

THE ROMAN QUESTION.

SOME ARGUMENTS BY "CRUX."

Within the past few months, ever since Russia and Japan have been drawing closer into the storm centre of war, there has been an atmosphere of uncertainty over Europe. It has not been openly stated, but it has been quietly felt, on all sides, that the air was charged with sinister possibilities. Even at this moment no person can be optimistic enough to positively claim that this war will end without drawing other powers into its vortex. It is not probable; but it is surely possible. I will, then, suppose, for argument sake alone, that the hurricane burst over Europe. While the peoples of the different countries are calculating upon what may be their respective chances of success, there is another Power, the subjects of which are anxious to know what the effects of such a conflict would be upon their Sovereign. I refer to the two hundred and fifty million Catholics scattered over the world and the Sovereign Pontiff, the Vicar of Christ.

Should Italy be involved in that struggle, her crown would only be safe when set beside the tiara, her sceptre would only be secure when protected by the eternal keys, her Quirinal would only find salvation in as much as it is near the Vatican. Would the Pope have to fly from Rome, and follow the path of exile trod by that other Pius who sought a refuge at Gaeta?

Some years ago, speaking of the late illustrious Pope, Signor Baughi, then the most powerful wielder of a pen in Italy, said: "On the day that Leo XIII. would leave Rome by the Porta del Popolo, King Umberto, with his dynasty and his court, would also have to leave it by the Porta Pia." And what stood good for the Pope and King of ten years ago equally applies in the case of the Pope and the King of to-day.

In an admirable article, published in the North American Review, Mgr. Bernard O'Reilly once said: "Should Pope and King, in the eventuality of war, have to fly from Italy, we know from the history of the past centuries that Leo XIII. or his successor is likely to return to Rome as the heir to the crown of the new Kingdom of Italy." In that strong article Mgr. O'Reilly set forth from two powerful standpoints, the Catholic contention in favor of the territorial sovereignty of the Pope. Now that it is clearly seen that the present great Pontiff is bound to make honorable peace with the Quirinal, but to do so without sacrificing one jot of the inherent Papal rights, it might be no harm to place a few ideas on the subject before the readers.

"Every Christian people," said 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 or 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."

Before coming to my own remarks, that will be brief, I will give one more quotation from that same article, which I find reproduced in the "True Witness" and other Catholic organs at the time it was written. Mgr. O'Reilly said:

"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 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."

HISTORY TESTIFIES.—When Christianity, that is to say, Catholicity, flashed upon the world, the old Roman Empire existed in all its ubiquity and might. It was while yet the Caesars held sway in the Golden Palace, while the Forum was still the resort of orators, and while the eagles of Rome flapped their wings

over every known land (except Ireland), that St. Peter came, and as First Bishop of Rome, there set up the See that is destined to last till the final hour rings from the clock 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 Caesars passed away, and upon the ruins of the Golden Palace arose the seat of Catholic unity. The hordes 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 ever known. But despite the fragments into which the Empire was broken, one power remained unshaken, the power of Christ's representative on earth. On the ruins of the giant structure of antiquity the different nations of Europe sprang into existence. Italy, with its petty kingdoms and principalities; France, Spain, Portugal, Germany, Austria, one after another, all assumed the form of nations. 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, princes gave him certain ground, individuals gave him lands; and, finally, by fair acquisition and legitimate donation, the Father of the Christian world became the possessor—in trust—of those territorial domains called the Papal States. I say he came into possession, because the property actually belongs to the Church and to each individual Catholic in the world, for we are all joint proprietors of it. 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 died, the rights passed on to Pius X., and when he 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.

ANTIQUITY OF CLAIMS.—The Vicar of Christ, in the name of the 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 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 the great Revolution and the dangers of the Commune; she has seen an Emperor grasp the sceptre of the Bourbons, and sit upon the debris of the Republic; she beheld the wave of a new Republic roll over the throne of the first 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 of the French people to that territory which is theirs by the authority of conquest, donation, transmission and centuries of possession and proprietorship.

Yet the claims of the Sovereign Pontiff to the Papal States are stronger and older than those of the French Government to the soil of France; the rights of the Catholic world to that property—stolen and usurped by others to-day—can be traced in an unbroken series back into the twilight of the early centuries. By the international law of prescription—even though no original donations ever existed—these estates belong to the Catholic world; 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 right to do so? Thirty-seven million Frenchmen lay claim, by all the consecrated rights of law, to the soil of France; two hundred and fifty million Catholics lay claim, by the same consecrated rights, to the Papal States. The usurpation of that territory, therefore affects every nation in the world, and of every Catholic on earth. It is a breach of international law; a defiance of international law; a barefaced robbery in face of civilization. The dispoiling of the

Pope of his equipment, not only of the property which is placed at his disposal, but also of his personal liberty, is a crying injustice, and an action that will sooner or later bring down a severe retribution on its perpetrators.

It is claimed that the Pope is a voluntary prisoner. Not so. No man living loves freedom of action more than Pius X., but he has to pay the penalty of seclusion in order to preserve intact the claim that he dare not renounce—for he is the custodian of those rights. All Catholics in the world are interested in seeing that he is not the vassal of any power, nor dependent on any government. Justice demands that the Head of the Church be 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. And, if we are not greatly mistaken, the present Pope will yet, by his sage policy, create better feelings and succeed by mild measures in regaining those rights.

RECENT DEATHS.

MRS. JOHN BARRY.—The home of that sterling and patriotic Irish Catholic pioneer and widely-esteemed citizen of Montreal for more than half a century, Mr. John Barry, is in mourning; the loving wife and tender-hearted mother has gone to her reward.

Mrs. Barry's maiden name was Dora Hart. She was a daughter of the late Mr. Edward Hart, and sister of two well-known business men who, like her husband, were pioneers in the wholesale fruit business of this metropolis. Mrs. Hart was a native of the County Sligo, Ireland, and came to Montreal in 1853, a year which has been made memorable on account of the great conflagration which devastated the greater portion of the residential district of that period. In 1864 she was married to Mr. John Barry, who came to this country from the County Limerick some years previous, in St. Patrick's Church.

For forty years Mr. and Mrs. Barry have been married, and through self-denial, sturdy faith and that characteristic courage and enterprise of the ancient race, had succeeded in building up a domestic establishment and an untarnished reputation. This union was blessed with five children, all sons, two of whom died in their infancy, and another, the eldest, John, some three years ago after having attained manhood's years. Two sons survive the good and gentle mother whose pride they were, Richard Charles and Frank Joseph, of the firm of John Barry & Sons, the former married Maud, daughter of the Hon. James McShane, while the latter has been absent from the city for many years, having visited Europe, and parts of the continent, in an endeavor to recover health, which has been failing for some time. He received the sad announcement of his dear mother's demise at Arizona and in a despatch to his brother expressed sentiments which will touch the hearts of all those who have suffered a similar bereavement, the loss of a mother. He said:

"Though hard to be separated from dear father and you in our grief, and so lonely in mine, shall follow advice and remain here till after funeral. Will then go to Colorado. Love and sympathy to father and Maud. Kiss mother good-bye for me. Wire date of funeral. Well, but broken down with grief."

Mrs. Barry was a parishioner of old St. Bridget's, of the new St. Bridget's, now a French parish church, and of St. Mary's, having lived for 29 years in the Eastern portion of the city. In connection with those parishes she was a leading figure in all parochial and charitable undertakings. Through her zeal and unswerving devotion she induced her husband to manifest the same noble enthusiasm in parish undertakings, and the names of Mr. and Mrs. Barry are inseparably associated with the organization and development of Irish Catholic religious and social endeavor in that now densely populated and prosperous district of Montreal.

During the past twenty odd years Mr. and Mrs. Barry have been members of St. Patrick's parish and their ardor for the twofold cause of religion and nationality never diminished up to the hour when the loving wife answered the sad summons.

Mrs. Barry never recovered from the shock occasioned by the death of her eldest son. During the intervening three years she had been ailing. For a few months, until about eight weeks ago, she had a brief respite, but the old malady returned, and de-

spite all that the best medical skill could do, the end came.

In St. Patrick's she was prominently associated with the Sodality of the Holy Rosary and the League of the Sacred Heart and many charitable undertakings.

The funeral, which was held on Wednesday morning to St. Patrick's Church, where she had worshipped so long and so devotedly, was attended by hundreds of professional and business men. The sacred edifice was deeply draped in mourning. Rev. James Killoran was the celebrant of the solemn Requiem Mass and was assisted by Rev. P. Hoffmann and Rev. Father Polan as deacon and sub-deacon respectively. The choir rendered the impressive musical service, and as the remains were being removed from the Church Prof. Fowler played a soul-moving melody which touched all hearts.

In the Sanctuary were members of the clergy of the various parish churches, notably the venerable Father James Lonergan, for many years pastor of Irish parishes in the East End, in which deceased manifested so much interest.

After the service the remains were taken to Cote des Neiges Cemetery, where Rev. Gerald McShane, S.S., and Rev. Father Casey, of St. Laurent College, recited the last prayers previous to placing the body in the vault where it will remain until the return of Frank Joseph from Colorado.

To Mr. Barry, the venerable and bereaved husband, a life-long friend of the "True Witness," and to the other members of his household, we offer our most sincere sympathy in their sad loss. May her soul rest in peace.

MR. JOHN McLAUGHLIN.—In the prime of vigorous manhood, Mr. John McLaughlin, brother of Mr. Harry McLaughlin, of the Customs, and of Mr. Joseph McLaughlin, of the Lachine Bridge Co., passed away this week after a brief illness. Deceased was well known and highly esteemed in the West End, where he had conducted business successfully for many years. He had also been connected for a long period with many public undertakings in this Province and in the neighboring Republic, holding positions of much responsibility and onerousness, all of which he filled with much credit.

The funeral was held on Thursday morning to St. Anthony's Church, where a solemn Requiem Mass was held and at which the pastor, Rev. John E. Donnelly, and assistant priests, officiated. To the bereaved widow and other members of the family we offer our sincere sympathy in their bereavement. May his soul rest in peace.

LOUBET'S VISIT TO ROME.

(By a Regular Contributor.)

President Loubet of France reached Rome on the 25th April. He was accompanied by his Foreign Minister Delcasse. The object of the visit is to return that of Victor Emmanuel II to Paris. He was received at the station by the veterans of the Italian army. The usual round of festivities took place; banquets, theatrical parties, reviews, receptions and such like. But after all it was cold and meaningless on account of one noted absence, or blank, on the programme. Had it been in any other capital of Europe the reception would have been complete and the visit a brilliant success. But the idea of Rome, without a visit to the Vatican, is like going to Palestine and not seeing Jerusalem. It is known now that the Catholic element in Rome had determined upon a peaceful protest in the form of a demonstration of a religious character. The intention was for all the Catholics to go to St. Peter's and there attend a special service of prayer while the royal reception was being given to the President of France. But His Holiness emphatically forbade any such demonstration. He felt it would be more provocative than otherwise and might be the source of considerable unpleasantness. The sage Pope has his own plans and he does not wish to have them frustrated. He is bent on conciliation, but not by force, or by aggressiveness, and yet not with any weakness or the surrender of an iota of the Papal prerogatives or of the Church's rights.

We are yet unable to form any idea of what may, or may not, be the effect of this visit. Certainly it is a very strange spectacle to behold the official head of a Catholic country, visiting Rome and ignoring and being ignored by the Vatican.

Random Notes and Cleanings.

CARNEGIE'S NEW MOVE.—"The Hero Fund," is the latest enterprise of the American millionaire, Mr. Carnegie, and to which he has donated the sum of \$5,000,000. The object of the undertaking is to provide for "the dependents of those losing their lives in heroic endeavor to save their fellow men, or for the heroes themselves, if injured only." Truly the ways of the millionaire in distributing their millions are wonderful.

IRISH EMIGRATION.—Rufus Waterman, United States Consul-General to Dublin, reports to the State Department at Washington that "the more thoughtful people in Ireland are beginning to realize that, from an Irish point of view, emigration is most deplorable."

"An anti-emigration society has been started to show that while some of the emigrants do better their condition, many of them do not, and that these latter almost invariably reach a lower state of misery than is possible in Ireland. The society, which has the support of many of the bishops and priests of the country, and of the more prominent members of Parliament, has arranged to hold an anti-emigration conference at the St. Louis Exposition in 1904, in the hope that it may do something among Irish people in the United States to prevent them in any way assisting emigration from Ireland, and to try and get our emigration laws as stringently enforced as regards Ireland as possible."

A CATHOLIC HOSPITAL.—The magnificent Providence Hospital of San Francisco, Cal., has been completed, and was dedicated on Easter Tuesday by Archbishop Riordan. Says the Monitor: "The new institution will be under the management and direction of the Sisters of Providence, who enjoy more than national fame for thoroughness and success in this line of endeavor. A local physician describes the hospital, in scientific and hygienic completeness of detail, a model institution of the kind and one of the best in the United States. Though built by Catholics, and conducted under the auspices of the Church, as is the case of other Catholic charitable undertakings of a similar character, no lines of creed or color or race are drawn in the dispensation of its mercies."

HONORED BY THE POPE.—Mrs. Thomas F. Ryan, of New York, has been notified by Mgr. Falconio, Apostolic Delegate, that Pope Pius has bestowed on her one of the decorations of the cross. The exact order to which Mrs. Ryan has been raised will not be known until the Delegate and Bishop Van De Vyver of Richmond will go to New York to bestow the decoration.

This honor is given in recognition of Mrs. Ryan's work for the Church and the Vatican. She is known throughout the country as a builder of churches. She has aided in erecting thirty-five besides defraying the expenses of the erection of the Cathedral at Richmond. She also maintains many missions and chapels among the poor.

CANON LAW.—His Holiness has named the following Cardinals as a committee for the codification of Canon Law: Cardinals Serafini, Vannutelli, Satolli, Rampolla, Gotti, Ferrata, Cassetta, Matthieu, Gennari, Cavitchioni, Merry del Val, Steinhilber, Segna, Vives y Tuto, and Cavagins. Archbishop Gasparri is the secretary of the committee.

ENGLAND'S DEBT.—Abbot Gasquet, in a sermon delivered at Rome recently, said England owed her civilization and her binding together as a nation to St. Gregory's work through St. Augustine.

GREGORIAN CENTENARY.—An exchange says that the celebration of this grand event was the most imposing witnessed in Rome for a long period. The Pontiff was carried into the Basilica in the Sedia Gestatoria, and with the customary pomp. A noteworthy change from the ceremonies of former years was the absence of any applause or demonstration.

and consequently far greater reverence in the behavior of the public present. In was by express desire of His Holiness that this silence was preserved. There was, however, a great fluttering of handkerchiefs as the procession passed. The Basilica was well filled, and accommodated a larger number than usual owing to the abolition of all the enclosures except three or four. Over 70,000 people were present.

Among the prominent British Catholics present in the Basilica were Mgr. Stonor, Archbishop of Treblinka; Dr. Gasquet, Abbot President of the English Benedictine Congregation; Dr. Cahill, Bishop of Portsmouth; Mgr. James Nugent, Mgr. Giles, Rector of the English College in Rome; Mgr. Fraser, Rector of the Scottish College; Mgr. Murphy, Rector of the Irish College, and Father Whitmee, Rector of the English Catholic Church of San Silvestro.

During Mass a choir of 1500 voices performed Gregorian music the strains of the plain chant intermingled with the Palestrina, Viadana and Gabrieli motives forming an immense volume of sound in perfect harmony. The effect of the grand monody in the vast Basilica was stupendous and could scarcely have been obtained in a smaller church. To Abbe Perosi, the priest-composer, who has been the leader in the movement for the reintroduction of the Gregorian chant in the services of the Church, the Maestro Rella, instructor of the choirs, is due the credit for the musical part of the service.

The Pope on returning to his room showed great satisfaction both with the music and with the attitude of the crowd. Referring to the music training will bring the faithful to see my point of view."

A NEW IDEA.—Touching upon the method of some of our separated brethren in their search for ease and comfort in performing their religious duties, the Catholic Times of Liverpool, Eng., remarks:

The habit of hearing religious services by telephone is spreading amongst Protestants. There are now a dozen Protestant churches in London which are furnished with telephone apparatus. Transmitters are placed in various parts of the church so that the subscriber can hear the religious service in his own house on Sunday and the opera on Monday. A representative of the Daily News has been enquiring from the Rector of St. Lawrence, Jewry, whether the service can be heard satisfactorily in that way, and the reply was that the subscriber hears as comfortably in his own room as at church, and sometimes more comfortably. For invalids the arrangement is excellent, effect will be anything but good. There is a disposition nowadays to hush it is feared that upon others the treat religion as a luxury which may be dispensed with if it imposes any duties that are inconvenient. If the weather is unfavorable, or the clergyman who is advertised to occupy the pulpit wanting in eloquence men stay away from church. They do not wish to incur the slightest personal inconvenience in the discharge of religious duties. We believe that in the case of healthy people who are too lazy to walk to church, and who, therefore, use the telephone, they will think it too much trouble to do even that much when the novelty has worn away.

SIR H. PLUNKETT'S BOOK.—Very Rev. Canon Furlong at a recent meeting in Taghmon, Wexford, hit the nail on the head when, after a well directed criticism of Sir Horace Plunkett's book to which reference has been made in these columns, he expressed the opinion that the sovereign remedy for Ireland's troubles was to grant her the power to manage her own affairs.

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THIS IS A WEEK very little matter for a from the Capital. In circles little, or nothing has been done. Monday has been done a few. Customs estimates, and the Grand Trunk Railway taken up in Committee with clause by clause, expect any special deb subject again, unless it that some, who have on it, would wish to selves heard from at th ing. The only other f bate will be in connect Budget, and that will up until after the Gran fic question is finally sent to the Senate. close the chapter of th tical news.

GENERAL LEGISLATION. Frederick Borden's resing military allowance to those providing for Act—a synopsis of w lished three weeks ago would be considered et by the Commons. But reach that item.

CAMPAIGN LITERATURE. few loads of campaign delivered near the entrance mons on Monday last, mind the scene last ye sands of the Dominion up from the "Star" o the corridors like salt packing house.

A CENTENARIAN.—ance of Senator David his hundred and first y nate, and the presentat in a neat speech, by t tor, was a sight not to elsewhere in the world, will probably never ag in Canada. It was cer interesting and edifying.

AT ST. JOSEPH'S. Aloysius Society of St. rish had a meeting las ing, and it was decide the Holy Table on Sun body. The pastor o Rev. Father Murphy, Grand Mass that all which there is due any half year's rent would for sale on Thursday, is one of the main re parish.

A LECTURE.—A co ago your correspond account of the lecture John F. Waters, bef ville Circle of the Ridea vent, on "Mary Tudor" last the same eminent another of his charmin

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Of Our Holy Father, On the Unification of the Chur

When in the mysterio Divine Providence, we truly arduous office of Universal Church, the we might almost say t before us, was to rest in Christ so far as it our power to do so. we made known in the cyclical we addressed t of the Catholic world. present we have devoted gies to the attainment and have endeavored all our undertakings w ciple. Now we thro that restoration in Chr pend on the state of discipline, which, when