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## ITALY TOO MUCH FOR THE POPE.

The Holy Father has issued an allocution. He is in trouble. Italy swings away from him. In 1798, after Napoleon's victory at the battle of Marengo, the French entered Rome. The Pope fled to the fortress of the Vatican. The French then entered the city and established a republic. The Pope was forced to accept the new government. The French then entered the city and established a republic. The Pope was forced to accept the new government.

nety-eight in a vote of thirty-six thousand. Not content with demanding and gaining Italy for the Italians, it has had some regard for the liberty and property of those Italians whom it has thus thrust into a nation. It has undertaken the preservation of what it has achieved, and the improvement of what ecclesiastical and civil misrule was made about as bad as it could be. Worst of

in the estimation of the Holy Father, it has all with ecclesiastics as members of the body politic, responsible, like other men, to the laws, and entitled, so long as they behave themselves, like immunities with other men. It found a large portion of the soil in mortmain, in the dead clutch of so-called religious houses, the homes of an unproductive and mischievous multitude of

Onks and nuns, and following the excellent example of Henry VIII, it has broken them up, and roused this rabble out to get an honest living, or is it disposed to stop. It demands Rome for capital. It finds the Pope setting up an antiquated title to the jurisdiction of territory whose inhabitants are so anxious to get rid of him, that he can be kept from expulsion only by foreign powers, than the domestic.

But is it not a mystery that Italy should be so pathetic as it is portrayed to be in this play?

For more than twelve hundred years, with those temporary exceptions when his presence became inendurable to his subjects, or his administration offensive to secular powers, the Holy Father has ruled in Rome. His government boasts that it is the most ancient government of the modern world. Head of the so-called Catholic Church, and temporal sovereign of Rome, he has had the best opportunity which history records to mould a social life for his own people.

He has dictated faith and morals, he has exercised the functions of justice, and controlled the processes of public development. His immediate power in the States of the Church has reflected itself beyond those narrow limits, and made itself effective throughout Italy. The world, after this long experience, may justly claim to find in Italy that Catholic faith and Catholic rule may accom-

ish for piety towards God, and for peace, good will, intelligence, order and prosperity among men. If twelve hundred years are not sufficient for some progress in a successful experiment, the world may well doubt whether progress will ever be made. If the Italians themselves, after all this trial, find the Papacy no blessing, they have a right to feel that it is time to cast it utterly

The reproaches, then, which the allocation casts upon the people of Italy, are themselves the utter and unanswerable condemnation of the Papacy. If the Italian people are so bad as the Pope describes them, they are the fruits of his own work for twelve hundred years. He made

them to be what they are, and the tree is known by its fruit. Out of his own mouth he is condemned. And yet, bad as is the condition of the Italian people, let the Pope make it no worse than it is. There are signs of life and hope. This struggle after nationality and national development is one of those signs. And what a comment

it is on the character of the Papal office and pretensions, that this hope for Italy is identified with opposition to Pontifical rule. Italy can rise, such is the conviction, only as she rids herself of every vestige of the temporal sovereignty of the Pope. In that sphere in which the fruits of evangelical instruction should be illustrated in all the forms

of social virtue and well-being, the actual results of Roman Catholicism are such that people groan to be delivered from the intolerable burden. That they are capable of rising and throwing off the load is the one only hopeful thing in their condition, and the proof that they are not so utterly lost as the allocation describes them.

What a proof it is that the Christian religion is from heaven, that it has been able to maintain itself in spite of the 'perversions' of its character, which have been exhibited in the Church which claimed to be its exclusive representative, and in spite of the fruits which that Church has yielded from age to age at the very centre of Catholic

unity! The Pontiffs have been wont to quote the promise that the gates of hell shall never prevail against the true church of our Lord and Saviour. Perhaps there is no more striking verification of that promise, than is found in the fact that they themselves have not long ago accomplished its overthrow and annihilation. Bodacini

tells a story to this point, which, besides illustrating the point itself, shows that the condition of Rome, after seven hundred years of Papal rule, was not greatly different from what it is now, after more than twelve. We quote the story from memory. A priest was intensely anxious for the conversion of his Jewish neighbor, who, not so un-

willing to sacrifice his race generally, determined to travel to Rome, that he might see the full bloom and beauty of the Church. There was the Holy Father, and there were monks and nuns devoted to a religious life, shedding on all around them the charming influence of their example. Their society must be pure, reflecting more of heaven than of earth.

than of earth. He went to Rome, and instead of beholding in reality the beautiful dream of his imagination, he saw ambition and warring in holy places, and licentiousness and crime the indelible stain of those who professed better things. Disappointed and sick at heart, he turned back to his home. He sought his friend, and told him

his experiences. The priest supposed of course that he had lost his convert. But no; the Jew desired immediately to be baptized. He was converted. If Christianity could survive, notwithstanding such exhibitions of it, it must surely be from heaven. A religion which was not born of heaven would have perished under this load of reproach. The conversion of Baruch is a

When we try to "gather up the fragments" of usefulness, we cannot tell how much good may spring from the least thing we do.