

### Notes from the Eternal City.

"Let Rome perish rather than my idea" was a cry that went up from Garibaldi in the days of spoliation and legalized robbery. "Rome is doomed," shouted many a faltering, wavering, fickle believer, in those days of 1870. It did not flash upon the minds of Victor Emmanuel and his associates that Rome is the Eternal City, and that they and their ideas must pass away, while Rome must remain. It did not occur to the frightened and despairing Catholics that Christ had made a promise to His Church, and that in that promise he had guaranteed the perpetuity of His institution.

Thirty years have not yet elapsed since the days when the red-shirted ruffians of Victor and Garibaldi had battered down the Porta Pia and had marched in defiance to the very gates of the Vatican, and we now behold a son of Garibaldi declaring in favor of Papal rights and proclaiming aloud that the kingdom of Italy can only be saved by the setting at liberty of Christ's Vicar and the restoration of Papal dominion over the Church's Estates. Still more significant is the fact that in the municipal elections just closed in Rome the result was a victory of the Catholic party over the Masonic Infidels. This is the first time since 1870, that the Catholics or Vatican party, has had a majority in the Council of Rome.

Without a doubt the wheel is ever turning, and each party has its day. Long enough the anti-clerical, radical anti-religious, anarchistic, section has held undisputed sway. Give the people of Rome an honest opportunity, allow them a breathing space of peace and the result will ever be the same. Leaders can for a time cast dust in the eyes of the masses, but inevitably that dust must blind themselves. The people are generally right, and when a large and unbiased crowd comes to the conclusion that some individual is unfit to represent them, or that his policy is detrimental to their immediate interests, the consequence is as far as the individual goes a strong and crushing defeat at the polls. Of course if a people is tied down, not permitted to move, not allowed to vindicate and revindicate its claims, it merely awaits, in sullen silence, the dawn of a better day. And as sure as the sun will again rise, so sure will that day of triumph come.

Rome is at last awakening to the reality that the Vatican alone has legal and prescriptive authority even in municipal affairs. A new spirit is coming into the country, the world in general, and Italy, especially may be said to be undertaking a gigantic turn at the great wheel. The Vatican can afford to wait. To the Church a hundred years are no more than a day, as far as the ultimate results are concerned, and were it a hundred years hence, not very many would

be found to participate in the persecution of Christ's Vicar and the home that His tax-masters assign to him.

Last Thursday morning the gifted editor of the Osservatore di Milan, celebrated a Low Mass in St. Augustine's Church, Rome. It is about a year ago that Dom Albertario was condemned by a court martial for having severely criticised the military regime that held sway in Italy during the bread riots in May, 1898. The punishment meted out for this misconduct was three years imprisonment in Finalborgo penitentiary. In virtue, however, of amnesty accorded by the king, Dom Albertario had only to serve one year in prison and was consequently liberated on the 24th of May, 1899. He almost immediately turned his footsteps toward Rome and in the course of his journey he was warmly congratulated by many for his noble defence of the oppressed. His Holiness the Pope accorded Dom Albertario a long and warm audience last Wednesday, June 14th. His Holiness felt the bitterness of the incarceration almost as deeply as it affected the valiant priest himself. The day after the audience Dom Albertario said a Low Mass in Rome, for the intention of several generous persons. Considering the short notice given in the newspaper, and the bad weather that prevailed on Thursday morning, it must be admitted that the number of people present at this Mass was very large. All crowded around the altar-rail when Dom Albertario began to address the assembly. He spoke about twenty minutes, expressing the deep gratitude he owed to all who had so kindly sympathized with his sufferings. The eloquent editor held his audience spell-bound whilst he described his sojourn in prison. His greatest consolation was the visit paid to him by the Bishop of Savona, a papal benediction and, above all, the permission to offer up the Holy Sacrifice of the Mass.

Nothing official has so far been published concerning the new delegate to Canada. For the last three weeks or so rumors are current. The delegate Mgr. Falconio spent several days in Rome and returned to his diocese the day before yesterday. It is said that Mgr. Falconio speaks English fluently and has spent several years in the United States. He will probably not sail for Canada before the end of the summer.

On Monday, June 19th, His Holiness held a private consistory during which a Patriarch was given to the Church of Antioch and another Patriarch to the Church of Alexandria. Eleven cardinals were also created and proclaimed. Two other prelates were created cardinals, but their elevation was not proclaimed.

### STE. ANNE DE BEAUPRE.

Every visit to the famous shrine of Ste. Anne de Beaupre, no matter how often repeated, reveals something new and sacred to the observant thinker. Hence it is that pilgrims once visiting the Holy spot, have a yearning to return to it again and again. As it is said that visitors to Rome, ever after have in their thoughts memories of the Eternal City, and longings to see it again. This appreciation of what is good and holy arises from the most generous sentiment in nature, because it is the expression of acknowledgement of the power of the supernatural over the grossness of natural feelings and attachments. This explains why crowds of pilgrims flock here year after year and sigh for the time when they may once more breathe the peaceful atmosphere of this venerable shrine. Among late private pilgrims here, we see inscribed on the Register the names of Archbishop Gauthier, of Kingston; Rev. Thomas Davis, his Grace's secretary; Bishop Blais of Rimouski; priests from San Francisco Cal., from St. John, N. T. L., of Prince Edward Island, of Grand Rapids, Mich., and various other centres of the United States and Canada; of Bishop McDonald of Charlottetown and Bishop Gravel, of Nicolet; and laymen pilgrims from Australia, Melbourne, the Magdalen Islands, Anticosti, and numbers from different points in America. On our visit there, three days ago, we were accompanied by a learned non-Catholic divine, an M.A., B.D., from Montreal. From January to 15th May, about 3,000 private pilgrims visited the shrine and the first regularly organized pilgrimage of the season arrived from St. Tile, Champlain County, on the 26th of April, and since then huge pilgrimages have been pouring in.

But in this present writing our purpose is to speak of a miraculous cure

effected on the same day of our visit, it was that of a deaf man named Jean Baptist Valcourt, of St. Benoit de Packington, who for ten years had been afflicted with total deafness, so much so that his parish priest, Rev. Father Thibault, declared him the deafest man in the congregation, and on hearing his confession every person had to leave the church for the moment. The poor man's life, as far as social converse was concerned, was a blank, and appreciating the affliction of his condition and seeing himself beyond human aid, he vowed and promised a pilgrimage to Ste. Anne's and fulfilled same on the morning in question, accompanied by his sister from the United States, he performed his spiritual devotions, received Holy Communion and was instantly restored to his proper hearing, a fact to which himself, and sister testified in the written and duly authenticated records of the shrine, and is verified by Rev. Father Holland, C.S.S.R., Rev. Father P. Wittebole, C.S.S.R., Rev. P. Girard, C.S.S.R., and the other priests of the Basilica. Comparatively this is but a minor cure in presence of others lately recorded, although it will not appear so to the grateful man who has had his sense of hearing restored to him, after an afflicting blank of ten years duration. The Providential circumstances referred to stands on the hill above the Basilica, occupies a site beautified by nature's loveliness and scenery, and it has outward and inward attractions and teaching and educational merits fit to draw numerous pupils and boarders within its halls, and yet the deserv-ing institution is extremely poor, so very poor that the devoted nuns have frequently to appeal to the charity of the outside world, and assisted by a charitable lady boarder, Mad. kby, a charitable lady, boarder, Mad.

the Isle of Orleans and St. Joachim, and all of the adjoining parishes. A prime necessity of the institution was the erection of a chapel, but there were no funds for such a purpose, nor even a prospect of getting any, as the resources had been exhausted in the bare maintenance of the inmates. Pious aspirations seem thwarted and at a standstill for want of money and other absolute facilities, and the devoted nuns, no doubt, chafe and feel mortified by their privations, but Providential help is near at hand. A rich American lady, Madame Reynal, of New York, makes a promise or a vow, for some sacred reason known to herself alone, to contribute a liberal sum to some very poor community, not knowing whether it was to be placed in the United States or in Canada. She either visits the Shrine of Ste. Anne or travels in this district, and accidentally meeting with a Quebec lady, of high social standing and charitable disposition, she discloses her intention and the Quebec lady, whose name I am not at liberty to disclose, naturally pleads the claim of the poor Franciscan convent, the liberal New Yorker donates the intended sum which suffices to begin the work of building the chapel, and the aforesaid Quebec lady becomes the instrument in securing the required balance to complete the work. The chapel is receiving its finishing touches, the Blessed Sacrament is already adored therein, being accorded continuous adoration every Thursday, and will have perpetual adoration as soon as the community of the Franciscans grows larger.

According to the worldly view it may be called a coincidence that the two ladies, who were instruments in the founding of the chapel, should meet as if by chance, by the spiritually minded the strange occurrence will be rightly attributed to the guiding hand of Providence. It may be incidentally remarked that the same charitable and energetic woman whose good deeds are well known in Quebec where she resides, has been the cause of erecting six or seven chapels within the archdiocese.

To those who follow the course of

events at Ste. Anne's hardly a day passes without the manifestation of some triumph of the supernatural over the natural in matter of bodily and spiritual affliction; cases that have baffled the mere human skill of doctors and surgeons, notwithstanding their admitted ability in their professions. An example is cited in the case of a poor man named John Morrison, of St. Rochs, Quebec, he is the father of five or six small children, and is, or was, the sole bread winner for the little household, he is suddenly stricken with some spinal malady or other affliction, that renders him unfit to work, in fact hardly fit to move, it means utter distress for the devoted wife and helpless children. The brave woman is strong in faith and necessity makes her strong in limb and resolution, she determines to make her appeal for help at the feet of Ste. Anne's shrine. She starts out of a Saturday night, barefooted, according to her vow, to walk the 21 miles braving the terrors of night and darkness and she makes her pilgrimage safely, performs her devotions on the Sunday morning, feels invigorated with new hope and confidence, and returns home again on foot, but not barefooted, she finds her prostrate husband in better spirits and hopes, he gradually receives his lost strength and ere three weeks have passed he is out about his usual work, and to-day he bears no signs of weakness or trace of any frailty of body or limb. Of course, he is a grateful man and his heroic wife is a grateful woman. The pair make no secret of what favors the powerful Ste. Anne obtained for them. Hundreds of cases equally touching take place every season at the shrine, but many modest people shrink from notoriety, and no record is kept of the miraculous favors granted to them. Even the Fathers of the Basilica are often kept unaware of what spiritual fruits have accrued to pilgrims, and only the most notable are put in print for the public eye. The shrine is, however, gaining a publicity, and widespread renown, and thousands wend their way thereto every season to taste of the inspiration imparted by the holy place.

WM. ELIASON.

### THE POPE AND FRANCE.

From the "Dublin Nation."

The further letter of counsel and of admonition which the Sovereign Pontiff has addressed to His Eminence Cardinal Richard, Archbishop of Paris and which conveys to the Catholics of France the views held by the Holy Father as to the policy which best benefits them in the present unhappy condition of their country, must be approved by all right-thinking and impartial observers. It is the merest nonsense for French Catholics to go on declaiming against the dishonesty, tyranny, and corruptions of the present rulers of the Republic, so long as they refuse to avail themselves of the facilities which the reasonably democratic constitution of the nation affords them for the establishment of a Christian and pure government. That the recent rulers of France, not excepting the present President, M. Loubet, have been deeply involved in the deplorable financial and political scandals of recent years is, unfortunately, only too true. It would, however, be easy for French Catholics to secure the election of Count de Mun to the Chief Magistracy of the Republic as it was for "the Jews and the Freemasons," of whom we read so many denunciations, to elect M. Loubet. This is, apparently, the view which is held by Leo XIII., and no one who understands the facts of the situation can quarrel with the justice of the conclusion. It would, however, be absurd to deny that, if tomorrow the Count de Mun were a candidate for the office of President, his most virulent opponents would be those among his fellow Catholics who as Legitimists, Orleanists, or Bonapartists, regard his acceptance of the Republic, and his efforts to secure justice for the workers of all grades, as evidence of defection from the various political parties whose special purposes their members evidently look upon France as having been created to serve.

We have, before now, witnessed something like this in the case of our own country. All over Ireland to-day—not even excepting the case of our own city—there are to be found those who indignantly lament their own

exclusion from office as popular representatives which they claim, and not always unjustly, they could fill far more capably and respectfully than some who have been preferred to them. What, however, is the explanation of the exclusion? Simply that the people to whom we refer are adverse to the recognition of the principle of Irish self-government and are often set aside by incompetent and even corrupt adversaries, who know how to take advantage of the inherent and inherited sense of patriotism of the Irish people. If the personages in question would only display perception of the fact that Ireland has first claim to their loyalty rather than England, their own position in the Irish body-politic would be far more secure and important than it is now. Almost precisely similar is the case of those French Catholics to whom the Holy Father has addressed the words of earnest pleading which we now publish. Nothing has tended more powerfully to defeat the efforts of those who have sought the permanent improvement of the political and social condition of France, than their disinclination to give the form of Government which has ensured to the country thirty years of peace and prosperity, that adhesion and loyal support which a majority of the people regard as essential to their own well-being and tranquility. We are not now concerned with the defence of every aspect of French Republican politics. We have written often enough in condemnation of many of the public men who have risen to positions of fame and opulence under the Republic. We have shown how absolutely destitute they are of regard for principles which weigh with all who understand the obligations and necessities of civilized political life. It can scarcely, however, be alleged that all their opponents amongst Catholic politicians have exhibited a more correct sense of the needs of the actual situation or give evidence of that practical capacity for dealing with political problems which is essential in the case of the rulers of every self-governing community.

The truth is that the scandalous

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apathy of the decent Catholics of France is the chief source of the mischief which has brought so much discredit on the public and political life of the Republic during the last few years. In an interesting study of the French people, recently published by Messrs. Macmillan, from the pen of Mr. J. E. C. Bodley, this fact has been very clearly brought out. The "Saturday Review," in discussing the work, referred to, says:—"Strange it seems that happiness should reign among a people whose Government is incompetent and corrupt." Mr. Bodley's account of the matter is that the people take no interest in public affairs, that they will reply "Je ne m'occupe pas de la politique" when plied with questions that concern the State. Elections see them languid. Voting bores them. Their deputy is 'sans doute une canaille comme les autres.' But they send him to the Palais Bourbon all the same, where he shakes his fist and slams the lid of his desk during debates, and fully justifies Mr. Bodley's opinion of him and his colleagues as the 'most turbulent and incoherent of any the Third Republic has produced.' Ministries fall, Presidents pass, but the regime that disorganizes and demoralizes stubbornly remains. Scandals shock and surprise; The Wilson and Panama affairs, and to-day the Dreyfus case, which no strong or healthy Government would have allowed to poison the life of the nation for years.

And so it happens that the people regard their Parliament with indifference and contempt, and, turning from it in disgust and despair, interest themselves in happier and healthier spheres. There can be no doubt that the vast material prosperity of the country has had a great deal to do with the production of the apathy from which even the scandals named have failed to rouse the masses of the people. It may, perhaps, be hoped that the appeal now addressed by the Pope to the Catholics of France, through the Archbishop of Paris, will have the effect of hastening the close of a chapter of French history, which reflects little credit on the national character. No more holy, more noble, or more patriotic work could possibly be undertaken than that to which Leo XIII. calls the children of St. Louis to set their hands.

### THE COST OF WAR.

The news comes from Washington that the War Revenue Act will realize for the year a little less than \$100,000,000. Tobacco will probably show an increase of \$15,000,000; spirits, \$6,500,000; beer and other fermented liquors, \$28,000,000; documentary and proprietary stamps will bring about \$44,000,000; legacies, \$1,000,000; special tax on bankers, \$3,500,000. The expenditures up to this time aggregate about \$600,000,000. Of this, \$228,000,000 was paid to the War Department, \$64,000,000 to the Navy, \$139,000,000, for pensions. The cost during the year of the war with Spain and the troubles in the Philippines is estimated at \$230,000,000.

God can use the willing heart to greater advantage than the wise head.

It is true that God can use any tool, but He would rather use a keen one.

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