ROME INTERNATIONAL

AND NOT MERELY NATIONAL.

The Spiritual Centre of the World and must be kept Neutral and Independent.

Twenty years of United Italy have proved that the Italians are not united. Anyone who was accustomed to visit Italy twenty years ago, and especially anyone who lived in Rome, would know, by observation of the Italian mind, that "Roman" and "Papal" were synonymous. The same truth holds good in the present day. An Italian capital which ignores the Pope, or an Italian nation which suffers the Pope to be ignored, is an anomaly as great as the Jerusalem which ignored its Saviour, and preferred a thief before its Heaven-sent Redeemer. Almost all the distinguished statesmen, of the world are now beginning warmly to recognise this truth. And so, too, are the best class of journalists. It was a bold statement of Senator Rossi a short time ago (quoted in almost every Italian journal) that the Catholic element was totally absent from the Italian Parliament, thirty millous of Italian Catholics being unrepresented, and the Catholic Church therefore being ignored. But what is also "unrepresented" in modern Rome is the Catholic mind of the whole Catholic Roman Church, the Catholic will and the Catholic instinct of two bundred millions of human hainess who hundred millions of human beings, who have as much right to be heard as Italian robbers. Just as a few proud Jews, "Scribes, Pharisees, hypocrites," in the days when Jerusalem slew its King, ignored the whole mind of the devout world, which had looked for, and which world, which had looked for, and which still ardently desired its Messiah, so the few proud and infidel Italians who now govern Rome ignore the devout instincts of Christendom. Rome is not, and never was, the capital of Italy; it is the capital of all Christian civilization, just as once it was the capital of all heathenism. No historic fact stands out in the life-timed two thousand years, like the fact that the capital of the pagan world was chosen by God to be the capital of the Christian world. The history of all Christian civilisation is not collateral with but identical with the supreme pontificate of Godk vigars; who from the tificate of God's vicars; who, from the day when St. Clement took refuge in a tall it shall grind him to powder."

Napoleon the First had to confess this; the faithful have taught the Divine the faithful, have taught the Divine truths to mankind.

Now take three aspects of this question and see if it be even possible to dispute the righteousness of the cause of all good Catholics; first, the natural right, then the spiritual right, then the right which may be called that of fitness. It is true may be called that of fitness. It is true close of the nineteenth century, of the that each of these rights derives an additional obviousness from its contact up in the Vatican, because, were he to with the obviousness of the other two with the obviousness of the other two; but this is because the fitness of

THE DIVINE PLAN

or institution would necessarily be its conspicuous characteristic. The natural right—that of twelve centuries inherit--would go along with the spiritual right, that of headship; the natural and the spiritual right being demonstrated by the fitness which tweive centuries have proved to be divine. We may apply the word fine to the fitness; for Christian Power, being not national, but international description of the case, "The Papal Power, being not national, but international description of the case," which proved to be divine. We may apply the word fine to the fitness; for Christian history has made it clear that, take away word one to the fitness; for Christian history has made it clear that, take away the independence, and you take away the salutary action of the Popes; you take away all that they did through the Middle Ages for the pacification of both the world and the Church; you take away the organizations, centred in Rome, which for centuries have been the Rome, which for centuries have been the and most august potentate in the world. nurseries of Christian missions, together with the patronage of the fine arts, of every branch of the highest Christian education, of civilization in its purest, divine sense. The fitness thus shines out as conspicuously as the spiritual pairs. out as conspicuously as the spiritual unity which is assured by the independence hindered by the usurpation. Apart from such details, there is the scandal of the vicars to enjoy what is the oldest mon-archy in Christendom; the three claims, power in Rome, which sets itself up spiritual, natural, and fitting, being separate and yet perfectly blended. If we take each claim separately, it is as indisputably urgent as when allied with either one of the others, or with both. For the spiritual right, though not avaraged by spiritual right, though not exercised by the natural right, is operative at least practically through that right; and Pope Pius IX. went so far as to excommunicate those persons who took away from him by force the natural right. The first tension of the content of the temporal; God's vicar being ruled and governed by a usurper—A him by force the natural right. The fit- and governed by a usurper.—A. F. ness was that characteristic of the divine plan which stamped it as the divine appeal to common sense; all men seeing that Catholic unity, both in divine teaching and in Catholic practice, must necessitate the independence of the Church's head. In the first six centuries when there were no Christian empires, there could be little alliance between the two powers in the world, the spiritual and the mouarchical or the secular; but when such alliance became possible, antagonism became also possible; and henceforth the Popes must be independent, to be able to resist such antagonism. More than twenty times in twelve centuries have the Popes been subjected to the temporal antagonism of princes; Leo XIII, is at this time so subjected; and common sense might tell the world, just as it tells the Catholic Church, that antagonism must be raised by independence. 'It is impossible," said the Italian statesman, Massimo d'Azelio, "to make, or to desire to make, the Eternal City our capital." Why impossible? Because the capital of Italy would be the capital of a civil power, which would (and does) oppress

THE SPIRITUAL POWER. Thus fitness, without the argument from the natural right, and without the argu-ment from the divine appointment of the temporal power-as indicated and vindicated by twelve centuries of stability, by the universal concurrence of the Catholic world in the affirmation of the Pontiffs on the subject and by the direct teaching in our own time of Pius IX. and Leo XIII.—would of itself suffice to teach us that the spiritual power, being divine, must spiritually control civil powers by independence. The mission string, and children, in this bitterly cold of the Church being to the civil powers, and through them to all the Catholics in the world, that mission can only be eaconted with the concurrence of the civit

mans and the Italians. (1) The enormous majority of Italians and of Romans detest the present infamous usurpation; (2) Rome itself is unsuited for a capital, because of the conflict between the spiritual and civil power; (3) Florence Catholic Christendom and the monuments of the mighty, pagan past; (5) Rome is not now inhabited by Romans, but by Italians who are as foreigners and who are so treated, and who take a purely commercial interest in the new capital; (6) the government of Rome is now despotic and is also bankrupt, nor is it popular with any class of the population of Rome is now despotic and is also bankrupt, nor is it popular with any class of the population of Rome is now despotic and is also bankrupt, nor is it popular with any class of the population of Rome is not now inhabited by Romany young and helpless ones who are unable to earn their 1-and-2-pence per day road making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and strong. 'They mostly cries after their 1-and-2-pence per day road making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and making. 'What these old people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and it was a speaking of the emigration of young and strong.' They mostly cries after the people do without their sons and daughters?' I said one day, when we were speaking of the emigration of young and strong and the p is it popular with any class of the population; (7) the general tone of Rome, and of Italy, is deteriorated, morally and intellectually; so that there are now two camps, the Catholic and the infidel camp, each cordially disliking and even repudiating the other, so that Italian and Roman harmony is departed. This is the purely natural state of the case. It was inevitable, it was foreseen, it was the reply.

"If you want to see utter, complete, absolute destitution, which can hardly be equalled in any part of the civilized world, you have only to pick your way amongst the many streams, over the low stone walls up to the village of Cashleer. On the bare north hillside there are thirty small cabins, so poor, so remote, so cut off from the sources of progress, that the stranger, as he stoops to peen was inevitable, it was foreseen, it was that the stranger, as he stoops to peep

which is repugnant to all parties; which financially has reduced the country to insolvency [Italy is now the most heavily taxed country in Europe]; which socially has split up the concord of Catholic Italy; which artistically has lowered the polycone it has completely destroyed value—as it has completely destroyed the charm—of that Eternal City which other countries to trust a power which is a perpetual and religious usurpation? Spiritually, naturally, and in the fitness of things, Rome is the mother city of Catholic Christendom, of the unities of religion and philosophy, of the preservation of what is Christianity conservative from the rude attacks of time and of human change; it is that one only city in this world where the harmonies should rest in worldly peace, because the discords should be kept out by the temporal power. No wonder that the great historians, Protestant as well as Catholic, have all preached to this world: "Leave King Umberto is now daily confessing it; and all Europe now feels, though it is slow in making confession, that, in the playful but significant language of Monsieur Thiers. "All who dine off the Pope will be certain to die of indigestion." The monster scandal, in this up in the Vatican, because, were no to show himself, he would be insulted—not by "Roman Catholics," but by those "foreigners" in Rome, who are Italians only as some fanatics are Englishmen—is as disturbing to the good feeling of every "gentleman" in Europe as it is to the conscience of every good Catholic in the world. As the Prussian Protestant. Dr.

Marshall. A CRY FROM CONNEMARA.

An English Lady Describes the Situation of the Irish Peasants There.

Mr. William Lloyd Garrison sent the following communication to the Transcript on Jan. 29; Miss Sophy Sturge of Birmingham, England, is the daughter of that eminent Quaker philanthropist, Joseph Sturge, whose statue the city preserves, and of whom Whittier has written so beautifully. Moved with sympathy for the suffering poor of Ireland, she has made he home at Detterfrack, Galway, and devotes herself to teaching the women and children the art of fancy basket-making, the baskets finding a ready market in England.

Miss Sturge is a believer in work and

not in almsgiving, but the present misery of the people on the west coast of Ire land, in consequence of the failure of the potato crop, forces her to appeal for im-mediate aid to friends in England and America. "It is seven months," she she writes, "before the new potatoes can be ready. We fully realize the demoratization of relief, but we cannot let the people starve, or even half starve, which

In the islands of Achill, Clare and Innisboth the children are crying for bread, and Clune, Cashleer, Glenagimla and other villages there is no fuel, all the turi being saturated by the incessant rains. The only potatoes left are about the size of marbles. The have no money weather, are going about half naked.

The priests are cheerfully co-operating with Miss Sturge, and every case of need conted with the concurrence of the civit powers, of whom the Popes must be, therefore civiliy independent.

Now take the purely natural views of the case, and, first, as regards the Ro-

came a change in the white-faced, underfed children. They were just a little more silent, a little more white, that was all-but it meant that the scanty store of potatoes was gone, and the shadow of hunger had fallen. The government has begun relief works, not an hour too soon,

was inevitable, it was foreseen, it was foreknown. So that, from a purely, foreknown. So that, from a purely, worldly point of view, every statesman might ask: Why continue

AN ANOMALY

which is repugnant to all parties: which them from actual starvation, there are numbers of old and sick and young who must be dependent on poor-law relief or private charity. One of these was heard to say the other day, 'If we are worthy, God will provide.' We are sure there are many who would wish to return, to them and to their country, the beautiful Irish parting salutation, May God win

It will give me great pleasure to receive and transmit contributions, or they may be sent direct to Miss Sturge, Letterfrack, Galway, Ire.

Mr. Garrison's address is 132 Federal street, Boston.

Not One in Ten

Of the people you meet day to day has perefectly pure, healthy blood. The hereditary scrofulous talet afflicts the large majority of people, while many others acquire diseases from impure air, improper food and wrong indusgences. Hence the imperative necessity for a reliable blood purifier like Hood's Sarsaparilla, which eradicates every impurity, and gives to the blood vitality and health. It cures scrofula, sait rheum, humors, boils, pimples, and all other affections caused by impurities or poisonous germs in the blood. All that is asked for Hood's Sarsaparilla is that it be given a fair trial.

What is Cloture f

"What is a cloture, papa?" asked a little boy. "Cloture, my boy," answered his Walnut street sire, "cloture is what your mother means when she tells me to shut up."

This is the parliamentary explanation of the much talked of rule: In case of a debate becoming tedious four Senators may call for the question, or the same number may at any time

Competition.

move for the previous question.

In order to ascertain the views of chemists throughout Great Britain as to which of the remedies for outward ap-

hese cards, with the following	results
St. Jacobs Oil	384
Elliman's Embrocation	
Holloway's Omtment	32
Allock's i iasters	
Bow's Liniment	7
Pain Killer	
Vaseline	4
Cuticura	
Scattering	8
_	
Total	635

The man who tries to be a Christian without making any change in his habits canses the devil no uneasiness.

Ladies who suffer from foul breath, the result of catarrh or cold in the head can obtain speedly relief by the use of Nasal Balm. It never fails. Try it.

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The Church is full of people who do not know the meaning of the word "given" from actual experience.

People who boast that they never did any harm are generally those who haven't done much good.

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What Some People Eat.

In South America the inhabitants eat everything, even scrpents and lizards, says the Gentleman's Magazine. Humboldt has there seen even children drag enormous centipedes out of their holes and crunch them up. Puppies are choice food on the Missouri and Missisterial and Missisteria would be better suited for a capital, indeed it would be one of the finest capitals in Europe; (4) the whole world, when it "goes to Rome;" does not go to see the King of Italy, it goes to see the lonne of Catholic Christendom and the monuscript of the mighty pages past: often necessary to confine the children to prevent their running out to eat earth immediately after a fall of rain. The Otomac tribe of earth-eating Indiuns knead the earth-a true potter's clayinto balls of live or six inches in diameter, which they roast by a weak fire until the outside is hard. They remoisten them when they are required as twelve years among them, one of them would cat from three-quarters of a pound to a pound and a quarter of this peculiar food in a day.

> Palpitation of the heart, nervousness, tremblings, nervous headache, cold the blood, nerves and complexion.

and in Egypt the came!. The Chinese taste is for cats, dogs, rats and serpents, while bears' paws and birds' nests are dainties. But the Pariahs of Hindostan have still stronger stomachs, for they contend with dogs, vultures and kites for putrid carrion. The nearest approach to this remarkable taste is afforded by the inhabitants of Cochin China, who prefer rotten eggs to fresh ones. At Terracine a guest will be asked whether he prefers a land or a water cel. In the West Indies a large caterpillar found on the palm trees is esteemed a luxury, while the edible nests of Java swallows are so rich and dainty that the ingredients of a dish will cost as much as £15. A curious taste prevails in many parts of the world for clay. According to Humboldt, it is caten in all the countries of the torrid zone; but the practice is also observed in the north, as hundreds of cart-loads of earth containing infusoria are said to be annually consumed by the country people in the most remote parts of Sweden, and in Finland a kind of earth is mixed with bread. This latter custom is more civilized than that observed by the women on the Magdalena river, who while shaping earthen vessels on the potter's wheel, put large lumps of clay in their mouths. In the same place it is food, and, according to a monk who lived

hands and feet, pain in the back, and ther forms of weakness are relieved by Carter's Iron Pills, made specially for

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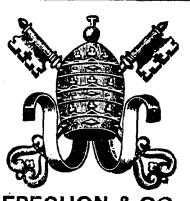
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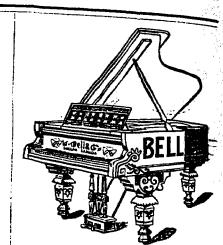
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