down the walls of the civic metropolis it was with a view to the better assailing the sacred city; and in order to carry out the project of assailing at close quarters the spiritual power of the Popes, a beginning was made in the overthrow of its earthly citadel. In a word, when the invaders came to impose their yoke on the Roman people, on that population which maintained to the last its loyalty to its Prince, resisting violent and daily temptations from without, they brought with them the firm determination to change the destiny of the privileged city, to metamorphose it, to render it pagan once more; or, as they termed it in their dialect, to call into existence a third Rome, whence should radiate, as from a centre, a third civilization. And, in point of fact, more than appears at first sight, was and is done towards carrying into effect the fatal design.

Five lustres have passed, during

which Rome, regarding the progress of events, has seen the assailants of Christian beliefs and institutions masters of the field. Currency is given to the most iniquitous doctrines; the person and ministry of the Vicar of God on earth are vituperated with impunity; free thought is opposed to Catholic dogma, and the Masonic lodge to the chair of Peter. And it is to this sinister conjuncture of actions and ideas that it has just been attempted to lend a semblance of right and a character of stability, by putting on it the seal of a new law, and the clamorous demonstrations that seconded it, openly headed by a sect hostile to God. Is this, then, the triumph of the Italian cause, and not rather the advent of apostasy?

Justice is certain of the final triumph, as Rome is of the immutability of her exalted destinies. But, in the meantime, the one is violated, and the other traversed by the conspiracy of wicked associations and the frenzied action of those who favor them. And what profit as the nation reaped from it? The acquisition of Rome was presaged to the Italian people as the dawn of salvation and augury of future prosperity. We will not inquire if events have fulfilled the confident promises made in the domain of material prosperity. But undoubtedly the achievement of the goal has morally divided instead of uniting Italy. It is also the fact that in this medium every form of cupidity has become emboldened, depravation of morals has spread in the shadow of public perversion of faith, and the consequent weakening of religious belief; offenders against human and divine laws have multiplied, and extreme parties, frantic multitudes, plotting to subvert civil and social order from the foundations, have increased in strength and numbers.

And amid the extension of all these evils the war against that divine institution wherein lies the hope of the best and surest remedy, so far from being mitigated becomes more and more embittered. We speak of the Church, and especially of its visible head, from whom was reft, together with the civil principality, the autonomy, no less becoming to the dignity of the Pontiff than necessary for the liberty of his Apostolic ministry. Vain is all recourse to legislative expedients; no manner of legal provision can ever confer real independence without territorial jurisdiction. The condition which it is affirmed has been secured to us, is not that which is due to us, and which we require; it is not effective but fictitious and ephemeral independence, because subject to the discretion of others. This form of independence can be withdrawn by him who conferred it; those who sanctioned it to-day may revoke it to-morrow. And have we not in these recent days seen the abrogation of what are called the Papal guarantees, demanded on the one hand and hinted at by way of menace on the other? But neither threats nor sophisms, nor shameless accusations of personal ambition, shall succeed in silencing in us the voice of duty.

What is, and should be, the true guarantee of Papal independence was shown in anticipation from the time when the first Christian Caesar saw fit to transplant to Byzantium the seat of the empire. From that time to days immediately preceding our own none of those who held sway in Italy was ever seen to seat himself in Rome. Thus the state of the Church took life and birth, not through the working of fanaticism, but by the disposition of Providence; combining in itself the best titles that can render a principality legitimate, that is to say, the grateful love of peoples benefited, the right of nations, the spontaneous assent of the civilized world, the suffrage of centuries. Nor was the sceptre in the hand of the Popes a hindrance to the pastoral staff. The sceptre, in point of fact, was borne by those of our predecessors who shone by sanctity of life and pre-eminence in religious zeal. Often, too, were they called on to heal the most bitter feuds, often did they victoriously oppose a stout resistance to the overweening pretensions of the mighty, and preserve to Italy, in moments of peril, the treasure of the faith, while propagating from the east to the west the light of Christian civilization and the blessings of human redemption. And if at the present day the

Papacy, despite hard and evil conditions, continues to hold its course amid the reverence of the nations, let it not be ascribed to the withdrawal of that human support, but to the assistance of the divine grace which never fails the supreme sacerdotal office of Christendom. Was, then, the wonderful growth of the infant church the work of the imperial persecutions?

Would that these things were better understood by the practical sense of the Italians. We do not speak of those misled by erroneous doctrines or in bondage to the sects, but of others, whose minds, though free from those bonds and unblinded by those doctrines, are yet obscured by political passion. Let these see what a pernicious and perverse work it is to oppose the true designs of Providence and persist in a dissension profitable only to the intrigues of audacious factions, and still more, to the enemies of the Christian name. To have been selected from so many others to guard the Apostolic throne was a rare privilege and good fortune for our peninsula, and every page of its history testifies what an abundance of benefits and what an increase of glory have always accrued to it from the immediate care of the Roman Pontificate. Is, then, the nature of the latter changed, or is its efficacy diminished? Human things indeed, may change, but the beneficent virtue of the supreme magistracy of the Church comes from on high and is always the same; but with this additional privilege, that being ordained to last for all ages, it follows with loving vigilance the march of humanity, nor refuses as its detractors assert, to adapt itself as far as possible to all the reasonable wants of men. If, lending docile ears, the Italians would but draw from their ancestral traditions and the knowledge of their true interests courage to shake off the Masonic yoke, we should conceive the most sanguine hopes in regard to this tenderly loved Italian land. But should the contrary occur, we grieve to say we can foresee for it only fresh perils and greater disasters.

With the expression of particular affection, We impart to you, my Lord Cardinal, the Apostolic benediction.
Given at the Vatican, Oct. 8, 1895.
LEO P. P., XIII.

MR. BALFOUR ON VOLUNTARY SCHOOLS.

M. A. J. Balfour, in the course of his address, to his constituents at Manchester, said:

"I come to the next question. 'The preservation of Voluntary Schools and of the great religious interests bound up with Voluntary Schools.' Am I to be told that a party which desires to carry out this great object is a party with a purely negative programme? Am I to be told that we have nothing to propose in which the interests of the great multitude of our fellow-countrymen are concerned? I tell you there is nothing you are more concerned in, whether as parents or as ratepayers, than in the preservation of these institutions.

There is a way of putting this problem which is not the way in which I feel inclined to put it. They say: 'What ought to be done in justice to Voluntary Schools? That is a fair way of putting it, but there is a better way: 'What ought to be done in justice to the parents of this country?' The parents of this country desire, I believe, to have the option, at all events, of sending their children to schools where they will be educated according to their own religious convictions. Are they to be deprived of this privilege by the action of the Education Department or by the action of the Government? And if we find that by the inevitable operation of causes sufficiently obvious in themselves, the Voluntary Schools are being squeezed out of existence, and if we can foresee at no distant date the inevitable result that every child in England will of necessity, or may of necessity, be educated in a school where definite religious education is not permitted by law, can you contemplate such a result without some natural and justifiable alarm? And are we not bound in the interests of parents—not in the interests of sects, not in the interests of any particular denomination, but in the interests of parents who, surely, commit no great error when they desire to bring up their children in the faith in which they themselves believe—are we not bound in their interests to do something substantial to preserve the Voluntary schools upon which alone their hopes repose, and to do that something quickly? My belief, at all events, is that this is one of the questions which we can least afford to neglect, and which we least ought to neglect."