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THE CANONISATION.

(From the London Tablet.)

The 8th of June, 1862, the anniversary consecrated by the Church to the celebration of Pentecost, is henceforth one of the most memorable dates in the Ecclesiastical Fasti of the nineteenth century.

Our Holy Father Pope Pius IX., surrounded by the Cardinals of the Holy Roman Church, and by Patriarchs, Primates, Archbishops, and Bishops, who had flocked from the East and from the West, surrounded by his Court, in presence of an innumerable multitude of the Faithful, and close to the tomb of the Prince of the Apostles, between the joy of heaven and the gladness of earth, has decreed that the Universal Church should pay the honors of Sanctity to the Blessed Peter Baptist and his twenty-two companions of the Order of Minors of St. Francis, to Paul Miki and his two companions of the Society of Jesus, all Martyrs and to Michael De Sanctis, Confessor, professed Priest of the Reform of the Discaled Trinitarians of the Redemption of Captives.

The dawn of a splendid day had scarcely lit the sky greeted by salvos of artillery from the Castle of St. Angelo, and by the display of the Standard Church, than the people descended from the Seven Hills, making their way through thousands of carriages which obstructed their passage, and flowed like great waves of a high tide, into the Vatican Basilica, of which they filled both the interior and the piazza.

The Basilica was decorated with a magnificence worthy of the august ceremony of which it was to be theatre, and had added to the trophies of St. Peter those of the heroes whom his successor was about to crown with all the plenitude of glory promised to those members of the Church Militant who have followed the ways of the Saviour.

The facade of the Basilica was adorned with the images of those glorious champions who Jesu-pled life in order to offer it as a holocaust to the Lord. On a large banner appended to the Grand Loggia they were depicted seated upon clouds, already raised above this low world, and transported to heaven, there to be inebriated in the abundance of the house of God, and to drink of the torrent of celestial delights.

This banner served as an introduction to a series of artistically-conceived designs, representing an entire epic of heroic actions, for which the spectator cannot refrain from rendering thanks to God, who raised these twenty-seven of his elect to such an elevation.

Neither tribulation, nor anguish, nor hunger, nor nakedness, nor peril, nor persecution, could separate their souls from the charity of Christ; and their greatness shines conspicuous, not in the delusive externals of worldly wisdom, but in the manifestation of the spirit of virtue.

Above the principal door of the temple are to be seen attached to the cross the twenty-three children of the Saint of Assisi. On their bodies, nailed to this tree of pain, no contortion of suffering is visible. They still preach to the astonished crowd that Jesus, who, in dying on the Cross, converted ignominy into honor. On the right, over the next door, are the three disciples of Loyola. They, too, were crucified and crowned with the glories of the Faith, amid the humiliations of the world. At their feet are prostrated the venerable Bishop of Japan, the King of Arima, and the Sovereign of Omura, with their courtiers, all entreating the Martyrs to remember them in the abodes of bliss into which they were about to enter. On the left, above the third door, the Faithful behold Jesus Christ, placing with infinite bounty his divine heart in the bosom of his pious servant, Michael de Sanctis. Short Latin inscriptions arranged between the doors of the Atrium, explain the meaning of the solemnity, and the dispositions with which the Faithful should assist at it.

The concourse of the Faithful of all ranks, and of all nations, who crowded the Basilica to share in the emotions of this solemn Feast, was extraordinary, and beyond all expectation. In the separate Tribunals were to be seen their Majesties the King and Queen of the Two Sicilies, Her Majesty the Queen Widow of Naples, their R.R.H.H. the Prince and Princesses, their children, their R.R.H.H. the Count and Countess of Trani, the Count and Countess of Trapani, and her R.H. Dona Isabella Maria, Infanta of Portugal. The Diplomatic Corps, and the Roman and foreign notabilities were also in the Tribunes.

The ceremonies ended at one o'clock p.m., and the rest of the day was spent in joy and recollection. In the evening the churches of the Franciscans, of the Jesuits, and of the Trinitarians were brilliantly illuminated, as well as other places, particularly the Bridge of St. Angelo, the piles of which were covered with torches and lamps, reflected in the waters of the Tiber.

On June 9, His Holiness Pope Pius IX. held a Consistory, at which, besides the most eminent Cardinals of the Holy Roman Church, there assisted the Patriarchs, Primates, Archbishops, and

Bishops met in Rome for the solemn Canonisation of the Holy Martyrs in Japan, and of Michael de Sanctis.

His Holiness delivered the following Allocution:—

Venerable Brethren—Exceedingly great, of a truth, was Our joy, Venerable Brethren, at being able yesterday by the help of God, to decree the honors and the worship of Saints to twenty-seven invincible heroes of Our Divine Religion, and this while We had at Our side you, who by the splendid piety and virtue with which you are endowed, called as you are to a share of Our solicitude, and stoutly warring for the House of Israel, are, in these perverse times, a sovereign solace and consolation to Us. Yet, would to God, that while We are filled with this joy, We were afflicted by no other cause of mortification and grief. Still We cannot but grieve and be greatly distressed at seeing the most grievous and never sufficiently to be deplored injuries and losses with which, to the great detriment of souls, both the Catholic Church and civil society itself are oppressed and persecuted. You well know, Venerable Brethren, the implacable war against the Catholic cause, which is waged by those men, who being enemies of the Cross of Christ, intolerant of sound doctrine, linked together in a nefarious conspiracy, blaspheme what they know not, and with every kind of wicked arts strive to shake the foundations of Our most Holy Religion, and of human society, and try if it were possible, completely to subvert them, to inebriate the souls and minds of every one with most pernicious errors to corrupt them, and snatch them from the Catholic religion.

And, indeed, these most cunning artificers of fraud and fabricators of falsehood, dragging from darkness the portentous monsters of ancient errors, already confuted and vanquished by the wisest writings, and condemned by the solemn judgment of the Church, do not cease to exaggerate them with new and most insidious forms and words, and to disseminate them everywhere and in every manner. With this most fatal and diabolical cunning, they sully and defile all science, they diffuse a mortal poison to the ruin of souls, they foment an unbridled licentiousness of life, and every base passion; they invert religious and social order, they try to quench every idea of justice, truth, right, honesty, and religion; they mock, despise, and attack the most sacred dogmas and the teaching of Christ. The mind recoils full of horror and dread from touching even lightly the chief among these pestiferous errors, in which men of this description, in these wretched times, confound all things, human and divine.

No one of you is ignorant, Venerable Brethren, that these men seek to utterly destroy that necessary connection which, by the will of God, unites the natural with the supernatural order, and to change, subvert, and abolish the proper, true, and genuine character of the Divine Revelation, as well as the authority, constitution, and power of the Church. And they go to such lengths in their rashness, that they do not fear to deny most audaciously every truth, every law, every power, and right of Divine origin. They do not blush to assert that the science of philosophy, and of morals, and that the civil law can and ought to be independent of the Divine Revelation, and of the authority of the Church; that the Church is not a true, perfect, and entirely free society, and does not possess her own proper and constant rights which her Divine Founder conferred on her, but that it belongs to the civil power to define what are the rights of the Church, and the limits within which those rights can be exercised by her. Hence they perversely conclude that the civil power can interfere in that which concerns religion, morals, and spiritual government, and even can hinder the free and mutual communication of the Bishops and the Faithful with the Roman Pontiff, divinely constituted the Supreme Pastor of the whole Church; so as to cause a complete rupture of those necessary and close ties, by which the members of the mystical body of Christ by the Divine institution of Christ our Lord himself, ought to be united to their honored Head. Moreover, they do not fear to disseminate among the vulgar, with all sorts of fallacies and deceits, that the members of the Church and the Roman Pontiff ought to be excluded from every right and dominion over Temporal affairs.

Moreover, with extreme shamefulness they do not hesitate to assert that Divine revelation, not only is of no use, but even is injurious to the perfection of man; and that Divine revelation itself is imperfect, and therefore subject to a continual and indefinite progress to correspond with the progress of human reason. Further, they are not ashamed to boast that the prophecies and miracles, set forth and narrated in the Sacred writings, are the fables of poets; that the Sacred Mysteries of Our Divine faith are a body of philosophical investigations; that in the Divine Books of both Testaments are contained mythical inventions, and that our Lord Jesus Christ himself

—horrible to tell—is a mythical fiction. Wherefore, these turbulent adepts of perverse doctrines, prate that moral laws require no Divine sanction; that there is no need that human laws should conform to the law of nature, or should receive from God the power of binding; and, therefore, they assert that no Divine law exists. Moreover, they dare to deny all action of God on men, or on the world, and rashly assert that human reason, without any reference to God, is the sole arbiter of true and false, of good and evil; that this human reason is a law unto itself, and by its own natural powers suffices to procure the good of men and of nations.

And as they presume perversely to derive all the truths of Religion from the native force of human reason, they attribute to every man a sort of primordial right by which he may think and speak about Religion as he pleases, and pay to God that honor and that worship which he thinks the best according to his own caprice.

Nay, they reach that pitch of impiety and impudence, that they strive to scale heaven and do away with God Himself. For with signal wickedness and equal folly they do not fear to assert that there exists no Supreme, most wise, and most provident Divine Being distinct from the universality of things, and that God is identical with nature and therefore subject to change—that God in reality has His Being in man and in the world, that all things are God and have the very substance of God, and that God is one and the same thing with the world, and therefore that Spirit is one and the same thing with matter, necessity with liberty, the true with the false, the good with evil, and the just with the unjust.—Than which surely nothing more mad, more impious, more repugnant to reason itself can be devised or thought. As to authority and law, they talk so rashly as impudently to say that authority is nothing else than numbers and the sum of material forces, that law consists in the material fact, that all the duties of man are an empty phrase, and that all human facts have the force of law.

Further, heaping falsehoods on falsehoods, and ravings on ravings, and trampling on all legitimate authority, and on all legitimate rights, obligations, and duties, they do not hesitate to substitute in the place of true and legitimate law, the false and lying law of force, and to subject the order of moral things to the order of material things. They recognise no other forces than those which reside in matter, and they place all morality and honor in the accumulation and increase of wealth by any means, and in the gratification of every depraved desire. By these nefarious and abominable principles they foster, nourish, and extol the reprobate sense of the flesh in rebellion against the spirit, they attribute to it natural properties and rights which they say are trampled on by the Catholic Doctrine, utterly despising the warning of the Apostle when he cries, "If you live according to the flesh, you shall die, but if by the spirit you mortify the deeds of the flesh, you shall live." (Ad Rom. c. 9, v. 23.) Moreover they strive to invade and destroy the rights of all legitimate property, and they perversely feign and imagine a sort of unlimited right, which belongs to the State, which they rashly think is the origin and source of all rights.

But, while We rapidly and sadly review these leading errors of our most unhappy age, We omit to enumerate, venerable Brethren, many other almost innumerable frauds and falsities well known to you, by which the enemies of God and man endeavor to disturb and subvert both religion and society.

We pass in silence the grave and multiplied insults, calumnies, and outrages with which they do not cease to lacerate and persecute the members of the Church and the Apostolic See.

We say nothing of the iniquitous hypocrisy with which, especially in Italy, the leaders and satellites of a fatal sedition and revolution proclaim that they wish the Church to enjoy her liberty, while with sacrilegious daring they daily more and more trample on all the rights and laws of the Church herself, plunder her property, harass in every way, and fling into prison her Bishops and Ecclesiastics, nobly discharging their duty; violently drive from their cells and rob of their property, the disciples of the Religious and Virgins consecrated to God; and leave nothing undone to oppress the Church, and to reduce her to a shameful slavery. While We derive singular pleasure from your most welcome presence, you yourselves see what liberty your Venerable Brethren the Bishops of Italy now have, who, fighting strenuously and with constancy, the battles of the Lord, were, by the work of the adversary prevented, to Our great grief, from coming to Us, and from meeting you, a thing which they most ardently desire, as the Archbishops and Bishops of unhappy Italy have signified to Us by their letters, full of the greatest love and reverence for Us and the Apostolic See. You perceive, that not one of the Bishops of Portugal is here present, at which We must

grieve, considering the nature of the difficulties which prevented them from being able to undertake the journey to Rome.

Also, We forbear from enumerating many other sad and horrid things which are perpetrated by these followers of perverse doctrines, to the incredible grief of Us and of you and of all good men. We say nothing of the impious conspiracy and wicked schemes of all kinds, and the deceit by which they seek utterly to overthrow and destroy the Temporal Sovereignty of this Apostolic See. We prefer to dwell on the wondrous unanimity with which you and Our Venerable Brethren, the Bishops of the whole Catholic world have never ceased, both by letters to Us and by Pastoral to the Faithful, to detect and refute these deceits, and to teach that this Temporal Sovereignty of the Holy See was given to the Roman Pontiff by a special design of Divine Providence; and that it is necessary, in order that the Roman Pontiff, not being ever the subject of any sovereign, or civil power, may exercise with fullest freedom throughout the Universal Church the Supreme Power and authority directly received from Christ: Our Lord Himself of feeding and governing the Universal flock of the Lord, and in order that he may be able to provide for the greater good of the Church, and of the Faithful, and for their advantage and wants.

These things, which We have till now deplored, Venerable Brethren, present indeed a mournful spectacle. For who does not see that by the wickedness of so many depraved doctrines—by so many iniquitous follies, and machinations, the Christian people are from day to day more and more miserably corrupted and driven to destruction, and that the Catholic Church and her salutary teaching and venerable rights and laws, and sacred Ministers are attacked, and therefore, that all crimes and vices spread and grow inveterate; and that society itself is convulsed.

For Ourselves, mindful of Our Apostolic office and solicitous for the good and salvation of all nations, a charge divinely entrusted to Us, since to use the words of our holy predecessor Leo, "We cannot otherwise govern those committed to us unless we pursue with the zeal of the Faith of the Lord those who pervert others and are perverted, and with what severity we can, cut off the plague from healthy souls, lest it spread more widely" (Ep. VII ad. Episc. per Ital. c. 2. Edit. Balzer), raising Our Apostolic voice in this your most illustrious assembly, we reprobate, proscrib, and condemn all the aforesaid errors as utterly repugnant and opposed not only to the Divine and Ecclesiastical laws, but also to eternal and natural law, and justice and right reason.

For you, Venerable Brethren, who are the salt of the earth, and the Guardians and Pastors of the Lord's flock, We again and again exhort and beseech you that, as becomes your distinguished virtue and Episcopal zeal, you will continue as to the great glory of your Order you have already done, to keep from these poisoned pastures with all cares, sedulousness, and zeal the Faithful entrusted to you, and to repel and refute by word of mouth, and by writing, these monstrous and perverse opinions. For you know well that the highest interests are at stake, as it involves the cause of our most Holy Faith, and of the Catholic Church, and of her teaching, the salvation of nations, and the prosperity and peace of human society. Therefore, as far as in you lies, never cease from averting from the Faithful the contagion of so dire a pestilence, i. e., from removing from their eyes and hands pernicious books and newspapers, from assiduously teaching and imbuing the Faithful with the precepts of our august religion, from teaching and instructing them to fly from those masters of iniquity as from the sight of a serpent. Continue to apply all your cares and thoughts to this, that the Clergy may be piously and learnedly instructed and may shine with all virtues, that the youth of either sex may be sedulously trained to morality, piety, and every virtue, and that their course of studies may be healthful. Watch most diligently, lest in teaching literature and the higher branches, anything may creep in opposed to faith, to religion, or to morals. Strive vigorously, Venerable Brethren, and never lose heart in these troublous and wicked days, but trusting all to the Divine help, "taking in all things the invincible shield of justice and of faith, and assuming the sword of the spirit, which is the word of God," never desist from opposing the attempts of all the enemies of the Catholic Church and of the Apostolic See, from breaking their darts and repelling their assaults.

Meanwhile, day and night, with eyes raised to heaven, let us not cease, Venerable Brethren, in the humility of our hearts with most fervent prayers, from continually beseeching and imploring the most clement Father of Mercies and God of all consolation, who maketh light to shine from darkness, and who is able out of the stones to raise up children to Abraham, that by the merits of His only begotten Son our Lord Jesus

Christ he may deign to stretch a helping hand to Church and State, to dispel all error and impiety to illumine the minds of all wanderers by the light of His Divine Grace, and to recall them and convert them to Himself, in order that His Holy Church may obtain the peace she longs for, may from day to day everywhere increase more and more, and may bloom and flourish. That we may more easily obtain what we ask and seek, do not let us cease, first to bring as our intercessor with God the Immaculate and most Holy Virgin Mary Mother of God, and most merciful and loving Mother of us all, who always destroys all heresies, and than whose no patronage is more efficacious with God. Let us also seek the suffrages of St. Joseph, the Spouse of the Virgin, and of the Holy Apostles Peter and Paul and all Heaven, and especially of those whom We honor and reverence as having just been inscribed in the Fasti of the Saints.

But, before concluding, We cannot forbear from again testifying and confirming that we experience the greatest consolation in the most welcome company of you all, Venerable Brethren who, with so much fidelity, piety, respect, firmly attached to us and to the See of Peter, and fulfilling your ministry, glory in procuring with all zeal the greater glory of God and the salvation of souls, who with the greatest unanimity, and with admirable zeal and love, together with Our other Venerable Brethren, the Bishops of the whole Catholic world, and the Faithful committed to your care and theirs, cease not in every way to soothe and lighten Our heavy affliction and trials. Wherefore now again, openly and publicly, and in the strongest terms, We declare Our most gratefully and affectionate feelings to you, and all our other Venerable Brethren, and to the Faithful themselves. And we ask of you, that when you return to your Diocese you will please to announce in Our name to the Faithful entrusted to your vigilance, these Our feelings, and inform them of Our paternal love for them, and of the Apostolic Benediction, which from the bottom of Our heart, and with a wish for every true happiness, we exceedingly rejoice in bestowing upon you yourselves Venerable Brethren, and upon the Faithful.

When the Allocution was ended, His Eminence Cardinal Mattei, Dean of the Sacred College, accompanied by sundry members of the Episcopate, approached the throne of His Holiness, and in the name of all the Episcopate present in Rome, humbly offered to the Holy Father the following address:—

MOST BLESSED FATHER.—Since the Apostles of Jesus Christ on the sacred day of Pentecost, united in Prayer with Peter the Head of the Church, received the Holy Spirit, and urged by His Divine impulse announced the wonderful power of God to the men of almost all nations gathered together in the Holy City, to each in his own tongue, never, as we believe, till this day have so many of their heirs, on the occurrence of his feast, surrounded the Venerable Successor of Peter, to assist at his prayers, to listen to his decrees, to fortify his rule. And as to the Apostles, amid the perils of the nascent Church, nothing could be more pleasing than to surround the first Vicar of Christ on earth, when recently inspired by the Divine Spirit, so to us, amid the present straits of Holy Church, nothing could be more dear or sacred than to lay at the feet of Your Beatitude all that our breasts contain of veneration and piety towards Your Holiness, and unanimously to declare, with what admiration we contemplate the brilliant virtues for which our Supreme Pontiff is eminent; and with what zeal we adhere to those things which he, another Peter, hath taught, or which he has so firmly resolved and decided.

A new ardor inflames our hearts; a more vivid light of Faith illumines our minds; a hotter love takes possession of our souls. We feel our tongues vibrating with the flames of that sacred fire which, in the most gentle heart of Mary, with whom the Apostles were, kindled a more ardent desire for the salvation of men, and drove forth the Apostles themselves to preach the mighty works of God. Offering, then, many thanks to Your Beatitude for having allowed us in these difficult times, to approach your Pontifical throne to solace your affliction, and to declare the feelings of the Clergy and people entrusted to our care, with one voice and with one mind we utter our acclamations, invoking on you every blessing and all good. Long life, Holy Father, and strength to govern the Catholic Church. Continue, as you do now, to guard her by your strength, to direct her by your prudence to adore her by your virtues. Lead us like a good example, feed with heavenly food both sheep and lambs, refresh them with the waters of heavenly wisdom. For you are the Master of sound doctrine to us—you are the centre of Unity. You are to the nations the unextinguishable light prepared by the Divine Wisdom.—You are the Rock, and the foundation of the Church Herself against which the gates of hell shall not prevail for ever. When you speak, we