

The Temporal Power.

A pamphlet concerning the temporal position has been published by a Count Soderini which is attracting a good deal of attention at Rome. The illness which has attacked Italy is according to the author, unto death, unless the only efficacious remedies which remain are applied. These remedies are threefold—a strong government which will command respect in, and out of, Italy; a Christian spirit to replace Freemasonry; and the restoration of the Temporal Power of the Pope over the city of Rome.

This publication is meant to forestall Crispi who has frequently declared that he is willing to do all in his power to put an end to the antagonism between the Italians and the Holy See. After earnestly promoting the present state of affairs, he realizes the injury he has done Italy. He constantly says: "Let them speak. If reasonable propositions be made, I shall meet them half way." The question therefore arises whether Count Soderini has made what Crispi calls "reasonable propositions." If the Italian Premier sticks to his reiterated opinion that the absolute renunciation of the Temporal Power is a condition *sine qua non* of an arrangement, the Count's pamphlet will not be a very acceptable addition to Crispi's library.

What part the Temporal Power acts in the welfare of Christianity is not well understood and still less taken to heart by people to-day. Rossi spoke truly when he said: "The independence of the Pontifical Domain is guaranteed by the conscience of all Catholics. The treasures of the whole of Europe have raised the monuments of Rome; and Rome, head and centre of Catholicism, belongs much more to Christians than to Romans." The great Napoleon rejoiced that the Pope resided neither at Paris, Vienna nor any other of the monarchical capitals of Europe, but in the ancient city of Rome—"far from the hand of the emperors of Germany or of France, or of the King of Spain, holding the balance between the Catholic sovereigns. For the government of souls it is the best of most beneficial institution that can be imagined."

Catholic Congress of Italy.

This is the age of congresses, and no one appreciates them better than the Sovereign Pontiff now happily reigning. Wherever they have been held, Leo XIII. has watched them with paternal interest. He has directed them by the light of his genius, his experience and his authority. To him they are the life of Catholic revival, so deeply needed in our day.

The latest was the eleventh Congress of Italian Catholics whose sittings formed a suitable close to the Papal Jubilee year. Their number was not large. They were a band of Spartans in the Pass of Thermopylae—good men and true—staying by the truth and firmness of their principles the attack of countless, unknown thousands who are over sweeping down upon the fair plains of Christian civilization and religious right. In their telegram to the Holy Father the

Congress claimed its inauguration "in the glorious name of your Holiness, which is the pledge of salvation to our Fatherland, of new life to society, at present in sore labor. Secure in the consciousness of Christian patriotism, we hail you Father, Master, and Leader." The undivided union of the Papacy and the true destiny of Italy was made the subject of several addresses, and was hailed with enthusiasm on all sides.

At the closing session which was presided over by the Cardinal-Vicar of Rome, Sir Stuart Knill, late Lord Mayor of London, was presented to the Congress, and received a splendid welcome. In speaking of the Social Question the Cardinal-Vicar said:

"It includes every question. Politics have lost their teeth—they are senile and foolish by the side of that. And yet the world is busier with politics than ever. Since 1848 politics have been the rage; no one has troubled much about the well-being of the peoples: they have been told of a good time coming—and it has yet to come. At the present moment politics have the first place in the public mind—the true interests are neglected. So it was in Constantinople when the Turk was at the gates. So it is with the music of the countless crowd which distracts them from the low growl of angry Etna. We see around us the literal coming to pass of Henry George's words: 'The rich are getting ever richer, the poor getting ever poorer.' And the crowd, with axe and torch in hand, are shouting: 'We will be the rich, and you shall be the poor.' The Anti-Clericals should not take it amiss. They are reaping what they have sown. In philosophy, Materialism; in religion, Atheism; in morals, Fatalism; in the family, its ruin by civil marriage; in the Church oppression of its liberty—these are their principles, and Ravachol, Vaillant, and Henri are their conclusions. We Catholics might view this with an even mind were we bound to care only for ourselves. But we have traditions to hand on: we must take thought of the younger generations. Priest and layman have a deposit to preserve, and both must go down together to the lists to solve the Social Question. Stern resistance will assuredly be offered us, but even from martyrdom we must not flinch. For my part, I prefer the pyre of Joan of Arc before the throne of Monseigneur of Beauvais. We must bring charity to the solution of the Social Question. Not the charity of pen and ink, but of the purse, given with forethought and to the best advantage. I may be trusted to know something about charities. You have heard a well-nigh endless list of the good works of Rome. I assure you that these do not form a hundredth part of Rome's organized charities. Well, if all these have to be sacrificed to or absorbed into one, that one should be the school. I quote with approval the saying of a rife in America, that 'The battle of religion will very soon be decided in the school rather than in the pulpit.' So if economics must be practised, let it be anywhere rather than in the school. For the only solution of the Social Question is Christ and His law; and when this is taught to each generation as it arises, the problem will not be far from solving itself. But while we thus provide for the future, our present strength is in the Magna Charta of the Social Question, the Encyclical *Rerum Novarum*."

The Catholic Truth Society.

We are very glad to learn that The Catholic Truth Society is again to receive new life in St. Basil's Parish. Under the zealous management of the Rev. Father Brennan, and by the attention of the gentlemen in charge, viz., Messrs. Crotty, Kernahan and Moure, satisfactory results will be forthcoming. No better field in America is to be found for the working of this admirable society. The centre of education and of the prejudice now so rampant, Toronto presents to the devotion of those engaged the task of removing many of the obstacles which have lain here for generations in the shape of misunderstanding, ignorance, and the like. By spreading amongst non-Catholics as well as Catholics the little pamphlets issued by the Catholic Truth Society of England, by publishing similar tracts when necessary, and

only when necessary, untold good will be done. We wish St. Basil's Branch of The Catholic Truth Society increased prosperity and a long career of usefulness in the great work of instructing others unto salvation.

Latest from Mr. Blake.

The friends of Ireland felt encouraged by the splendid confidence expressed by the Hon. Edward Blake, during his late visit, on the assured success and final triumph, in the very near future, of the Home Rule cause. With profound political sagacity, and the accurate knowledge of personal experience, Mr. Blake declared that no matter who led the Liberal party in the Imperial Parliament, the Gladstone programme should be strictly followed. Lord Rosebery's latest public pronouncement confirms the correctness of Mr. Blake's forecast.

The only thing to be feared for the Home Rule cause, said its Irish Canadian champion, is lack of interest and support from Irishmen abroad. The generous response given by Canada to Mr. Blake's appeal sent him back to his place in the Irish party with renewed strength and courage. But time presses, and the practical aid so liberally given, or promised, is now urgently and immediately needed. Mr. Blake writes to friends in Canada urging remittance to him of funds collected as soon as possible. In the present condition of the Irish parliamentary party, and the critical state of English politics, time is money, and "he who gives quick, gives double." Sums collected may be sent by cable to—Blake, House Commons, London.

Literary Notes.

Little Pictorial Lives of the Saints.—No reading better fosters a spirit of piety than the legends of the Saints, and no period of life is so susceptible to impressions of piety as the season of youth. It follows from this that no more precious book can be written than a "Lives of the Saints," adapted to the requirements of the young. Precisely such a book is the "Little Pictorial Lives of the Saints," edited by the late John Gilmary Shea. Its sketches are brief and well written; the reflections added to each life, brief also, and to the point, and the whole rendered attractive by beautiful engravings. Though intended especially for the young, it will prove delightful reading to adults also, and even to the old; and cannot fail to become a favorite in every household fortunate enough to possess it. Benziger Bros., New York, Cincinnati, Chicago.

Explanations of Gospels and of Catholic Worship.—This work from the Italian of Angela Cagnola, and the German of Rev. Richard Brennan, LL.D., has been translated into vigorous English, by the Rev. L. A. Lambert, LL.D., the clever author of "Notes on Ingersoll," "Tactics of Infidels," etc. The names both of authors and translator are a pledge of the practical utility of the work. Though a volume of but moderate size, it contains a complete analysis of the Gospels of every Sunday and Festival of the year, with a full explanation of the ceremonies and sacraments

of Catholic worship. It is sure of a hearty welcome from all sides. To the missionary priest, who is at a loss for time to collect his thoughts before entering the pulpit: to the Catholic layman anxious to be well instructed in his faith, and to those outside the fold who would enquire into the Church's interpretation of the Scriptures, or learn the significance of her ceremonial, it is alike acceptable. Benziger Brothers, New York, Cincinnati, Chicago.

A Republic or a Colony, by Joseph Royal, late Lieutenant-Governor of the North-west Territories.—We have received from the publishers, Messrs. Enselme Senecal & Fils, of Montreal, a copy of this interesting pamphlet. As far as a somewhat hasty perusal enables us to judge, the writer's object is to call attention to, and invite discussion of, dangers that at the present moment threaten the stability of the Confederacy. That these dangers are not wholly imaginary admits, we think, of no doubt. Signs are not wanting of a disposition in controlling parties to ignore utterly the rights of minorities. The treatment of the Catholics of Manitoba on the school question is a startling example of this illiberal spirit, nor do the articles of confederation seem to have provided the weaker with adequate means of protection against the tyranny of majorities. There is a growing feeling also that confederation has not accomplished all that was expected of it in the way of material progress, and that dissatisfaction is spreading in consequence, can scarcely be denied. Whether the remedy lies in separation from the mother country, and the assumption of the responsibilities of nationhood, as the writer seems to think, or in some less extreme course of action, are questions on which we express no opinion here. We agree with him, however, in this: that no taint of disloyalty attaches to the freest discussion of the subject. It is not only the right but the duty of every Canadian to study the best interest of Canada, let these interests be in what direction they may.

Transactions of the Astronomical and Physical Society of Toronto.—We acknowledge, with thanks, the receipt of report of proceedings issued annually by the above named society. The volume for the past year contains interesting information about the personnel of the society, and is embellished with a portrait of the founder. To the student of astronomy and physics the articles will be found of absorbing interest, and even by the non-scientific many of them will be read with pleasure. The society, though only in the fifth year of its existence, seems to have made encouraging progress. We wish it every success, and are glad, therefore, to learn that its application for assistance to the Ontario Government has not been wholly unsuccessful.

Answer to Correspondent.

In reply to E. J. C. we do not think it proper to wear the palm as a mer-ornament. The palm is blessed by a special ceremony of the Church. After being carried home it should be kept in a respectful manner. In religious houses the palm is carefully preserved till the following Ash Wednesday, when it is burned to provide the ashes for the ceremony of that day.