

LEO'S TRIUMPH.

Revival of Religious Ceremonial in Italy.

The following letter which appeared in the columns of the New York Evening Post is a testimony to the great revival of religion which is being accomplished under the wise administration of Pope Leo XIII. The writer, however, falls into an egregious error in his allusions to the Jesuits, whom he virtually describes as a society of plotters endeavoring to over-reach the Holy Father in his wise policy. It is a common error among Protestant writers to describe the Jesuits as a "deleterious" organization, but Pope Leo knows their usefulness in the Church, and their power for good, and that they are in harmony with him in having at heart the best interests of religion. The Jesuits have no better friend than the Holy Father, and of this they are well aware, and they are thoroughly in harmony with him.—Ed. CATHOLIC RECORD.

When the present Pope (who, as Chamberlain after Antonelli's death, exercised supreme authority during the conclave) was the virtual head of the anti Jesuit party, which, without formally renouncing the temporal power of the Papacy, yet saw the wisdom of finding some *modus vivendi* with the civil authorities of the new kingdom of Italy, recognized as such by all European powers, it was confidently believed that, if elected Pope, he would carry out the intentions of his party. That he intended to do so is certain, but the Jesuits, the Intransigent, prevailed against him and the moderate party, reinforcing the non-possessum of Pío Nono: and the Vatican, so far as Italy was concerned, was regarded as an enemy to be watched incessantly—not to be specially feared: one whose hostility was decidedly preferable to its friendship.

There is no country in the world where religious indifference amounts to the total oblivion of any religious question as in Italy. During more than forty years' residence and intimacy with men of thought and intellect, I have never heard one purely religious discussion, and should not know to whom to address the question, "What are the central doctrines of the Trinity and the Incarnation?"—which, according to Mr. Gladstone, ninety-nine professing Christians out of a hundred believe in.

For some time past all religious ceremonies have been revived throughout the kingdom. Though not expressly abolished by the law of 1847, religious processions had fallen into total disuse. Prefects were allowed to forbid them if disturbance of the public peace was likely to follow, and they did forbid them: for in the days when the people believed that Italian unity would give them a roof over their heads, clothes to their backs, and at least one good meal a day, priests, monks, sacristans, all the confraternity, in short, were jeered at and even hissed. Now on this last 4th of June, in the smallest village hamlet as in the largest city of the peninsula, the Corpus Domini procession paraded the streets in all its former grandeur. Even Bologna, the last stronghold of the opposition, celebrated it with extraordinary splendor, and in Rome, for the first time since Italy took possession of her capital, the Corpus Domini was accompanied in its triumphal procession by the entire populace. Italy, exclaims the *Tribuna*, in a bitterly sarcastic article, is transformed into a cathedral; prostrate yourselves, Free masons, free-thinkers, misguided patriots, kings, soldiers, ministers of Italy; the Church is triumphant.

Say the optimists: This means nothing but that our people have an unappeasable appetite for feasts and festivals and spectacles of every kind. This is true, but once they believed their liberty would add some enjoyments to their life. Now, finding that the theaters, on which millions of the public money has been expended, and which are maintained at public cost, hold no gratuitous places for them—nay, that often, as in the Politeama of Palermo, the lowest price for sitting-room is five francs—they take their diversions where they cost them nothing. Leo XIII., therefore, was wise in his generation when he ordered all the minor and major church ceremonies to be celebrated throughout the land as in the days of yore, re-establishing the vigorous religious ceremonial at the social question by enjoining on all the confraternities, the Catholic associations and clubs (*circoli*), the formation of mutual aid societies, whose members, on contributing a very small monthly sum, are assisted in sickness and convalescence, of rural banks where the interest is not usurious, where loans are not granted to favorites, whose cashiers do not decamp with the funds.

Not only the Jesuits, but the entire Catholic Church, of during the reign, Leo XIII., have waged emphatic warfare against the Masonic order. The Pope's encyclical of 1892 was one of the fiercest on record—and for good reason. For many years previous to 1860 the Freemasons, owing here to persecution and there to indifference, had become inert or acted in entirely private groups, of which the most important existed in Sicily and Calabria. There were lodges in Leghorn, in Liguria, in Piedmont,

Turin, and Venetian Lombardy; and in Rome existed, in strictest secrecy, the Fabio Massimo Lodge. Their object was chiefly political, the overthrow of existing governments; but they were distinct one from the other, and had no common action. After the liberation of Sicily and Naples, the Dante Alighieri Lodge of Turin, to which most of the members of the old parliamentary Left belonged, set on foot a unitarian movement, founding the first Italian Great Eastern (Grande Oriente) which was accepted and recognized by most of the Italian lodges at Florence in 1864. The Supreme Council of the Thirty-three, in Palermo, refused to acknowledge Masonic unity until Rome should be proclaimed the capital of united Italy, and the Supreme Council of the Thirty-three of Turin also retained its separate authority, and was the lodge chiefly recognized by the Masons of other countries. After 1870, owing chiefly to the exertions of the old triumvir of Tuscany (then Senator Mazzoni), and of Frederic Campanella, who, with Aurelio Staff, was Mazzoni's chief continuator, a constituent Masonic assembly was held in Rome in 1872. Most of the lodges adhered, Turin and Palermo still holding aloof, the Thirty-three of Turin insisting on its supremacy as the sole recognized authority of the Masons who held the Scottish rite; but the Great Eastern, established in Rome, rallied to it the most numerous adherents. On the death of Petroni, who succeeded Mazzoni, they elected, as Grand Master of the Order, Andrea Lemmi, who, by the great ascendancy he had acquired through his life of patriotic exertion and his immense expenditure of his honestly earned wealth in patriotic and benevolent purposes, succeeded in procuring the fusion of all the lodges, even of the Supreme Council of Turin.

The Assembly presided over by Aurelio Staff established a sole supreme council of the thirty-three, with its seat in Rome. Lemmi, who remained Grand Master of the Great Eastern in Italy and chief of the Scottish rite, having established the central lodge in the magnificent apartments in the Borghese Palace in Rome, made a tour of all the Italian lodges, delivering really magnificent speeches, in all of which Mazzoni's doctrines were enunciated and enforced (Gibaldi and Mazzoni were both Freemasons), the moral preached being that all the efforts of martyrs and heroes would be in vain unless the whole Italian people, redeemed from misery, ignorance, superstition and crime, should be made partakers of the benefits of unity and liberty. The Vatican was pointed to as the enemy of Italian autonomy, of scientific, intellectual and moral progress everywhere; hence the renewed thunders of the Vatican, and, as all the prominent Liberals of Italy were or became Freemasons, the Conservatives (who are mostly professing Catholics) rallied to the opposition for a long time covertly and silently. As this great Masonic organization was and is mainly political, though its vast funds are applied to secular education, to benevolent schemes, and to the direct assistance of needy and unfortunate brethren at home and abroad, not only did the Conservatives dread it, but parties, cliques, and ambitious individuals viewed it with increasing jealousy. A violent attack, founded on an old discredited calumny, was made on the Grand Master by the press, and even brought into the House of Commons. Adriano Lemmi, after laying before the Grand Council of the order every fact and document relating to his life and action, resigned. The members of this order, including Carducci, Rizzoli, Ceneri (the first juriconsult in Italy) and other notabilities, after minute examination and mature discussion, declared that there was not a flaw to be found, and entreated him to withdraw his resignation. He, however, in a letter made public last year, declared that it had never been his intention, once the discipline, finance, and organization of the Masonic forces were established on a broad basis, to retain in his own hands the double office of Grand Master of the Great Eastern and that of Grand Moderator of the Scottish rite; that to the latter he intended henceforward to dedicate his chief energy, and they must decide upon his successor.

Glad tidings of great joy were these to the opponents of Freemasonry, who shrewdly guessed that it would be difficult to find any other man who would devote such exceptional energy and such wealth to the support of the association. As soon, therefore, as Lemmi's successor, Ernest Nathan, a staunch Mazzonian was elected, in question of demolishing the Masonic society on the plea that it was a secret one was brought before the House of Commons and the Senate. To the anti-Masons in the House Radini replied that it was his intention to take careful but decisive steps against all secret and subversive associations ("especially against us," said the socialist). In the Upper House Senator Rossi took up the cudgels, observing that societies exist whose aims and members are unknown to the public, which give their united support to ministers who are members of their association, and make equal opposition to those who are not. These were clever tactics, as the Masons were (up to the banking scandals certainly) Crispini to a man, nor has their support of Radini been much to count on—not because he is not a member of the confraternity, but because he is a Conservative. Pareno, a Liberal Senator and one of the first and staunchest opponents of the African folly, agreed with Rossi as to the uselessness and possible harm of secret

societies, but said that if they were to be extirpated, a just and logical government must commence with the most widespread and deleterious, that of the Jesuits. Radini repeated the declarations made in the House; he thought that the Freemasons ought to become a public association, that no secret societies ought to exist, that the moment had not come when special provisions should be made, but that if necessity and an opportune moment should occur, the government would not shrink from taking the necessary steps.

"THE ENTHRONEMENT OF THE VIRGIN"

New Departure in Decoration by a St. Louis Methodist Church.

St. Louis, August 19.—Out at his studio on Lucas place, just opposite Memorial Hall, Sculptor Robert P. Brinighurst is busily at work on what will be a notable bas-relief, "The Enthronement of the Virgin."

When completed and cast in plaster this study of a sacred theme will be the principal feature of the interior decoration of a Protestant church—the Lindell Avenue Methodist Church, which stands on Lindell boulevard, just east of Forest Park. It will be remarkable as the first piece of art work of that description ever done for a Protestant church in this country.

"The Enthronement of the Virgin" is largely in its proportions and in its conception, facts that will prove of additional interest to the American art world. In that the study is also an original one, this new departure would prove as novel for a Catholic as it is for a Protestant church, the art decoration of the interior of Catholic churches in this country being always in the form of copies of famous masterpieces of the Old World. As for Protestant churches in America the nearest approach to this use of art as the hand maiden of religion is to be found in the famous bronze door of Trinity (Episcopal) Church in New York city. But even old Trinity did not go to the length of introducing such features within the portals of the church proper.

As destined to grace the interior of the Lindell Avenue Methodist Church, Sculptor Brinighurst's "Enthronement of the Virgin" will span, in a graceful and impressive arch, almost the entire width of the church interior facing towards the entrance. The bas-relief will constitute what in a theatre would be called the proscenium arch; beneath it will be situated the altar, the grand organ and the choir loft. Its proportions will be a width of 46 feet, and a height of 50 feet at the highest point of the arch, and every figure in the study will be full life size.

Additional effectiveness will be given by the fact that the bas-relief will be mounted on a splay at an angle of 45 degrees inclined towards the entrance. No food was provided for relief the high work of the study and deepening the shadows in proportion, with the altar, organ and choir loft as though slightly sunken beneath the arch. The coloring of the church will be in shades of pure gold and ivory, with a mosaic finish between the arches of the "Enthronement."

The study itself is peculiarly happy in its handling of the sacred theme selected and in the grouping of the life size figures. At the highest point of the arch will be shown the figure of the Virgin, standing erect with the infant Jesus in her arms. Flying outward from these two impressive figures will be shown the seraphim with trumpets, proclaiming the enthronement. Ascending either side of the arch are hosts of worshipping angels with outstretched wings. At either base is the figure of an angel, that on the left holding a festooned scroll bearing the inscription, "Peace on Earth," and the similar figure on the right the closing words of the glad nativity announcement, "Good Will to Men." Combined dignity and delicacy of treatment mark the work, and its general effect will be most striking.

Mr. Brinighurst is much encouraged by this new departure. He said: "It means a great advancement in the interior decoration of American churches. And as the first work of the kind ever attempted in this country, it may be said to open up a new field, and one full of promise. Sacred themes for sculpture or painting are full of inspiration to the artist; in olden times the Church and art went hand in hand. The time has been in this country when the cry of luxury would be raised against such an innovation, its educational value from an art standpoint being entirely overlooked, but it may be that such a time has now passed. I have worked with deep interest on this study, and I have every reason to hope that I will be entirely satisfied with it in completed form."

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CATHOLIC ART AND PROTESTANT SUMMER SCHOOLS.

On Saturday evening, August 15, by a strange yet touching coincidence, Rossini's "Sibab Mater" was sung by a select quartet and a chorus of five hundred voices at the Chautauqua Assembly. During the entire session there has been no attraction that drew so large and appreciative an audience. Fully twelve thousand people listened to the sublime Catholic hymn through its inspired musical interpretation by an immortal Catholic composer.

Just before the opening of the concert the director announced that the hymn was to be rendered "merely as a work of art." Useless announcement! Just as if the spirit can be separated from the body and life still remain! Just as if the inspiration can be separated from the cause that gave it being!

For fifty-eight minutes that immense and cultured audience listened with rapt attention to the rendering of that sanctified wail of sorrow. Ever and anon a very wave of emotion would pass over that vast concourse. Tears poured down the cheeks of hundreds, and a very cloud of grief seemed to settle over all. They went away like a Catholic congregation from the chanting of the Tenebrae in Holy Week, or the solemn Good Friday service. It was a triumph of Catholic art. It was another proof of the old truth that the Catholic Church is the mother and guardian of the beautiful and the sublime in art and literature; that the true religion is the highest and purest inspiration.

The wonder is that these people did not reflect that the Mother of Christ sorrowing for her divine Son was the source of all this inspiration; that the great Rossini had knelt as a child beneath the Cross by the side of Mary; that he had heard her sorrows told from altar and pulpit; that he had meditated on them till they became a part of his very life, till all alive with religious emotion at the boundless grief of the Mother of Jesus, he seized his pen and wrote that sublime ode to the Mother of the Christ standing beneath the Cross. The religion that inspires such men, and such a work appealing to and satisfying the highest artistic sense, must be the true, the best religion.

We are always glad to see our non-Catholic brethren appreciating Catholic art, but we invite them to consider that which inspired this art, the source whence came and comes so much of the noblest, natural excellence.—Catholic Union and Times.

ARCHBISHOP DARBOY.

Details of a Crime Which Brought Lasting Disgrace Upon France.

A writer in Blackwood's Magazine says:

Archbishop Darboy's execution was delayed for two nights by the director of La Roquette, on the plea of informality in the warrant, and I was shown the small dark cell occupied by the Archbishop during that dreary interval. It contained nothing but a coarse wooden bedstead covered with a sack of straw. No food was provided for him, and when at sunset on the 24th the director had to obey a fierce order for his immediate execution, the feeble old man had to be supported down the stairs by one of those who were to die with him. The firing party, commanded by Ferry and Lollive and accompanied by a crowd of men and women of the petroleum stamp, were waiting for him in an open space with in the high wall surrounding the prison, and the call upon him to stand forth and die was given in the scolding terms which conveyed a final insult to the religion he held so dear: "Georges Darboy, se distant serviteur d'un nomme Dieu!"

The Archbishop raised his right hand to give a last blessing to the people round him, and as he did so the communist Lollive, though not one of the appointed executioners, exclaimed, "That is your benediction, is it? Then here is mine!" and he pointed a revolver at the old man's heart with an accurate aim. The volley from the firing party followed, twice repeated, and the deadly act was fully consummated which remains as the darkest stain on the history of the Commune of 1871. These details were not, I believe, generally known. The painful subject was naturally avoided by the people of Paris when they woke from their brief madness; but they were given to me privately by one of the principal officers of La Roquette, who seemed to feel keenly the disgrace this crime brought upon France.

Spoiled Children.

The girl who is never allowed to sew, all of whose clothes are made for her and put on her till she is ten, twelve fifteen or eighteen, years of age, is spoiled. The mother has spoiled her by doing everything for her. The true idea of self-restraint is to let the child venture. A child's mistakes are often better than its no mistakes, because when a child makes mistakes and has to correct them it is on the way toward knowing something. A child that is waked up every morning and never wakes himself, and is dressed and never makes mistakes about being clean, and is fed and never has anything to do with his food, and is watched and never watches himself, and is cared for and kept all day from doing wrong, such a child might as well be a tallow candle—perfect, straight and solid and comely and untrivial, and good for nothing but to be burned up.

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