

charitable Romans and rich strangers procure for them the little braziers full of charcoal which they almost all carry about in bad weather. There are more deformed people in Rome than any other country I have ever been in. The reason of which perhaps is that Roman mothers do not allow their little ones to creep about and "play with their pretty toes," but bind them up in a long roll of linen which makes them into convenient packages to carry about, and prevents them indulging in what our nurses call spring. The *bambino* if he is delicate suffers from this process, and is likely to be deformed, but usually he grows into a fine manly looking fellow, handsome, and with as much of the bearing of an Ancient Roman as to make him instinctively drape his modern cloak as much like a Toga, as his tailor will permit him. The *bambinetta* grows in turn into a fascinating child, a lovely girl, a beautiful matron, and a hideous old woman. I never saw an old woman in Rome, who was not painfully plain; the face which is perfect in youth, in old age becomes wretched and crone-like to a most extraordinary degree. Whether this is the result of climate or of too many fast days, I cannot tell; but certain it is that pretty old ladies are not often to be seen in Rome except among the *forestieri*. But the steps of the Piazza de Spagna are not entirely monopolised by mendicants, they are also the rendezvous for the models who sit for painters. The two men are of course very beautiful, and figure as saints or goddesses as the occasion may require, the children are sometimes little Samuels and oftener Cupidons, and the men who are generally chosen for their ugliness, as their sisters are for their beauty, are assassins, bandits are Roman senators just as you choose to paint them for a few pousa a day. But before we descend into the Piazza we must mount the steps of the beautiful little Church of the *Trinita di Montia*, and see the famous "descent from the Cross" of Daniele da Volterra. This is counted the third finest picture in the world, the two which rank before Raphael's "Transfiguration," and Domenichino's "Communion of Saint Jerome" are in the Vatican. As I do not pretend to be an art critic I shall not attempt to describe this glorious picture, besides are you not with me in spirit, and can you not see for yourself the wonderful manner in which the artist has contrived to paint the dead body of our Lord, the anguish of St. John, the grief of the disciples, and the swoon of the Blessed Mary, which is only not death. There are many other valuable pictures in this Church which is attached to the convent of the Sacred Heart, where the daughters of the noble houses of Rome are educated. I have often been at mass there, and have also heard vespers sung by the angel like voices of the holy sisterhood; but we must not linger now if we are to reach St. Peter's to-day. When we have come down the steps, past the beggars and the models, we shall find ourselves in the Piazza with its obelisk of red granite covered with hieroglyphics. This column was carried out of Egypt by the Roman conquerors, and was old when Rome was new, and will last when the handsome modern hotels which are also in the Piazza shall have become ruins. But as we are not antiquaries, and are holiday sight seers, we shall not make a vain attempt to decipher the strange figures traced on the obelisk; but rather listen to the pretty boy who assures us that he "speaks English," and wants us to buy some of his flowers. There are wicker work baskets filled entirely with rosebuds fresh and delicately beautiful. But although we do love roses, and are stupid Ingleses, we are not going to pay you twenty pousa for your basket, my *piccolo giovane* if you will take as many *basocchi bene*, if not our *padrona* shall get us flowers from a boy whose charges are more moderate, and who will not require to be paid inordinately as he cannot "peak English." But, I see clearly that we shall not get to St. Peter's to-day, for here we are at the door of Piele's English reading-room, and dearer to our hearts than anything that Rome can show us is "Il Galignani" and the "Times." We want to know what is going on in the world outside Rome, whether the Bill we are interested in is being supported in Parliament, and above all what is the news from Australia. Besides it is already getting late, and we have not got beyond the Piazza di Spagna, so for the present we shall read our papers; another day we shall continue our journey. S.G.D.

## THE PERSECUTION IN GERMANY EXPLAINED.

(FROM A GERMAN CORRESPONDENT OF THE 'LONDON TABLET'.)

(Continued from our last.)

### MYSTERIUM INIQUITATIS.

THE law against the Jesuits and the "Kindred" Orders is so plastic that by its instrumentality every one of the Religious Orders can be sent into exile. To the unspeakable grief of several millions of Catholics in Germany, the Jesuits had already been banished in 1872. One year later the Freemasons were longing for a further concession to them; the Redemptorists, the Congregation of the Holy Ghost, the Lazarists, and the Ladies of the Sacred Heart followed the Jesuits into exile. Shortly after, in the summer of 1873, the Council of the Confederation hinted that in reality all the Religious Orders were related to the Jesuits, since all took the three vows, and especially that of obedience. For a time this advance upon the original draft of the law was thought sufficient. So, forsooth, religious obedience is dangerous to the State in an Empire whose main desire is to bring every one under the blindest obedience to its Neronian laws; in an Empire in which the "Secret Brothers" are all powerful, though these very men are obliged to swear an absolute obedience to unknown leaders. Before two years have passed over our heads the last Sister of Charity will have been hunted over the frontier as a person dangerous to the State; and not one Religious Order will be permitted to set foot again in Germany, if God does not roll down from the mountain-top the stone which is to crush the feet of the Colossus.

The damage done to Church property has already reached an immense amount; for the exiled Orders, especially the Ladies of the Sacred heart, had purchased and richly provided large and expensive educational establishments, had acquired landed property, collected libraries and formed museums. These, of course, they could not take away with them into exile. Deep and bleeding wounds have been in-

flicted upon some of the most influential and highly respected families, whose sons and daughters have been sent into banishment for no other crime than that of being members of some Religious Order.

And now what judgment are we to pronounce on the four laws of the Church bill passed in May, from the eleventh to the fourteenth, 1873. Surely they are the most galling that have ever been enacted by any Pope-persecuting tyrant from the days of Claudius down to our own time. True, that on some of the minor details of this monstrous legislation, the Bishops might be of the same mind as the Government. Yet on the other hand there are points in these laws, the execution of which would involve manifest apostasy. Witness the first paragraph of the second law, in which we find the outrageous proposition that authority in matters of Church discipline over Church ministers is to be exercised only by ecclesiastical superiors who are natives of Germany. Thus, by a single stroke of the pen the Holy See of Rome has been excluded from our courts; the Prussian Catholics have been, as it were, turned bodily into schismatics. Rather than submit to such a yoke a Bishop is bound to lay his head upon the block. With reference to the teaching and discipline of the clergy, a royal supreme court of justice has been established which is in future to decide upon all Church affairs. This court is made up of unbelievers, Protestants and renegade Catholics; consequently, as the Holy Synod of St. Petersburg remarked, "The Catholic Prussians are in many respects less well off than their brethren in the faith in Russian Poland." How is it possible that any sensible Government can enter upon so unrighteous a war against the consciences of its Catholic subjects; a war which must entail countless sacrifices and end in a thorough defeat?

The only solution conceivable of the problem I believe to be the one which I have already proposed: *the Freemasons are clamouring for their wages*. Let me put before you some special proofs of this fact. First, the nature of the law itself tells its own tale concerning the plotted destruction of the Catholic Church. The ecclesiastical students in direct training for the priesthood are practically bound to learn their theology apart from Catholic seminaries; for such conditions have been already imposed that these institutions must be shut up, since no Bishop can tolerate the superintendence insisted upon by the State. To fit themselves for their profession, students of theology must now submit themselves to a Government examination in German philosophy (?), German literature, and universal history. An examination, mind, through which no other class of students is bound to pass. It is consequently a *privilegium odiosum cleri* in the truest sense (as should be remembered by those who are perpetually crying out against the privileges of the clergy); and it has the doubly pernicious effect of poisoning the minds of young men against theology, and of depriving the Church of a succession of priests. Superadded to this grievance is the peculiar *loi des suspects*, by which law even any ecclesiastic about to be instituted into a benefice may be rejected whenever the Government chooses to decide that the private political opinions of such person are not what they ought to be—that is, not those of the State. On all and every matter the Catholic Church here is subjected to so complete a dependence upon the State and its officials, that if the hand of God Almighty do not interfere to uphold it, I do not see how it can continue to exist. Hence we are all asking ourselves how it is possible that any Government, possessed of an ordinary share of common sense, can aim at the overthrow of the faith of a vast portion of its subjects. There are over eight millions of Catholics in the kingdom of Prussia alone, and yet the destruction of their Church is eagerly sought after. Nor is this coveted end to be compassed by forcing us all to belong to some State religion, to some positive teaching of an established Church—as was done by Russia in the case of the Orthodox Greeks—but we are to be *decatolised*, unchristianized, reduced to "Humanitarianism." Good heavens, that it should come to this! The continental Lodges all over Europe make no secret of their aim. Had the State intended simply to repel some alleged encroachment upon its rights on the part of the clergy, a separation between Church and State would have been amply sufficient to remedy the complaint, and Catholics would have put up with this disestablishment, as being the lesser of two evils. There would have been question at most of a slight skirmish, of an attack upon an outpost: certainly not of a pitched battle, and of a war to the death, to be ended God alone knows when. But separation of Church and State is the very thing that the Government wants to avoid. This has been officially acknowledged. Bismarck's Court Canonist, Friedberg, has openly announced that the Church gains strength by being disconnected with the State, and that it must be so bound and bandaged, that when the time comes for amputation it will not feel the operation. And the Liberal deputy for Kärntoff gave out the following sentiment in presence of the Prussian Diet: "Let the Catholic Church be free and it will conquer the world." Thus the nature of Bismarck's legislation with reference to the Catholic Church is revealed by its very origin from the mysterious and darkness-loving Sect of the Freemasons. The same may be seen,

Secondly: In the course of the Parliamentary debates. Logic, truth, and justice triumphed on the benches where the Catholic party in the Chambers called the *Centrums-fracti*, as was seated. The falsehood on which the proposed legislation was based was exposed with evidence so entirely conclusive that the English Parliament would have voted against it to a man. But in Berlin it was a different matter. There deputies had to speak before a band of men sworn to follow a peculiar course. Everything had been previously planned behind the scenes and in secret. The Catholic deputies indeed spoke of "secret arrangements" and "The Lodge." No attention was paid to them. Yet the principal speakers in favour of the tyrannical laws were actually members of the Secret Sect. It is a public secret, and the intimate conviction of all the Catholic deputies, that the Prussian Government is the tool of the Freemasons.

Thirdly: Facts that are of equal authenticity, but of secondary magnitude, give additional support to my proposition. An unwonted activity has manifested itself ever since the conclusion of the late war, amongst the German Lodges. Soon after his return from France, the Crown Prince of Prussia delivered, in the Grand Lodge of Germany, (Berlin, June 24th, 1870,) the significant address, in consequence of which a journal was set on foot to scatter, broadcast, principles of