

## THE TRUE WITNESS

AND CATHOLIC CHRONICLE

PRINTED AND PUBLISHED AT

No. 761, Craig Street Montreal, Canada.

## ANNUAL SUBSCRIPTION

Country.....\$1.00

City.....1.50

If not paid in advance: \$1.50 (Country) and \$2 (City) will be charged.

Subscribers, Newfoundland, \$1.50 a year in advance.

## TO ADVERTISERS.

The large and increasing circulation of THE TRUE WITNESS ranks it among the best advertising mediums in Canada.

A limited number of advertisements of approved character will be inserted in "THE TRUE WITNESS" at 15c per line, first insertion, and 10c per line each subsequent insertion. Special rates for contracts on application.

All Business letters, and Communication intended for publication, should be addressed to D. M. QUINN, Proprietor of THE TRUE WITNESS, No. 761 Craig street, Montreal, P. Q.

WEDNESDAY.....AUGUST 9, 1893

## THE TEMPORAL POWER.

On the question of the course taken by the Chief Magistrate of Montreal, in regard to the reception of the Italian vessel "Etna," we have apparently been in the minority. The English journals of this city, as well as those of Ontario, looked at the event through their non-Catholic glasses, while the French press of Montreal proved itself anything but what should have been expected from its thundering protestations of fidelity to Catholic principles. Le Monde decidedly has not "the courage of its convictions," and La Presse gave evidence once more, even as in a famous case last year, of an entire absence of sincerity, while La Patrie (with its embryonic Knight of the Legion and would-be radical inspirer, Mr. Beaupré) struck a chord that harmonized exactly with its Liberal-Catholicism. Away behind those fine expressions of *gentleman and courtesy* it is not difficult to perceive the great spider-web of a real masonic sympathy twined inextricably around and around the actors on either side—the received and the receivers. From good old Quebec, the capital of our Province, however, come the voices of a French press that has the true ring of principle in them. It is not to quarrel with our *confrères* of Montreal that we touch upon this subject, by way of introduction to our remarks upon the Temporal Power of the Pope, but rather to point out the inconsistency of the very organs that would be the loudest in applauding our brave Canadians were they again called upon to don the Zouave uniform which they honored and wore so nobly two decades and more ago.

We desire simply to recall an editorial that appeared in the Gazette of Wednesday last, 2nd August, and which, while written in a seemingly fair spirit, like so many of that organ's pronouncements, bristles with inaccuracies and illogical conclusions. The article is headed "Welcome," and purports to explain the question of the Temporal Power of the Pope, while giving reasons for its abolition. We will take a few of its wild and erratic sentences and, in as few words as possible, point out the errors of fact and reason that they contain.

The Gazette says: "Naturally Pope Pius resented the loss of his states." Quite so. It is natural that any human being should resent the loss of his rightful possessions and especially when that loss was caused by an unjust and unjustifiable robbery in the defiance of all law, international or otherwise. But here we wish to draw a line of distinction. The Temporal States of the Pope were not *his*, any more than in the fact that he was custodian and administrator of that property in the name of the Catholic

Church and of each individual member of that body. The Pope was in *possession* of the estates, but not sole *proprietor*. There is a vast difference between the two. A tenant is the possessor of the house in which he lives, but he does not own it. The Temporal States belonged to every individual Catholic in the world, to Mayor Desjardins as well as to the humblest Catholic citizen in the remotest corner of the earth. We, as children of a common Father, are all co-proprietors, and have all been equally robbed of our rights. The Pope could not dispose of that property by will, by donation, by sale, or by any contract known to law. Therefore the Italian Government merely dispossessed him and robbed the Catholics, individually and collectively. Would the *politeness* of Mr. Beaupré, *et hoc genus omne*, be so very Christian as to meet with smiles of welcome the representatives of a party that had deprived his father and himself and family of their personal property, and locked them up for protesting against the robbery? The States belonged no more to the Pope than does the Archbishop's palace belong to the Archbishop or Rideau Hall to the Governor; the former is the property of the Catholics of Montreal, the latter is the property of the people of Canada.

Then the Gazette says: "It was in vain that special pleaders urged that, in his increased spiritual power, His Holiness was more than compensated for the loss of his temporalities." Two most sophistical statements. In the first place there can be no *increased spiritual power* for the Pope. There may be an augmentation in the number of the faithful, or an increase in the extent of the Church's influence; but spiritual power, like God, can neither increase nor decrease; it cannot change. Either the Vicar of Christ received his spiritual jurisdiction from God or he did not. If he did not so receive it, then there is no longer any Christianity on earth, it disappeared on the day of the Ascension; if he did so receive it, there is no possibility of its ever being changed. The slightest idea of philosophical reasoning must suggest all the arguments that render the conclusion axiomatic; we have no space to enter upon the subject in detail. In the next place how could any change (were such possible) in the spiritual power compensate for the loss of a temporal possession that was by his every right known to law, by its acquirement through competent donors, by its unbroken continuation for long ages, by uninterrupted succession? As well say that a priest could attend better to the interests of his congregation were he deprived of his house and garden; that a Bishop would be more enabled to shepherd his spiritual flock were he dispossessed of all the temporal property belonging to his diocese. Those temporal possessions were to a certain degree spiritual, in as much as they served to aid in the exercise of spiritual jurisdiction. In fact it would be as sensible to say that the writer of the Gazette would be much better able to furnish his readers with able editorials were he to have merely a soul and no body—the spiritual part of him being all required for such work, and being freed from the trammels of its temporal part might soar into a more lofty, more accurate, and more logical atmosphere.

But even were the Pope to have reaped spiritual advantages from the loss of his temporalities, in what way does that justify the act of spoliation? Would the editor of the Gazette be justified in robbing the editor of the Herald of his pen, ink, paper and notes, merely because the former is under the impression that it would be to the ultimate advantage of the latter to have these instruments of danger to himself and others removed?

Or, in other words, "does the end justify the means?"—especially when the means are notoriously corrupt and unlawful? We regret not having space to analyze all that charming article; but there is one sentence which we cannot let pass. The Gazette tells us that: "for many centuries the Popes had no earthly sovereignty. Were they less Popes then than afterwards?" They were not less nor more, for as we said, the Vicar of Christ cannot change; in the prison or on the throne, in exile or at home, it matters not—he is and will ever be the Head of the Church of Christ until "the consummation of the world."

But historically the Gazette is wrong. The Pope of Rome was never without his temporal possessions, except at two periods: firstly, when the paganism of ancient Rome shut him up in the catacombs; secondly, when the atheistic paganism of modern Italy locked him up in the Vatican. Only during the first centuries when Christianity burrowed beneath the eternal city, while the fires of martyrdom blazed upon the battlements, the trumpets of persecution resounded through the seven hills, and the blood of a bleeding Faith bedewed the arena of the Flavian amphitheatre—only then were the Catholics and their Pope devoid of temporal states. No sooner did Christianity come forth from the labyrinth of the dead than rich men, princes and powerful adherents of the Faith gave the Pope, by degrees, the property which he was to hold and administer in the name of the new Faith. Then came Constantine, and he, as monarch and owner of the great Empire, fixed the limits of the Papal States, and gave unto the Catholic Church the ownership in perpetuity and to the Vicars of Christ for all time, that property over which they alone should have jurisdiction, and which raised the Head of the Church to the rank of a prince amongst the nations of earth. For one thousand four hundred years the Popes handed from one to the other these possessions, until, in the middle of the great civilized age of the nineteenth century, infidelity combined with deadly enmity toward the pure faith of Christ arose, and with blood-red hand and brigand grasp took from the venerable Pius IX his property, and from every Catholic in the world that which through centuries had come down to him intact. Again is there nothing in the degradation of a rightful monarch from his high place as a prince of the world and sovereign of his own estates to that of a semi-convict, a prisoner afraid of his own shadow, with his temporal crown broken, his sceptre a reed, his throne a shadow and his home a dungeon?

Go on Italy! Hundreds of Kingdoms have come and gone since the dawn of Papacy, and Papacy will be all powerful and ubiquitous when your last column of impious might will be level with the dust. Meanwhile the Vicar of Christ, by his constant protest, as well as the protests of all true Catholics, has proven that the "simplicity of the Patriarchs, the piety of the saints, and the patience of the martyrs, have not vanished from the earth."

DURING the past few months there has been considerable talk about Hawaii and its revolutions and little political excitement. Nearly every one has an idea of where that peculiar country is and how it has been governed. The name of the late King was familiar in Canada and only the other day did his daughter make an appeal to the United States on behalf of her mother the deposed Queen. But very few of us know anything about the customs, manners, scenery, and natural attractions of Hawaii. Since the first week of July Mr.

Charles Warren Stoddard has been contributing short and most charming papers to the Ave Maria, under the title "Memories of Hawaii." Each of these articles is a perfect literary photograph of a portion of that interesting land. There is a strain of quaint humor that lends a light tinge to the sketches and yet only serves to present in bolder and grander contrast the ever present and ever striking lines of powerful description. The series still goes on and we would advise all of our readers, who have a love for travel and for beautiful pen pictures of far off lands, to take up and follow Mr. Stoddard's articles in the Ave Maria.

## OUR SCHOOL EXHIBIT.

Last week and the week before we published articles from the leading Chicago journals highly eulogistic of our Catholic School Exhibit from the Province of Quebec. Coming from such sources, and in presence of the magnificent display made at the World's Fair, we should feel proud of the evidences of our great progress, especially in our Religious Educational establishments. Our Province is far and away ahead of all Canada and is on a footing of equality, if not of complete superiority, regarding other portions of the continent.

No stronger argument could possibly be used in reply to those cynical writers who are constantly attacking our educational system, pointing out every imaginary lack that their destructive ingenuity can devise, and striking—regardless of truth—right and left at our best and most solid institutions.

While credit, full and ample, must be given to the bodies of teachers—male and female—who have so ably carried out the programmes of their various institutions, we must not omit to mention the name of Rev. Canon Bruchesi, the eminent *literateur*, fine scholar and energetic worker, to whose efforts is greatly due the success of our exhibit and the admirable manner in which it has been placed before the world. He has performed a most meritorious and patriotic work, which redounds not only to the credit of the country, but also to his own honor and that of the Church whose faithful minister he is.

No words of praise seem too high or many for the works presented by the Order of the Christian Brothers and that of the Sisters of the Congregation of Notre Dame, as well as the Ursulines, Sisters of St. Ann and other religious institutions. Already have we written at some length upon each and all of these establishments of education, and we can only say that half of what we could have told about their merits has been left unsaid. However, in looking the whole question squarely in the face, we regret that other branches of our Catholic educational body have not made the display that should be expected of them. This seems to us to be one of the strongest arguments possible in favor of our contention that an Inspector, such as we are asking for, should be appointed for our schools.

When we look the facts squarely in the face we find that our public schools have made no show at all. Now these schools have cost, and still cost enormous sums of money to the public for their construction and annual maintenance; yet in this important event the results are apparently *nil*. On the other hand our religious schools cost the public next to nothing and behold the educational triumph that they have secured. The question is then very pertinent; had we an English Inspector of Schools—a capable, energetic and devoted man—would our children attending the public schools find themselves un-represented by their work? The educational exhibit