

# The Catholic Register

Truth is Catholic; proclaim it ever, and God will effect the rest.—BALMEZ

VOL. XVI, No. 8

TORONTO, THURSDAY, FEBRUARY 20, 1908

PRICE FIVE CENTS

## MATTERS OF MOMENT

### The Children's Aid Society—The Golden Jubilee of Lourdes—Catholics and Non-Catholic Choirs.

As will be seen elsewhere in this issue, the St. Vincent de Paul Children's Aid Society of Toronto do not appear to find anything that commends itself in the Act now before the Dominion Parliament in reference to delinquent children. The two years work of this Children's Aid, in the betterment and safe-guarding of the same class of children as the Act proposes to cover, makes the judgment of the Society on the matter one of more than ordinary weight. In the report published, the Society, speaking through their agent, Mr. P. Hynes, says with reference to the proposed legislation: "The novelty of the proposed act is that it substitutes Probation for indefinite restraint and commitment, and if it become law it will do away with industrial schools and possibly Children's Aid Societies, and the method of Probation as explained, would be the placing of delinquent children under probationary officers, men and women, who would shadow them and admonish them to avoid evil and do good. Now the weakness of the proposed measure is at once apparent, if we consider the absence of constant supervision which it involves. That constant supervision is so evidently an essential to the mental, moral, physical and religious development of the child is a truth so self-evident that it may be classed as an axiom, and any system or plan ignoring this supervision carries on its face the mark of inefficiency. If constant supervision is an essential to a child under normal conditions, as to birth and environment, how much greater is the necessity for the one who neglected to give to a certain period in its development, is to be placed in circumstances under which it must overtake, so to speak, the things lost owing to inefficiency in past surroundings.

Granting at the outset that the training and guardianship of a good home is without parallel, and that the thought of the framers of the Act is to place the children in question under the best possible surroundings, the difficulty at once faces the mind of finding homes in which the necessary supervision is procurable. How many, who would assume the care of those children are fitted either by temperament or a knowledge of child-training, to successfully carry out their self-imposed task? The work of the training and development of child-life is not one that may be taken up lightly with beneficial results. All that mother-love, maternal instinct and eternal vigilance can suggest are the instruments used in the ordinary training of the ordinary home school-children. This by placing as the dispensers of its benefits only those whose years of special training have prepared them for its special duties. To place men or women, no matter how well intentioned, over children and give them the duty to shadow their charges and to admonish them to good and to the avoidance of evil, would be generally speaking a useless waste of forces. Shadowing even with tangible appearances, at intervals, accompanied by words of wisdom, cannot take the place of constant and personal supervision by those whom years of preparation have qualified for the carrying out of those duties which the care of child-life involves.

Taking our local Children's Aid as an illustration, what do we find? A society, the outcome of a long-waited prior to its formation, whose members work altogether for love, and whose organization perfected by its twelve years of experience and success, has proved its position as an efficient and beneficial instrument in the work of the betterment and uplifting of the lives of so many neglected children. Then, too, its auxiliaries in the work. St. John's Industrial School, where under the unceasing and experienced care of the Brothers the boys given to their care by the Children's Aid, receive those advantages which only experience and unceasing vigilance can procure. At St. Mary's Industrial School—an institution on the same grounds as the Convent of the Good Shepherds, but quite apart and under distinct supervision—the girls who come under the Children's Aid are largely placed, and here again receive the continuous attention that their child's condition and heretofore neglected existence, make imperative, if anything in the nature of improvement is expected. How many homes are there that could offer the necessary requisites in this respect?

It may be said that Wards of the Society are in certain instances given to strange homes even under present conditions. This is true, but it is only after very careful investigation on both sides that this is done. The Ward placed is either an infant who is given almost at first hand to some good home, where every possible security—humanly speaking—is provided for an older boy or girl whose disposition and development are such as to make their placing in selected homes a fairly safe thing to do. All children might not be so placed to their betterment, nor are all private homes such as would merit the trust of the Society to the extent of giving their Wards into their keeping.

This St. Vincent de Paul Children's Aid Society is, we believe, the only one of its kind in Ontario. Its work during the past twelve years speaks for its great powers for good amongst the children with whom it deals. Its methods have been tried and far from having been found wanting, are declared by those who have given the matter thought to have been productive of untold good. Would it not

be better to adopt that which is a tried success, and establish more Children's Aid branches, rather than the proposed plan which is as yet untried, and which seems to many to have numerous disappointments in its train if carried into effect.

The wonderful happenings at Lourdes fifty years ago, are brought freshly to mind by the Golden Jubilee of the event which the world is now celebrating. Though Catholics generally take cognizance of this Jubilee, it is to the members of the Sacred Heart League that the work is specially pointed out, and in no less auspicious a manner than that it is given them by the Holy Father himself as their "intention" during the month of February, and this means that Lourdes and its wonderful story, occupy a considerable part of the thought of the Catholic world during the present time. A Jubilee very often is but the mere marking of the passing of time. In this instance it means much more. It is the recalling of the apparitions of fifty years ago, when earth and Heaven communed really and indeed, when the Blessed Virgin spoke to the child Bernadette, and when her different appearances were accompanied by such favors and results as left no doubt in the mind of any sane that of the most rabid unbeliever. The fifty years that have since elapsed have been punctuated by so many and such wonderful proofs of the particular guardianship of Mary Immaculate and of her assistance to those who have sought her aid, that thousands have experienced her benefits, and millions have marvelled at the wonders wrought within the precincts of the little Grotto of Lourdes. Despite this there are many who still doubt, and it is that those who may be enlightened, and that the faith of all may be strengthened, that the Jubilee is held, and that it is made matter for thought by the universal members of the League of the Sacred Heart.

In the matter of faith, it is perhaps comforting for many to remember that even amongst the chosen twelve, there was a doubter, one who demanded the testimony of flesh and blood, before he would believe. When St. Thomas said, "Unless I put my finger into the place of the wounds in our Lord's hand into His side, I shall not believe," he typified thousands who like himself claim association with the Master and yet refuse to credit His power. The workings of faith are curious. Those of us who believe at all, acknowledge the earth and the natural things thereof to be the work of the Creator. We behold the splendor of the firmament and mark the order of the myriad stars that have their being in its area, we regard ourselves as acknowledging that God is our Creator, that to Him we owe ourselves in common with all animated beings, owe our very existence, and yet when certain things much less wonderful present themselves for credence, we shake our heads, as the Jews did of old, and simply refuse to give the idea entrance. It is surely no more difficult to cure those afflicted with some malformation or some physical sickness, than to create the firmament and place the stars and planets therein, and yet men acknowledge the latter while rejecting the former. Our Lord while on earth gave power to His disciples to work wonders even to the point of raising the dead to life. Is the arm of His power shortened? If not, why should benefits not be conferred at Lourdes and through the instrumental earth of the one best loved either on earth or in Heaven? It is that we may see those things clearly and the light of faith may be diffused throughout the world, that we may become as little children and thereby fit to enter the Kingdom of Heaven, that Lourdes and its glorious story are now brought prominently before us.

A despatch to the Globe dated Feb. 16th, gives several items regarding a visit made that day to St. Patrick's church, Montreal, by the Archbishop of that important diocese. Though all the items are of interest, the one upon which we wish to comment is that which prohibits Catholics from performing the duties of organist or taking part in services in Protestant churches. This subject had been treated on several occasions in these columns, though this is the first time we have noticed any official pronouncement regarding it, and we are, of course, pleased to learn that we were not astray in our views concerning it. It had always seemed to us that any Catholic singing or playing professionally in a church other than Catholic, placed himself in either one of two categories. If he threw himself heart and soul into his work, he was assisting really and in spirit in a worship other than the one in which he professed to believe; or, secondly, if he performed his work in a perfunctory and mechanical way, he was receiving remuneration for services not fully performed and so was not honest in return for the salary paid him. This all apart from the doctrinal or disciplinary aspect of his presence or assistance at such services. Some have the idea that as long as they attend an early Mass they may afterwards give their services in another Catholic church, provided a stipend is attached to their doing so, the last item making it a merely business affair. The pronouncement of the Archbishop of Montreal, though delivered only for his own people, is, nevertheless, enlightening for Catholics everywhere, and in every diocese, there are doubtless some who may profit by the information contained in the prohibition given by His Grace.

The King of Portugal has signed three decrees. One of these repeals the decrees issued by Francis, which restricted the freedom of the press; another repeals a decree issued on Jan. 31st, which suspended the privilege of immunity from prosecution of members of the parliament, and extended the powers of the criminal examining judge. The members of parliament now under arrest will be liberated.

## "RAMBLER" ON DECK

### Rambler Gives Some Interesting Details of Northumberland, Past and Present

In the course of a tour through the East Riding of Northumberland during the season now past, many incidents came under my observation which, whether interesting or otherwise, I described upon paper, and placed them before the many readers of the "Catholic Register." It is now perhaps in order that I should have something to say about the Western Riding of that fine agricultural county. Before doing so, however, I must crave indulgence for a slight digression, the nature of which will, I feel certain, make it pardonable. Readers of the Catholic Register need not be reminded of the able and interesting letters which, until a recent period, have regularly appeared in that paper over the signature of "Old Timer," nor will it be necessary to state that those sparkling productions were sought after with much anxiety, and read with interest by thousands of Irish Catholics scattered all over the wide expanse of this great Dominion. It was not a surprise to me, then, as I have recently moved over rural hill and valley, and along urban highway, to find myself assailed with a fusillade of questions, all relating to "Old Timer." "Where has he gone to?" "Is he sick, sore or sorrowful?" "Has he become speechless?" These were amongst the questions hurled at me here and there, to any of which I could hardly make a reply, and it was only when I met, last September, in Windsor, an excellent brother of his, Mr. James L. Halley, well and favorably known in the County of Wellington, that I fully learned the actual condition of affairs, and I can now truly say that the withdrawal of the clever "Old Timer," Mr. Wm. Halley, from the turmoil of newspaper controversy, which I hope will be but temporary, has produced a severe pang of regret in the minds of many of the readers of the Catholic Register.

The West Riding of Northumberland comprises the Townships of Alnwick, Hamilton and Haldimand, also the town of Cobourg, and had a total population in 1901, when the last Government enumeration was compiled, of 13,955. Cobourg, it may be said, without fear of exaggeration, is one of the prettiest towns in Ontario. Beautifully shaded, with streets at right angles, handsome residences, with lawns responding to horticultural attention, and looking southward Cobourg may be classed as a thing of beauty, if not a joy forever. The population of this handsome, but fair-landed town, in 1901, was 4,239, and in those figures were included 1,951 Catholics, 1,013 Anglicans, 755 Presbyterians, 1,044 Methodists, 139 Baptists, 108 Congregationalists, 1 Brethren, 3 Disciples, 3 Salvation Army, one who positively refuses to be classed with any sect, and the balance—21—unspecified. Church accommodation in the town of Cobourg is both ample and attractive; indeed the poor, miserable sinner who was obliged to seek a more comfortable place wherein to rest himself for an hour or two on Sunday, had to face very serious difficulties. The Protestant pulpit of Cobourg has, I rejoice to say, been filled in a remarkable manner by able Christian gentlemen whose time, whose thoughts, and whose eloquence ran in the direction of combating vice. I have, unfortunately, met with some so-called preachers of the Gospel who, apparently dreading that their hearers should lose all vestige of Christianity unless the Pope, the cardinals and all who thought with them were roundly abused. Happily, preachers of this brand are disappearing, if they have not altogether gone from us, and with the gradual decline of the strife which they endeavored to perpetuate, Christian harmony will be the gainer. That Cobourg, and the county of which it is the capital, has both shaken themselves free from the trammels of intolerance, has its most striking illustration in the election of Mr. I. B. McCall, a well known adherent of the Catholic faith, on two successive occasions, to a seat in the Canadian House of Commons. Mr. McCall is a son of the late lamented John B. McCall of the Township of Murray, who was a highly successful farmer, for many years prominently identified with municipal politics; and was practising law in Cobourg when the eyes of leading Liberals were cast around in every direction looking for somebody who would try to redeem West Northumberland from the Tories, who for years held so firm a grip that the constituency was looked upon as one beyond redemption. Mr. McCall was asked to lead a forlorn hope and enter upon a struggle which had around it the elements of disaster. It was in 1896 that a political fight, triangular in its character, came off in West Northumberland resulting in the defeat of Mr. McCall by a very slender majority, and had the battle been left to a representative of each of the great political parties in Canada, that gentleman would have glided into the winning post in flying colors, as he did in the election contests which subsequently came off both in 1900, and in 1904. I have some knowledge of the political history of West Northumberland for more than the past forty years, and I do not consider myself guilty of exaggeration when I say that in the Dominion it has been represented by able men. Several years before Confederation, the late Sidney Smith was delegated to be its mouthpiece, whilst filling the position of Postmaster-General, in one of Sir John A. Macdonald's Administrations. Mr. Smith was subsequently defeated

by Mr. James Cockburn of Cobourg, also a Conservative, a gentleman who, if my memory is not at fault, was appointed first Speaker of the Dominion Parliament. The late Senator Kerr, on the crest of a popular wave, created by that tempestuous event, the Pacific Scandal, floated into the Canadian House of Commons. Mr. J. R. Hargraff, son of the late Mr. Wm. Hargraff, for many years a prominent and popular citizen of Cobourg was another of those Liberals who, through fortuitous circumstances, have broken for themselves a road to Parliament. Mr. George Guillet, who I am much pleased to say, still lives, moves and has a being, was since the death of Mr. Cockburn, the Tory standard-bearer, and at many a stubborn contest he won the representation of West Northumberland.

Elections in this riding were not always devoid of their humorous side, and it is with one of these, grim as the humor may have appeared, that I propose to make a brief reference. As far back as the year 1858 Hon. Sidney Smith having accepted the office of Postmaster-General in Sir John Macdonald's Government, came back for re-election, and the Liberals, as they were always obliged to in those days, looked around for somebody who was patriotic enough to suffer martyrdom for the sake of good government. They were not very long in quest of a patriot, when a favorable gust of wind blew them in the direction of Sherbrooke Lodge, the home of Mr. Thomas Grimshaw, an English gentleman, of enormous wealth, who came to Canada some years previously, and settled down on the northern shores of Lake Ontario, resolved to enjoy life and to spend his money, as any decent Englishman should spend it. The political wire-pullers, who were themselves bursting with patriotism, tendered to the Lord of Sherbrooke Lodge, in the most solemn and serious manner, the honor of a seat in the Canadian Parliament, and at this, poor Grimshaw jumped as readily as a fish would jump at a fly.

The nomination came off at Old Springs some days after this event, and neither the candidates with their respective heels and partisans flocked, Mr. Grimshaw coming in a gorgeous equipage, and attended by a driver, a footman, and a postilion. The preliminaries incidental to all election proceedings, of this character having been disposed of, Mr. Smith handled the bat, and led off in the oratorical tournament in a style which left no doubt that even in those days, there were intellectual giants. Mr. Grimshaw followed, but before he had journeyed through half a sentence, grim failure, both dismal and humiliating, had become manifest. Clearly his ideas had left the Lord of Sherbrooke Lodge, and if he had succeeded in capturing one, as he paved around amongst the bushes, it would have been utterly impossible, with his vocal machinery so sadly out of gear, to grind it out and place it in an acceptable manner before the free and independent. It was at this juncture of confusion and dismay that Mr. Sidney Smith rose, and with characteristic suavity and seriousness, called upon his honorable opponent to "outline his whole policy." In the event of his being returned, what course did he intend to pursue on the goose question when that important measure was studied with details, and laid before Parliament? This was a staggerer which would cause most men to cease cackling and fly at once to their roost, but there was not a feather in the armor of Mr. Grimshaw disturbed, and as he spread his wings, he soon reached the lofty heights of the occasion. "Gentlemen," said he, "I have not studied the merits of that question, but I will do so, and any vote which I may give on that measure when it comes before me in Parliament, will be straight, and in the interests of the constituency which elected me. (Thundering applause.)"

The contest came off in regular order, and out of it the Lord of Sherbrooke Lodge emerged a defeated man, a poorer man, but, I think, a wiser man.

I have already in this hurried and disjointed lucubration, borne testimony to that chivalrous spirit of religious toleration which has, from my own point of observation, always had a firm foothold in Cobourg, and if my contention needs further proof, I have only to adduce the case of an Irish Catholic boy who, some years ago, drifted to that pretty town, and became incorporated with its cosmopolitan population. W. J. Maher, for that was the boy's name, had neither wealth nor wealthy friends behind him, in front of him, nor on any side of him, a clear head for an Irish gossamer, and above all an honest heart which beckoned to him to do right on all occasions. In the course of a few years "Willie" Maher launched into business for himself, at which he was so successful and gave such general satisfaction that his fellow-townsmen invited him to a seat at the Municipal Council Board and ultimately to the Mayor's chair, the highest civic position in their gift. This tribute to his worth is strongly emphasized by the fact that his opponent was a man well-known and much respected in Cobourg, a man who bore up gallantly the weight of a cumbersome military title, and whose person was decorated with trophies of victory won on many a peaceful battlefield. Besides those advantages he held in his hand a weapon which at one time had more or less potency, but which in latter years has been put out of business altogether. This was the fact that Mr. W. J. Maher did not say his prayers to suit him, but the level-headed people of Cobourg were not moved by sentiments; they did not care two rows of pins how either of the candidates said their prayers, where they said them, or when they said them, so long as they did not prey to any dangerous extent on an innocent and confiding public. "RAMBLER."

## SUBJECT OF THE HOUR

### Evils Feared for Italy as are Now in France—Lay Leaders Needed for Both Countries.

(New York Freeman's Journal.)  
Rome, Jan. 15.—A scene took place Monday evening in the Council Chamber of the Capitol which throws a very sinister light on the religious future of Italy. It must be remembered first of all that owing to the wanton apathy and shockingly bad tactics of the friends of religion and of social order in Rome, the Municipality of Rome has been for the last two months entirely in the hands of the anti-clericals. They were elected without even a semblance of a contest, as by a number of voters which does not represent one-fifth of the entire voting power of the city. They received the suffrages of the officials of the court and of the parliament—for some reason not easily explainable, and they were supported by many thousand electors who forgot all about their anti-clericalism and remembered only that their platform was the reduction of the extravagant rents now charged in Rome for houses, and of the prices of the first necessities of life which are kept at an intolerable level by the trusts. Two months have elapsed since the election, but nothing whatever has been done to mitigate the distressing conditions of Roman citizens—on the contrary, the Hebrew Freemason who has been chosen as mayor has now admitted that he and his colleagues have no panacea for the ills of Rome, but he has himself cynically raised the rents on his own tenants.

But the anti-clerical block was not elected by the money of French and Italian Freemasonry to promote the material interests of the city—their mission was to do everything possible to prepare the way for introducing into Italy, and especially into Rome, the condition of things which has brought such ruin on France. And they were not long in showing their hand. Their first act, after electing an avowed enemy of the Church as Mayor, was to abolish the trivial sum set apart for the Capucins who performed the last rites of religion over the dead poor of Rome. Their second was to blot out from the Roman calendar a holiday of obligation, that of St. John the Apostle, the very feast day of the city. But these were insignificant skirmishes before the opening of the real battle. At present religious education is tolerated in the public schools of Italy to the extent that the catechism is taught, according to the provisions of the Italian law, to all children whose parents so desire. The word of command has gone forth that all the efforts of anti-clericalism must be directed towards the destruction of this provision. A month ago the Minister of Public Instruction, who is a prominent Frenchman, endeavored to accomplish this end by drawing up a regulation, which silently wiped out religious instruction from the curriculum; but such an outcry was raised all over the country, that the Council of State was obliged to decide that the regulation was illegal. But not withstanding this decision, various municipalities which have fallen into the hands of Freemasons and Socialists have taken the law into their own hands and given orders that the children shall no longer be taught in the schools subject to their jurisdiction. Last Monday the subject was brought before the Municipal Council in Rome, without a word of warning or without affording the citizens any opportunity to express themselves on it. A motion was proposed by a Freemason named Canti (to whose tender mercies the schools of the Eternal City have been submitted) in which it was declared that the time had come when religious instruction should be utterly abolished in the public schools. There were sixty-nine councillors present out of the eighty-four, and of these sixty-one voted for the motion, five abstained from voting, and three faint voices were heard in favor of allowing the liberty of catechetical instruction to the young Romans of the twentieth century!

What does it mean? If you put the question to many excellent Catholics here, they utterly poo-poo the idea that Italy will ever go as far as France in the persecution of religion. Unhappily there is only too much reason to believe that they are living in a fool's paradise. It is your correspondent's humble opinion that within the next five years everything that has happened in France during the last fatal lustre will be repeated here. Religion will be banished from the schools, a savage onslaught will be made on the religious congregations—may the very position of the Pope in Rome may be made absolutely intolerable. This is no prophecy—it is simply applying the lesson of what has happened in France to Italy, where the enemies of the Church and religion are employing exactly the same tactics as have been adopted with such fatal success by their colleagues in France. The only hope is that the Catholics will at last shake off the appalling apathy and the foolish little divisions that have hitherto rendered them almost powerless, and that they will at last enter unitedly on the line of action traced out for them by Leo XIII. and Pius X. The pity of it is that throughout all the length and breadth of the Peninsula there is not as far as one can see, a single layman capable of acting as a really competent leader. May God send one soon both to France and to Italy.

It is some time since a serious attempt was made in the papers to show that the Holy Father is rolling in wealth to such an extent that the faithful need not concern themselves about contributing to Peter Pence—it is a couple of years since Pierpont Morgan was credited with having presented several million dollars to the Holy See; quite a twelvemonth has elapsed since a newspaper correspondent had the happy idea of announce-

ing that the Empress Eugenie had handed over all her property to the Holy Father; but it is only this week that somebody invented the story that the Emperor Francis Joseph in gratitude for his recovery from his recent severe illness had sent an offering of a million crowns to Pius X. A million Austrian crowns would not represent a very fabulous sum after all. In plain dollars it would amount only to two hundred thousand. But the Holy Father has not received a million crowns from the Emperor. The other day a very distinguished religious had a private audience with His Holiness, just at the time the story was racing round the globe from one newspaper to another. The Pope referred to it with a smile. "No," he said, "the story is not true. I have not received a million crowns, or even as much as one centesimo (a centesimo is the fifth part of an American cent). In fact," he went on, "I have never during the four years and a half of my pontificate received anything whatever from any Emperor or King or Prince." The fact is, and it cannot be repeated too often, the Holy See depends for its support, far more on the pennies of the people than on big offerings from the wealthy, and its beneficent work for the Church is greatly hampered by the insufficiency of its revenues. Here again the enemies of the Holy See do everything possible to deprive it of its support. Not content with these bogus stories of millions, the anti-clerical papers of Rome never lose an opportunity for fabricating or magnifying money scandals. This week the Chapter of St. John Lateran has unfortunately lost the sum of sixty thousand dollars through the infidelity of a trusted accountant who absconded with this sum. The incident is set forth in all the anti-clerical dailies of Rome, as if it reflected disgracefully on "the Vatican." This week, too, some of the papers have grossly libelled an official of the Vatican, who is wantonly accused of having tampered with money entrusted to him.

Rome is unusually empty of visitors for the season of the year, and considerable alarm is being manifested by the numerous classes who make their living out of the foreigner. Pilgrimages which were being organized all over Germany, Austria and Belgium, for the Holy Father's Jubilee, have been abandoned in consequence of the shameful orgies or anti-clericalism of last summer, which, it is felt, may any moment be repeated. More than one delegation of Roman business men has waited on the officials of the Vatican urging them to do something—but without result, for there is no guarantee that Catholics visiting Rome in large bodies may not at any time be subjected to insult. It will be seen, therefore, that the beginning of the year 1908 in Rome is anything but cheerful.

Last Monday Propaganda decided to defer the appointment of a coadjutor to the Archbishop of San Francisco until a more detailed report of the qualifications of the candidates can be submitted to the cardinal. It is not impossible that either the elector-priests of San Francisco, or the bishops of the province, or both, may be asked to meet again to consider the candidates.

## Who Owns The Vatican?

Who owns the Vatican? Within the last few days the liberal papers of Italy have put the question before their readers, not as an amusing conundrum to which you are expected to give some ridiculous answer, such, for instance as "The Hebrew Lord Mayor of Rome!" but rather as a serious question of Italian law.

The Popes would seem to have a rather good title to the ownership. They built the Vatican some fifteen or sixteen hundred years ago, and they have been building it ever since—down to the present week, when Pius X's workmen are engaged in putting the finishing touches to the latest addition to it; they have looked out from its windows and witnessed the rise and fall of kingdoms and dynasties and empires; back in the beginning of the fifth century St. Innocent stood there and saw the Emperor Honorius build his beautiful wall around the city; just as Pius X. stands there at the beginning of the twentieth century and sees Mr. Nathan's navies plying pick and shovel and leveling the venerable monument to the ground; they have stored up in it, safe from the ravages of time and the sack of war and the rapacity of private greed and speculation, a thousand treasures of art and literature and history, all of which they have preserved for the admiration and study of our own times; they have adorned it with some of the greatest artists who have ever lived; they have enriched it with galleries and collections and museums and observatories. On September 20th, in the year 1870, the Italian troops and the Italian monarchy took possession by force of all Rome as far as the Leonine City; afterwards they were allowed to penetrate into the Leonine City without resistance, but they have never even attempted to push their conquest beyond the gates of the Vatican. It is not pertinent here to inquire into the reason.

De facto as well as de jure the Pontiff continues to be sovereign of that portion of his former territory which consists of the Vatican. And yet the question is still asked: Who owns the Vatican? On the surface there does not seem to be any special reason why the subject should be brought up to-day, beyond the fact that somebody has discovered an unpublished despatch written sixteen years ago by Crispien in which he gives it as his opinion that according to the Law of Guarantees the Vatican and all its appurtenances belong to the Italian Government. The Italian statesman (deceased) and the makers of the Law of so-called Guarantees (all deceased) might with equal propriety have proclaimed the rights of Italy over the British Museum as over the Vatican and its treasures.