

THE TRIUMPH OF THE POPE.

Papal Influence in the World—A Splendid Article.

The wonderful manner in which the political eclipse of the Papacy by the deprivation of its civil sovereignty has tended to the enhancement of its spiritual authority, continues to excite among its enemies a surprise which Catholics, accustomed as they are to the manifestations of a special Providence in its behalf, cannot feel. The history of the Church in the past is nothing more than the recital of a series of such interpositions, and they furnish no ground for astonishment to those who do believe in the solemn promise of its Founder that the gates of hell shall not prevail against it. But to the members of a political party, pledged to compass its destruction by military violence, and fully convinced of the efficacy of such means for their purpose, the spectacle of its survival in increased power and dignity, is one which strikes them, in their moments of calm reflection, no less with surprise than with dismay. It may safely be said that the personal influence of the Pope as the universal Father of Christendom, was never so great as at the present day, when the faithful flock to his throne in ever increasing numbers, as a protest against the indignities to which he has been subjected. Organized pilgrimages of thousands of persons, now of continual occurrence, are a new feature of Catholic devotion, dating from the spoliation of the Holy See by the Italian aggression. The movement which produced them is growing instead of declining, and these demonstrations of national reverence and sympathy are every day increasing in numbers and importance. They serve to bring home to great masses of the Catholic population the precarious position of the citadel of their faith, besieged in the camp of its enemies, like the Ark of the Covenant in captivity to the Philistines, and each individual visitor to Rome when impressed with this feeling, becomes, on his return to his native country, a centre of its diffusion in all directions. That the effect of this silent propaganda is estimated at its true value by the ban and arriere ban of Masonry, was sufficiently proved by the riots of Valencia, deliberately organized in order to render pilgrimages impossible for the future, says the London Tablet.

The feeling is expressed in the phrase forming the title of this article, which, instead of being a Catholic coinage, constitutes the heading of a letter from Rome in the Radical *Italia del Popolo* of Milan. We do not think that the writer's account of the effect produced on him by the appearance of the Pope in Saint Peter's on April 15, can be as gratifying to the readers of that Journal as it is to those who regard the ceremonial in question from the Catholic point of view. "It took place (he says) yesterday at eleven o'clock, in presence of more than thirty thousand persons massed in the great central nave of the vast temple of Saint Peter's, and I can assure, you without wishing to exaggerate, that it was a spectacle so grandiose and impressive, not to say affecting, as I have ever seen. Imagine the greatest temple of Christendom immersed in mystic shadow, broken, however, by a gilded ray of sunshine from above, and by the twinkling of thousands upon thousands of tapers through a vaporous atmosphere of smoke and incense; conceive the multitudinous movement and swaying of a crowd in which all the myriad peoples of the earth have their representatives; combined of laymen of all social and religious of every imaginable order, of nuns and of elegant ladies; a crowd which thrills with emotion, sways, sobs, shouts, with one unanimous voice 'Viva, Viva!' when, on the opening of a silken curtain, pale and vague in the dimness of the shadow, is seen a human form, that of the Pope, raised on high on a gilded throne above the agitated and roaring ocean of heads; fancy all this, and you will have but a faint and imperfect idea of the fanaticism, the delirium, the unbounded transports of affection and devotion expressed by such thousands of hearts for that man worshipped as an idol who passes suspended between heaven and earth with a face that smiles and a hand that blesses."

The clique of professional politicians who govern Italy vainly try to minimize the significance of this universal outpouring of reverence and devotion

for the Pontiff, whom their organs hold up to public execration, and load with every epithet of insolent vituperation. The chorus of exultation with which they hailed the riots of Valencia is an indication of the welcome they would prepare for pilgrims in Rome were their malevolence not held in check by fear of ulterior consequences. With ferocious joy they enumerated the injuries inflicted by the brutal mob on harmless and peaceable individuals, the seventeen pilgrims wounded, the Archbishop of Valencia injured by severe contusions, the Bishop of Madrid by a blow from a stone on the forehead, and the two monks "so barbarously beaten that their lives were despaired of." Their triumph in the prowess of their allies and confederates in Spain was premature, as the energetic action of the Legislature of that country converted the victory into a checkmate. Signor Crispi, furious anti-clerical as he is, had to enforce the most stringent precautions for the safety of the unwelcome visitors, and the slightest attempt to molest them might have been fraught with disastrous consequences to Italy. Not only was the mob, so often hounded on to excesses, sedulously kept in hand, but the streets of Civita Vecchia were guarded with such a display of military force as might have been despatched against an invading army. The mass of the Roman population being thus left free to display their real sentiments, the Spaniards were received with such general respect and affection that they left with a courteous cheer for Rome and Italy. The writer we have already quoted acknowledges the evidences of this community of sentiment as displayed in Saint Peter's, and goes on in the following words: "Whether it were an effect of sentimentality or a contagion of hysterical emotion, I must confess that such an outburst of enthusiasm and real tenderness as that of yesterday is not within my recollection, although at Milan, Genoa, and Rome I have frequently seen Kings and Emperors arrive and depart. This proves that the moral power of the Pope, far from being annihilated, is a thousand times greater than that of all crowned heads taken together, because he has still the power of winning and enthraling the masses, whom Kings and Emperors now leave, if not hostile, cold and indifferent. Nor is it the enthusiasm of bigots or interested priests that is here in question. Yesterday, if clergy and pilgrims were numerous, they were yet in a minority, lost amid the immense masses of the laity, among whom the Romans held the first place, and outdid the others, not only in cheering in good Italian, but in shouting 'Long live the Pope King!' and 'Out with the Barbarians!'" He winds up by contrasting the position of the Pope, guarded by the enthusiasm of his people, with that of other princes and parliaments hedged round with bayonets, amongst whom are those against whom Rome has once again raised the classical cry of "Fuori i Barbari!"—*New York Catholic Review*.

LEO XIII. AND THE SACRED HEART.

The following is from an address by the Holy Father to the League of the Sacred Heart Pilgrimage, Oct. 11, 1893: You are the representatives of one of the Associations nearest and dearest to our heart, the Apostleship of Prayer, a new plant which to-day so embellishes and so gladdens the garden of the divine Husbandman. Although a new growth has just sprung up from a tiny seed, this plant is already a sturdy giant, extending its beneficent shade over the whole Christian world, gathering to itself a countless multitude of the faithful, in every land, but all bound together by the same thought, the same purpose, the self-same practice of exercises of devotion and of the Christian virtues. But another thought gives new strength to our attraction for you, and it is that you are the Apostles, not only of prayer, but of a prayer directed to the Sacred Heart of Jesus, which is so well calculated to inflame souls with a devotion which we may say is to-day characteristic of the Church, the ark of her salvation, her pledge of her future triumph, which contains in itself the foundation of all our hopes of a happier future. In fact, according to the revelation that our Lord was pleased to make to His servant, Margaret Alacoque, the worship of the Sacred Heart was preordained by God Himself for the healing of the great

plague of modern society, selfishness that egotism, which is really self-worship, the service offered to pride and sensuality; that egotism, which puts itself in the place of God and above humanity, refers everything to itself and usurps the rights of God, of the Church, and of man, individual and social; that egotism, in a word, that destroys all the bonds of social and Christian life, and sets itself up in antagonism, at once, to religion and morality, to authority and law, to all rights of property and family.

Now, what more fitting and efficacious means of overcoming this enemy than the infinite power of that fire of love that sprang forth from the Heart of Jesus and wrapped the whole world in one great flame, one blessed congregation of charity, penetrating even into the corpse-like body of pagan society, to enkindle in it the spirit of a new moral and civil life? "I am come to send fire upon the earth, and what will I but that it be kindled?" Such charity has its home in the divine Heart of our Redeemer, whence it flows for the salvation of the world.—To Him, then, our Redeemer, lift up your hands and voices in prayer, beloved sons, and let your petitions be accompanied by the practice of all Christian virtues; ask of that divine Heart that it may draw to itself from a world that has, in great part, divorced itself from God. Use your best endeavors to spread this devotion abroad, in the bosoms of your own households and throughout your native land; and as true devotion cannot and never should be divorced from imitation, strive to form your hearts on the model of His. His was a Heart whose mortal life was one of sacrifice, as likewise His sacramental life is now; a life which may be fully summed up in this formula: "Nothing for Himself, as man; everything for us." Such, then, must be the life of your heart; so that each one of you may be able to say with truth: "Nothing for myself; all for Jesus."—*N. Y. Catholic Review*.

THE WORLD AROUND.

The Suez Canal Co. propose to give an annuity of 60,000 francs to F. de Lesseps, the original promoter of the canal.

Business men of New York are planning mass meetings to make formal protests against the income tax feature of the tariff bill.

Welsh tin plate manufacturers are starting up with works in anticipation of a boom after the passage of the tariff bill by the American congress.

The Catholics of England are about to imitate the example of their American co-religionists by the establishment, at Oxford, of a Catholic Summer School.

At a recent charity bazaar in Paris the handsome sum of \$142,475 was realized, which shows that the generosity of Parisian Catholics is not growing cold.

Turpin, the inventor of melinite, is said to have sold to the Dreibund the secret of the manufacture of a new explosive and projectile which will revolutionize the art of warfare.

In France there is but one official headman, M. Deible. Since God has been banished from the schools, executions have become so numerous that he is no longer equal to the task.

At St. Ann's church in Munich, Bavaria, the three daughters of Doctor Hemmer were married on the same day, while the father and mother of the brides celebrated their silver wedding at the same time.

Germany's oldest priest, the Rev. A. Hofbauer, celebrated on the 1st inst., in the town of Strausbing, the 70th anniversary of his ordination to the priesthood. On the coming June 21, the reverend gentleman will be 95 years of age.

Rev. Walter Elliott, C.S.P., who for some time past has been engaged in preaching a series of missions to non-Catholics in the diocese of Detroit, concluded his labors there the past week and returned to New York, where he took a prominent part in the services held at St. Paul the Apostle's Church on Decoration day. Father Elliott's missions in the Detroit diocese were even more successful than their most enthusiastic advocates hoped they would be; and their success has led the zealous Bishop Horatmann of Cleveland to invite the eminent Paulist to preach similar missions in his diocese, where Father Elliott will inaugurate them early the coming fall.

RELIGIOUS NEWS

The Cathedral in the City of Mexico is 475 feet long, 200 feet wide and 175 feet high. It has two towers 247 feet high.

A general chapter of the Order of School Sisters of Notre Dame will convene at Munich, Bavaria, the latter part of June.

The Trappists of Wesmalle have decided, at the request of the King of the Belgians, to start a mission in the Belgian Congo.

St. Peter and Paul's Church, Detroit, will be fifty years old June 29th. The anniversary will be celebrated with magnificent ceremonies.

Dimerick will witness an imposing religious ceremony on June 21. Dr. O'Dwyer, Lord Bishop, has arranged for the consecration of St. John's Cathedral.

The Catholic Historical Society of New York has begun the collection of the record of the 10,000 Catholic soldiers from Kings County, that State, made during the war.

A brief has been received from Rome appointing Provost Maguire, V.G., Auxiliary Bishop of Glasgow. The new Bishop was born in Glasgow on the 8th of September, 1851.

Margaret Haughey, a Catholic friend of the orphans, whose statue stands today in the public park of New Orleans, is the only woman in America to whom a public statue has been erected.

In Nuremberg, an old stronghold of Lutheranism, the Catholics received permission from the Protestant magistrate to hold a procession on Corpus Christi day. This had not occurred since 1524.

Archbishop Kain has determined that every priest in the diocese shall make a retreat at least biennially. In accordance with his wish one-half the diocesan clergy will make the retreat one year and the other the year following.

The Sovereign Pontiff has addressed a letter to His Eminence Cardinal Gossens, Archbishop of Mecklin, and to the bishops of Belgium, relative to the instruction of the philosophy of St. Thomas, given at the Louvain University.

Count Albert de Mun has received a letter from His Eminence Cardinal Rampolla, assuring him of the satisfaction and approbation of the Holy Father on reading the account of his latest speech on the social question delivered in the Chamber of Deputies.

At the Convent of the Little Sisters of the Poor, Mill street, Germantown, Sister Isidore, known in the world as Marie Crochet, died recently. The deceased was a native of France and was thirty-two years of age, seven of which were spent in the Order.

An interesting feature of one of the last sessions of the A. O. H. Convention was the presentation of a magnificent floral harp to the Rev. Thomas J. Shanahan, D.D., of the Catholic University of America, in acknowledgment of his addresses in the interest of the Celtic language and Celtic literature.

The Grey Nuns from Montreal, who are to have charge of the new Home for Incurables, which the Rev. Thomas Scully, P.R., St. Mary's of the Annunciation, Cambridgeport, Mass., has generously provided for that purpose, have arrived in Boston and are temporarily located at the Working Girls' Home, 89 Union Park street.

Rev. Peter J. Leeson dropped dead on the 18th of paralysis, when instructing a class of young ladies at the Convent of the Sacred Heart at Grosse Pointe, Detroit, Mich. Father Leeson was 58 years old, a leading Catholic educator, formerly vice-president of St. Louis University, and was connected with St. Ignatius College, Chicago, and Creighton College, Omaha.

Albert Skinner, a scholastic at the Catholic University, of the Paulist Order, died in Washington Friday night of last week, at Providence Hospital, of malarial fever. He had been attending to his duties for the priesthood for two years and would have been ordained next year had he lived. Mr. Skinner was 24 years of age and a native of New York.