

sets forth most clearly, and from two strong stand points, the Catholic contention in favor of the territorial sovereignty of the Pope. We have no intention of reviewing that powerful contribution; but we take advantage of the circumstances already mentioned to present a few thoughts upon the absolute necessity of an entire freedom of sovereignty for the Vicar of Christ. To do so we cannot better illustrate our contention than by quoting from the article just mentioned.

"Every Christian people," says Mgr. O'Reilly, "has a right to know and to feel that its relations with the Holy See are not influenced by the interference or dictation of a hostile, an unfriendly, or even a friendly nation. The moment, for instance, that our Government at Washington had good reason to believe that the ministers of King Umberto in the Quirinal were exercising on Leo XIII. or his Secretary of State, or his Prefect of the Propaganda, a pressure in any way hostile or adverse to our country or its interests, it would be brought home to American Protestants why the Pope should be free, independent sovereign in Rome, and master in his own house."

One more quotation from the same powerful article. "No title among those of the potentates and governments of Europe could be compared in antiquity and universally admitted righteousness to that of the pontiff kings. The territory thus granted to them by the gratitude and the reverence of peoples and princes was the pledge and security of their independence of all foreign domination or dictation. That territorial and sovereign independence meant for the Common Father of Christendom—as he was regarded during all these centuries—absolute freedom in the discharge of his ministerial office."

When Christianity, that is to say Catholicity, flashed upon the world, the great Roman Empire existed in all its ubiquity and might. The eagles of Rome had flapped their wings over every land in the civilized world. It was while yet the Cæsars held sway in the golden palace, while the Forum was still the resort of orators, and while the legions of the Empire went forth to conquer new territory, that St. Peter came, and, as first Bishop of Rome, there set up the See that is destined to disappear only with the last stroke on the dial of Time. Gradually the fabric of the pagan Empire tottered to its fall; but the Vicar of Christ held steadfast to the Throne of Faith. The Roman Cæsars passed from the scene, the gilded walls of Nero's abode were shattered; and upon their ruins arose the seat of Catholic unity. The horde of the North poured down upon Italy; a rival capital was set up at Byzantium, and the Goth, Hun and Vandal tore to pieces the remnant of the greatest power that earth had as yet beheld. But despite the fragments into which the Roman Empire was broken, there remained one power that could not be shaken—the power of Christ's representative on earth. On the ruins of that giant structure of antiquity the different nations of old Europe sprang into existence. Italy, with its petty kingdoms and principalities; France, Spain, Portugal, Germany, Austria, one after another, they assumed the forms of nations and the powers of government. And amongst them remained the Papal power—the territorial rights of the Spiritual Head of Christendom. In order that the one called upon to exercise universal jurisdiction over the spiritual world, might be free from the vassalage that any one power might impose, and that his mandates might go

forth to all the human race, irrespective of color and nationality, princes gave him certain ground, individuals gave him land; and finally, by fair acquisition and legitimate donation the Father of the Christian world became the possessor—in trust—of those territorial domains which are now called the Papal States. We say he came into possession; because that property actually belongs to the Church and each individual Catholic in the world is a joint-proprietor thereof. The individuality of the Pope is of no consequence as far as those rights are concerned, because when Pius IX. died his rights were transferred to Leo XIII., and when the latter departs from earth they will fall to his immediate successor; and each Pope, during the period of his reign, is only the custodian of that property for the Church and for the Catholic world.

The Vicar of Christ, for the Catholic Church, received that property from its legitimate owners, from princes, kings, and governments. His title thereto runs back beyond that of the oldest European nation that exists to-day. Take France for example; her possessions are recognized by international law and her rights are consecrated by the lapse of centuries. She has had a long line of kings, succeeded by another lengthy line of monarchs; she has passed through the terrors of Revolution and the dangers of the Commune; she has seen an Emperor usurp the sceptre of the Bourbons and sit upon the debris of the Republic; she beheld the waves of a new Republic roll over the throne of the Empire; she witnessed a second Empire; and to-day she accepts a second Republic. Through all these changes and vicissitudes no one, no nation, no combination of powers or individuals ever dreamed of disputing the rights of the French Government and the French people to that territory which is theirs by the authorities of conquest, donation, transmission, possession and centuries of proprietorship.

Yet the claims of the Sovereign Pontiff to the Papal States are stronger and older than are those of the French Government to the soil of France; the rights of the Catholic world to the property stolen and the territory usurped from the Pope can be traced in an unbroken series back into twilight of the early centuries. By the international law of prescription—even had there never been original donations—these Estates belong to the Catholic world, and to each individual Catholic therein; and if the owners thereof deem it proper that the Head of the Church should be the custodian and administrator of that property, who shall dispute their privilege, or rather their right? Thirty-seven million Frenchmen lay claim, by all the consecrated rights of law, to the soil of France; two hundred and twenty million Catholics lay claim, by the same consecrated rights, to the Papal States. Therefore the usurpation of that territory by the Italian Government is an act that affects every nation in the world. It affects the claims of every Catholic on earth. It is consequently a breach of international faith; it is a defiance of international law; it is a barefaced robbery in the eyes of civilization. The despoiling the Pope of his enjoyment, not only of the property which is placed at his disposal, but also of his personal liberty, is a crying injustice, a robber deed, and an action that will awaken, sooner or later, the indignation of the nations and bring down upon the banditti who have perpetrated the crime the wrath of One who governs the universe and raises or destroys peoples at His will.

Having thus hurriedly shown the

claims of the Vicar of Christ to the temporal possessions to be legitimate and to be under the protection of international law, we merely wish, in a few words, to point out how absolutely necessary it is that he should be protected in the free exercise of his rights. As it is he is merely a prisoner in the hands of the Italian government. And were it not for the complications in European affairs, and the dangers which threaten the power of Umberto and his dynasty, the little freedom of action which is grudgingly allowed to Leo XIII. would be withdrawn. But under present circumstances the enemies of Papal rights and the robbers of Papal property would not dare to go so far. Still the Pope is not free; he is not in the full enjoyment of his privileges; he is not in possession of the property which alone can make him entirely independent. Every country in the world wherein there are Catholic citizens has a claim upon the Sovereign Pontiff, and for each and all of them alike does he exercise his high and holy functions. They are consequently all—without exception—interested in seeing that he is not the vassal of any power, nor dependent on any government. Justice demands that the Head of the Catholic Church be free and unfettered; international law demands that through him the Catholics of the world should possess and enjoy that territory which is theirs by all the claims of centuries.

REV. Joseph Parker, of London, says that "without the humor of Messrs. Barrie, Kipling and Jerome, we should soon dry up." A critic replied that if Rev. Mr. Parker would "dry up" the public would be glad to sacrifice the three writers aforementioned. Dr. Parker claimed that his wife was a relative to Rudyard Kipling, "though Kipling don't know it." This gave rise to the following, which is a charming account of Kipling's versatility; it is too good not to reproduce:

"The secrets of the sea are his, the mysteries of land. He knows minute y every way in which mankind has planned. He has by heart the lightships 'twixt the Goodwins and the Cape, The language of the elephant, the ethics of the ape; He knows the slang of Silver street, the horrors of Lahore, And how the man-seal breasts the waves that buffet Labrador; He knows Samson Stevenson, he knows the Yankee Trawl, The value of Theosophy, of cheek, and Mr. Calne; He knows each fine gradation 'twixt the General and the sub, The terms employed by Atkins when they sling him from a pub, He knows an Ekka pony's points, the leper's drear abode, The sunny side of Simla, the flaring Mills End road; He knows the Devil's tone to souls too pitiful to damn, He knows the taste of every regimental mess in 'cham,' He knows enough to annotate the Bible verse by verse, And how to draw the skeletons from the British public purse. Unt, varied though his knowledge is, it has its limitation: Alas, he doesn't know he's Dr. Parker's wife's relation."

A PROMINENT gentleman of this city handed us the other day a July, 1893, number of the London Star, in which mention was made of the probable candidature in West Mayo, of Captain Martin Kirwan. He also told us of a letter he had received from Ireland, in which he was informed that Captain Kirwan did not receive the nomination, because certain persons, who had visited Montreal, reported that he was not as solid a Home Ruler, or friend of Ireland, in Canada as he pretended to be in the old country. Whosoever made that report was decidedly mistaken and did a grave injustice to the man in question. It is true that we had occasion to disagree with Captain Kirwan upon many questions, and that we could not approve of his course in some respects, but if it is a question only of Irish patriotism, we can

say that no man in Canada ever stuck more faithfully to his colors than did the same Captain. During the time that he occupied the editorial chair in this paper he was a most fearless and uncompromising advocate of Home Rule and Irish rights. Long before the days of Parnell, when the cause was in a most hopeless state, he was one of the firmest supporters of its principles. We deem it but an act of justice to make this statement, especially for the benefit of certain of our trans-Atlantic friends. No matter what other faults could be found with the man, decidedly that was not one of them; and, as is too often the case, these reporters, who only hear half of a story and are more inclined to speak ill than good of a person, very nearly always sin against the one whom they pretend to judge. We don't believe in depriving a man of his just due simply because we have disagreed with him on some topics or because we could not endorse all his career. To be fair we must not only have justice but also Christian charity and truth.

THE chameleon craze which existed for a time in New York, has reached Montreal. We trust that with the importation of these little animals our Canadian ladies will have more delicacy and judgment than to parade themselves around town with chained lizards upon their hats and capes. It is bad enough to find, now and again, a female serpent charmer exhibiting her loathsome attraction for crawling things in the circus tent, without having otherwise gentlewomen go about with reptiles for pets and companions. This is a miserable and degrading fad.

THIS week the young men are having a retreat at St. Patrick's. This is one of the great boons that come with Lent. The importance of a retreat can only be calculated by the results—and these are always such that fresh blessings and abundant graces mark their quality. It is to be hoped that the attendance will be in accordance with the occasion. Out in the world, with all its rush and whirl, we need a few moments for serious reflection, we require a period of meditation. Otherwise we cannot resist the powerful current of every day busy life which sweeps us onward, each hour nearer and nearer to the great boundless ocean beyond. The retreat is an oasis in the otherwise burning desert of fevered life; and to safely continue the journey it is necessary to tarry in the palm-shade of the altar and by the fountain-brink of flowing graces, in order to become refreshed and to recuperate from the fatigue along the toilsome path. It is an opportunity that should not be allowed to go unprofitably.

#### ST. ANN'S T. A. & B. SOCIETY.

The regular monthly meeting of the St. Ann's T. A. & B. Society was held Sunday in St. Ann's hall. The meeting was opened with prayer by the reverend director, Rev. Leop. de Rohder, C.S.S.R. Immediately after the opening the following officers for the ensuing year were installed: Mr. P. Flannery, president; J. Shannahan, vice-president; Jas. McGure, secretary; F. Rodgers, assistant-secretary; M. J. Ryan, treasurer; W. Ward, collecting treasurer; Jas. Ryan, assistant collecting treasurer; Philip Malone, marshal; W. Donnelly, assistant marshal; executive committee, M. J. Barrett, W. Howlett, W. Welch, M. J. Mulvan, J. Leonard, J. O'Reilly, W. Colgan, M. Crowe, D. Gahan, J. Hazen, E. Morris. Preparations were made for the St. Patrick's Day celebration. A hearty vote of thanks was tendered to the retiring president, Mr. C. Kennedy, and other officers for their valuable services during the past year.

Refined idea—Loat sugar.