

The King's Roman Visit, Liberty of Conscience.

Written some time prior to the visit of King Edward VII. to the Pope, and read in the light of the events that came to pass last week, the Roman correspondent of the English Catholic press has set forth some very interesting historical facts in a letter which we think it well and timely to reproduce. The extracts which we take are somewhat lengthy, but their importance and interest are such that we are confident our readers will appreciate their contents. It is thus the correspondent writes:

The news I gave in my last letter to the effect that the King would visit the Holy Father now receives confirmation on every hand. This is something over which the subjects of the King will rejoice, and especially the many millions of Catholics living in the Empire, and it is something not more interesting than instructive, even if it should yet chance that the hopes be not realized in full. No King of England has ever visited a Pope of Rome, and this is to come to pass—says a suspiciously jubilant evening newspaper—under the rule in Rome of the kingdom of United Italy. Could there be a plainer confutation, it asks, of the "stupid" complaints about the loss of the Temporal Power? But are these "stupid"? Eleven or more English Kings visited the Popes during the first part of the Middle Ages, and their residence was at the celebrated national institution called the "Schola Saxonum," a reflex of the name of which is to be found in that of "Santo Spirito in Sassia" to-day. The institution did not prosper under the Norman monarchs, and King John made its properties over to Pope Innocent III. (1198-1216). Nor did any sovereign of the Norman race visit Rome. With the house of Tudor came the "Reformation," and thereafter only one English monarch was a Catholic. But Queen Victoria may be credited with having desired to visit Rome. The Liberal journalist does not refer to this, nor to her never having passed Florence. Only the conveniences of the present situation are to be mentioned. And now, when high and important considerations of political interest were to bring King Edward VII. to Rome, he has been confronted with an extremely awkward dilemma. To forego his own desire, ignore the natural satisfaction of so many of his subjects, and put a slight upon the Holy See, was one alternative, yet, on the other hand, his visit was necessarily to be brief, and if he was to spend only about forty hours at the Quirinal, it would be difficult for him to fulfil all the formalities necessary for a visit to the Vatican.

The Holy See has made a distinction between Catholic and non-Catholic heads of States visiting Rome. The former are not received at the Vatican if they have come to visit officially the Italian royalties. Its attitude in the matter has prevented the Emperor of Austria from returning the visit which King Humbert paid to Vienna, and the ill-feeling between Italy and that Empire which existed previously was increased by the fact that King Victor Emmanuel recently omitted to visit Vienna, the capital of a country forming part of the Triple Alliance, though he went to St. Petersburg, the capital of a country belonging to the Dual Alliance. An incident occurred between Italy and Portugal because the King of the latter country wished to visit the Pope only in Rome, and the Italian monarch in a summer resort. At the present date the negotiations between Italy and France about the visit of the King to Paris are at a deadlock, because the French President would not be received at the Vatican if he returned the visit in Rome. And Italy insists that its monarch shall receive official visits only in Rome. But in making the concession to non-Catholic heads of States, the Holy See has invariably maintained the rule that they must start for the Vatican from an extraterritorial, and consequently neutral, spot. Thus the Emperor of Germany proceeded thither from his Legation at the Papal Court. The Shah of Persia had no Legation to the Vatican, and the difficulty presented by this prevented him from satisfying his desire of having an audience. The King of England is unfortunately in the same condition. None of his Ministers have the courage to propose diplomatic relations with the Holy See, though an are convinced not less of the utility than of the fitness of following the policy of the country prior to 1870 and the present common usage of civilized nations. So the Holy Father has proceeded to a last act of deference and concession, and permitted that the King may proceed to the Vatican from extraterritorial ground of another purpose, that of the British Embassy in Rome, and he cannot start from the English College.

(Continued from Page Five)

ther subjects or not, cannot be compelled to receive the faith, even should they have sufficient knowledge of it." (Suarez Tract de fide. Disp. 17, sect. 3, n. 4.) We see that the opinion of Suarez with regard to the matter is equally strong with that of St. Thomas.

Even the Reverend Edmund J. O'Reilly, S.J., the theological corporeus of the modern Irish Church, says: "Catholics and the Catholic Church are not disposed to preach a crusade against Protestants settled in any country, even when they would prevail in the attempt." (Theological Essays, page 270.) It can be easily seen from this quotation that his opinion accords with those of the aforementioned theologians. It also expresses the present disposition of the Church in dealing with modern heretics, like the English and others, though they are far from admitting it.

But what need of my giving any further authorities on this head, since our canon law, as it stood in ancient times and as it still stands, renders irregular all those who have actively concurred in the death or mutilation of any human being, whether Catholic or heretic, Jew or pagan, even in a just war, or by exercising the art of surgery, or by judicial proceedings. This irregularity means that such persons cannot be promoted to Holy Orders, or exercise the orders they have already received. Nay, when an ecclesiastical judge has, after due examination, pronounced guilty any person accused of obstinate heresy, he is required by the Church to expressly declare in her name that her power extends no further than such decision. And in case the obstinate and unfortunate heretic is liable (by the laws of the land to suffer death, or any other excessively severe punishment, he is obliged to use his good offices towards obtaining his pardon. Even the Council of Constance, in condemning John Huss of heresy, declared that its power extended no further (Labbe's Councils t. XII, p. 129). That fact alone should silence forever those who are continually accusing the Church of being imbued with a spirit of persecution.

Those charges of persecution so frequently brought against the Church, and for which the Church is in nowise responsible, now claim consideration. First comes the Inquisition, the Spanish Inquisition, the bugbear of all Protestants, no matter whether they read Fox's "Book of Martyrs" or not. I wish to remark that this Spanish Inquisition, the terrors of which have been depicted in such lurid terms, was never half so bad as the English inquisition established in Ireland by apostate Elizabeth, and maintained by her profligate successors, who called themselves "defenders of the faith," though if we judge them by the standard of the ten commandments we must say that their faith was of a very scant kind. But to return to our subject. Sixtus the Fourth, yielding to the importunities of Queen Isabella, consented to the establishment of the Inquisition, as he was advised that it was necessary for the preservation of order in the kingdom. But in 1481, the year following its introduction, when the Jews complained to him of its severity, the same Pontiff issued a bull against the Inquisition, in which, Prescott informs us, "he rebuked their intemperate zeal and even threatened them with deprivation." He even wrote to Ferdinand and Isabella that "mercy towards the guilty was more pleasing to God, than the severity which they were using."

When the Pope could not eradicate the evil, he encouraged the sufferers to flee to Rome, where they found an asylum, and where he took them under his special protection. It would seem that that fact alone should set at rest forever the charge of intolerance brought against the Church on account of the Spanish Inquisition, over which the Pope exercised no control, because when once it received his approbation the Spaniards conducted it to suit themselves.

Next come Mary Tudor and the Smithfield fires. Though this calamity has been refuted thousands of times, yet, I am sure, it will be repeated again and again as long as there is a Protestant living who draws his inspiration from Fox, Hume and D'Aubigny. Let us hear the learned Milner on the subject: "If Queen Mary was a persecutor by burning people to death in the Smithfield fires, it was not in virtue of the tenets of her religion that she persecuted. The instruction which the Pope sent her for her conduct on the throne does not breathe a word recommending persecution, nor is there, as Burnet remarks, one word in favor of persecution in the synod which the Pope's legate, 'Ar-

dinal Pole, held at that time. This representative of His Holiness even opposed the persecution project, as did King Philip's chaplain also, who preached against it, and defied its advocates to produce in its favor an authority from Scripture.

Then there is the massacre of St. Bartholomew's Day. That was for political and not religious purposes, as is well known by every student of reliable history.

A glance at the kind of liberty of conscience accorded to Catholics by Protestants, whenever they had an opportunity to assert themselves, reveals a different condition of affairs. The learned Berlier defies the Protestants to mention even one town in which their forefathers, when they became masters, tolerated a single Catholic. Rousseau, who was educated a Protestant, says that the Reformation was intolerant from its cradle and that its authors were universal persecutors. (Lettres de la Mont.) That assertion seems to be sweeping enough. Yet in their false histories those Protestants are continually representing us as enacting the role of persecutors. The Huguenot Minister, Jurien, acknowledges that the authorities of Geneva, the Republics, England, Scotland, Sweden, Denmark, etc., all employed the power of the state to abolish "Popery," and establish in its stead the Reformation. To go to the fountain head. Luther, the father of Protestantism, finding his new religion which he had submitted to the Pope condemned by him, immediately sounded the trumpet of persecution and murder against the Pontiff and all his supporters. Hear his words: "If we send thieves to the gallows, and robbers to the block, why do we not fall on those monsters of perdition, the popes, cardinals and bishops, with all our force, and not give up until we have bathed our hands in their blood." (Ad Silvest Perier.) That is one more ebullition of the kind of Christian sentiments with which Luther was imbued. St. Paul, in writing to the Galatians, says: "For the law is fulfilled in one sentence: Thou shalt love thy neighbor as thyself." In that case, Luther was often delinquent in the fulfillment of the law, because in his writings he so frequently exhibits such a complete lack of charity towards the Church to which he was far from being an honor while he was a member of its fold.

It is said by the most reliable historians that the infamous Baron D'Audretis revelled in torturing and murdering the Catholics within his reach, and that on one occasion he caused his son to literally wash his hands in their blood. This is but one of the many instances that could be given of the inhuman cruelty wreaked by the Huguenots on the devoted Catholics of France. If there was such an event as the massacre of St. Bartholomew's Day, the Huguenots could only blame themselves for it. If we pass over to Scotland we find Knox rivaling Luther in barbarous ferocity of sentiment toward the Catholics. In all his public utterances he maintained, "It is not birth, but God's election, which confers a right to the throne, and to the magistracy," and that, "no promise, or oath to an enemy of the truth, that is to a Catholic, is binding," and that "every such enemy in a high station is to be deposed." The dire cruelties inflicted by the primitive Protestants on the devoted Catholics of Scotland could be dwelt upon at length, did space permit.

I feel that I cannot complete this part of my argument without making some reference, however, brief, to England. Milner says: "I have elsewhere shown from authentic sources, that above two hundred Catholics were hanged, drawn, and quartered during Elizabeth's reign, for the mere profession or exercise of the religion of their ancestors for almost one thousand years. Of this number fifteen were condemned to death for denying the queen's spiritual supremacy, one hundred and twenty-six for the exercise of their priestly functions, and the rest for being reconciled to the Catholic Church, for hearing Mass, or for aiding or abetting Catholic priests." That alone is enough to brand her name with infamy forever, but it is not the hundredth part of what could be said about her barbarous cruelties.

I have shown that the Catholic Church was always an unflinching advocate of liberty of conscience, and that she never persecuted any man on account of his religious belief. I have shown also by a few examples drawn from many of the same kind how intolerant the Protestants were in that respect, and I shall now try to show that those who are commonly designated as schismatics and heretics did not ameliorate their condition very much by withdrawing their allegiance from the Pope.

After their rise in 866, the Greek schismatics transferred in reality, to the emperors of Constantinople, the allegiance they had previously given

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to the Roman Pontiffs. The lapse of ages has rendered their chains heavier. This is amply proved even by a few facts of not very remote occurrence. In 1833 all the bishops of the little kingdom of Greece signed the following declaration: "The national church, although it recognizes no other spiritual chief than Jesus Christ, recognizes at the same time, as far as its government is concerned, the King of Greece as its supreme head." They add, it is true, that their highest ecclesiastical authority consists of a permanent synod of bishops and archbishops, yet they do not tell us that all the members of that assembly are really nominated by the King, and that a delegate of the King, by right, forms part of it, and that every decision arrived at in his absence, and which bears not his signature, is null.

In 1848, the patriarchs of Alexandria, Antioch, and Jerusalem, in concert with their brother of Constantinople, issued an address to the members of their communion. In it we find the following: "In extraordinary difficulties we write to the Patriarch of Constantinople because that city is the seat of the empire, and because its Patriarch has precedence in the synods. If our fraternal concurrence settles the question the difficulty is finished, otherwise we refer the matter to the government according to the custom established by law." (Tondine, Le Pape de Rome, et les Papes de L'Eglise Orthodoxe, page 235.) According to that pronouncement the supreme power rests with the Sultan, as head of the government, for deciding religious questions about which the four great patriarchs cannot agree. We must not be surprised then, that a few years ago the Sultan, by virtue of his own authority, separated the Bulgarian church from the Patriarchate of Constantinople. The Russian church, while trying at present to absorb the Greek schismatic church, has always considered the spiritual supremacy of the Czar as one of its fundamental tenets. Catherine the Second, towards the latter part of the eighteenth century, openly declared, without any opposition from the orthodox clergy, as they call themselves, but with little reason, that sovereigns are invested by God with supreme authority in the church. I am sure it would be difficult to find a Crocavian who would admit that God ever invested with any kind of authority, "Catherine the Wicked," one of those most glaring and nefarious crimes was to cause the downfall of Poland. Paul I. openly proclaims himself head of the Russian church, and asserts that his divinely constituted authority extends to all things ecclesiastical within the empire. Furthermore he states that all the clergy must yield to him explicit obedience. Those Russians do not seem to have much liberty of conscience. The Czar is their spiritual chief. He decides all ecclesiastical questions, and the members of his communion must abide by his decisions, either willingly or unwillingly. Such seems to be the legitimate consequence of schism.

What is the liberty of conscience supposed to be enjoyed by Protestants? They replaced the authority of the Pope, which they wished to annihilate, by what? By the civil authority in general. In Germany by the princes of the empire, in Switzerland

land by the councils of the cantons and the Grand Council of Berne, and in England, Denmark, and Sweden, by kings and parliaments. Heresy would have none of the beneficent guardianship of the Church. It looked upon the Sovereign Pontiff as a foreign potentate, usurping the domain of souls. But by withdrawing itself from the legitimate authority it had necessarily to seek elsewhere for support to save itself from approaching and inevitable ruin. It made itself the slave of kings; it sought to profit by political revolutions; it lavished caresses on the great; it cringed; and alas! it still cringes to all those powers that are the real masters of its existence. From the beginning it had for its high priest a debauched king, who for expedition in ridding himself of his wives far outstripped the South Dakota divorce law. For popes they had a queen "who had all the virtues without any of the virtues of her sex" and who, as far as horrifying crimes are concerned is considered fit to rank in juxtaposition to Isabel of old.

Before taking leave of my subject I feel it incumbent on me to refer, though briefly, to the Church of England, which even at present is as undefined and undefinable an association as ever it was. To quote from Dollinger while he was in the path of grace, "The laws of the kingdom which, under the three Tudors, Henry, Edward and Elizabeth, proclaimed the royal supremacy over the

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Anglican Church, still exist in all their vigor. The king, or the reigning queen, is in possession of the supreme ecclesiastical power but must recognize two diametrically opposite churches, the Presbyterian in Scotland, and the Anglican in England." The old adage, "consistency thou art a jewel," does not seem to apply to them. Furthermore, we can state that outside the ministers and Parliament it is the Privy Council, since 1833, that has been exercising supremacy over religion and the church; Parliament made it the supreme court of appeal in all ecclesiastical discussions pertaining to doctrine or discipline. By a strange contradiction common enough in English history, laymen form the majority of it even when it is not entirely composed of them. Many of its members do not even belong to the Episcopal Church!

An appropriate conclusion to this article, methinks, is the following extract from Newman, while he was yet a non-Catholic. Speaking of the English church he says: "Its life is an act of Parliament. It will be able to resist its enemies while the state gives the word, it would be unable when the state forbids it. Elizabeth boasted that she tuned her pulpits. Charles forbade discussions on predestination. George on the Holy Trinity. Victoria allowed differences on holy baptism. As the nation changes its political views, the causes which carried the Reform Bill and Free Trade may make short work with orthodoxy."

SATURDAY, MAY 9, 1903.

THE IRISH GRAMMAR

BY "CR"

HE first step in the study of the Irish language is to reduce the alphabet to a simple and as well as a mar. Otherwise it is an endless task to the primitive tongue. Irish is concerned in phabet which dates—as I will show in—And for its grammar number of able workmen branch of Some years ago, over at least, a Mr. O'Donoghue, the task of building grammar. He had the best Celtic scholar Davis referring to a man eminently capable, posed, from the highest ther against the pret literature. His grammar 1828, has been engaged in editing the best of the publications logical Society. It is as the class-book of a tee of the College of His capacity, disposition and the circulation, will, his grammar at once, at the head of the

Another comment work is quite (shall I say?) free from style and sweeping a ten and so much from the forum to Irish writers. One master, nor even a Irish language, to find knowledge in this regulation of rules with illustration, or author grammars. It is a per cursive treatise on the inflections, structure, the most perfect tongues. There is not an antiquarian or ph rope, but will grasp wished-for key to face obscurity of a language grammarians had only their own parishes, a notable grammars were pretenders."

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