

upon the conversation. She could not hide her surprise at seeing the "usurper" back in the chartered chair and moreover chatting with her husband. An invitation to the priest to dine with them closed an afternoon which was the forerunner of other developments.

During the five days that remained before they reached Hawaii Father Higgins spent many hours in the company of both Newcomb and his wife. The invalid had found him so well read and withal so decidedly pleasant that a third chair was added to the little nook on the Mayurma which the Newcombs had monopolized. Moreover, several heart-to-heart talks had succeeded not only in convincing the convalescent that he ought to be "something" religiously—but "something" very definite.

Newcomb's reply was, "Well see. Anyhow we'll look you up in Japan." From the first days after his arrival in Tokio Father Higgins started to prepare himself for his ministry. Every afternoon, betaking himself to a quiet, cozy kiosk hidden away in a corner of the school house grounds, he studied the strange but picturesque tongue of the land of his future labors. After a month of practice and effort he was able to gather from the neophyte's porter's explosion of syllables that visitors awaited him in the reception hall; nor was he surprised to find there his two friends of the Mayurma.

"We were bound to look you up, Father," Newcomb broke in, shaking the priest's hand heartily.

"Well, it was certainly good of you," replied the latter. "And Japan—after your trip from the north—do you like it, Mrs. Newcomb? Yes and no, perhaps?"

"That's just exactly," agreed the lady. "It's a land of pictures and flowers; but also of hardships for us so few conveniences; eight seeing in Japan is too weary to be enjoyable."

"During the walk about the large school grounds, Father Higgins explained to the couple the aims and hopes of the institution as well as the work of the Church throughout the island. While they rested in the kiosk, the scene of the young missionary's daily encounters with odd sounds and weird characters, Irving Newcomb, not yet restored to health, apparently observed, "Father, I can't begin to thank you for all you've done for me."

"It has not been much, I'm sure, Mr. Newcomb," the priest modestly rejoined; "but I'm glad to have served you even so little."

"Little!" exclaimed the visitor. "Why you've made life real for me. I've been chasing a phantom; running from pillar to post trying to snatch up a little health; so wrapped up in myself that I've never given a thought to anyone or anything else."

"But one must safeguard his strength and vitality," protested Father Higgins; "that's only fair."

"Of course!" returned Newcomb, "but my case had been a stupid one fighting death and disease, without a hope—folly, sheer folly—and I never realized it before that dull Sunday on the boat. I assure you that I thought a great deal that afternoon, and more since."

"And the upshot of it all—?" inquired the missionary.

"Is this," Irving responded, taking out his pocketbook and handing a draft for a goodly sum to the surprised priest. "That's for making something definite—in other words a Catholic—out of me, and to help you in your work here of making something else besides Buddhism out of your little Japanese. It is my intention to enter the Church for good when I get back to San Francisco."

The priest held the man's extended hand for a moment, saying with evident emotion, "Mr. Newcomb, my dear man, thank God and not me for this great gift of your new faith. He uses the weakest instruments and the most unlooked-for occasions to work out His plans. The first step in this blessed change was the boldest visit you received from my little Mass server on the Mayurma, was it not?"

"Right you are," Newcomb agreed heartily, and it had all the power and motion of the little rascal himself.

A few months later a letter reached Father Higgins from San Francisco. It was written by Mrs. Newcomb herself, telling him of her husband's baptism and happy death, and giving interesting details of her own reception into the Church. He was filled with consolation, a sentiment which was intensified when he read for the second time the closing lines of a letter from Reginald Bevin which had arrived by the same post: "Pray in your dear father, and may be some day I shall be out there working with you, Reggie."—Philip Mann, in The Messenger of the Sacred Heart.

THE HOLY SEE AND REUNION

The Episcopal Bishop of New York, Rev. David H. Greer, invited a Catholic priest to preach in his Cathedral of St. John the Divine on Holy Saturday, in the interest of Christian unity. We notice in clipping from a New York paper which a correspondent kindly sent, that Monsignor Mooney, Vicar General of the Archdiocese, was delegated by Archbishop Hayes to thank Bishop Greer for the invitation. It was made plain that the Catholic authorities appreciate the good feeling expressed by Bishop Greer, but because of the canon law, which forbids participation in services under the auspices of any other religious organization, there was no choice in the matter.

The following cablegram from the Rome correspondence of the Catholic Press Association shows the attitude of the Church authorities on the question of Christian reunion:

"Notices of any action by the Vatican regarding a reunion of churches must be received with extreme caution. It goes without saying that the only movement toward reunion, properly so called, to which the Vatican could listen, would be the promotion of the return of the separated churches to Rome. However, the American commission, now visiting Europe, has not yet officially approached the Holy See; and it is not impossible that a suggestion, of a purely social import, to bring about an improvement in conditions throughout the world, quite apart from any doctrinal consideration, might receive the support of Rome. It is necessary, however, to wait until Rome is approached and until Rome speaks."—The Monitor.

THE DESTRUCTION OF THE PAPAL STATES

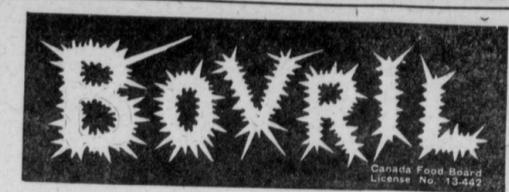
John C. Reville, S. J., in America

The idea of Italian unity is of comparatively recent growth. Before the last years of the eighteenth century, the political unification of the Italian Peninsula in the modern sense of the word, does not seem to have presented itself in permanent form to any of the great men Italy produced. Machiavelli perhaps had visions of such a union under Cesare Borgia. It is true that Dante and Petrarch, and Pope after Pope longed for Italian independence of foreign power, but they were satisfied with the motto "Italy for the Italians." Provided that their Republics such as Florence, Pisa, Genoa and Venice, the Papal States and the various Duchies and Principalities were self-governing and free from the stranger's grasp, Italian patriots do not appear to have made any concerted attempt to have them consolidated into one State.

Towards the end of the eighteenth century, the dream of a politically united Italy began to take definite shape. That dream might have issued in a situation in which the rights of the Papacy would have been safeguarded, one in which the preservation of these rights would even have furthered the plan of a consolidated Peninsula. But unfortunately the noble dream was concretized into fact by men hostile to revealed religion, enemies of Catholicism and the Papacy and all that they represented. To the spiritual prerogatives of the Pope, in which of course, these men did not believe, they saw that the temporal power added an immense prestige; it was, they imagined, the only bulwark of the Pope, the cause of their position of honor in the world. That temporal power destroyed, the Papacy and the Church would disappear.

Nor is it astonishing that in an age when the principle of authority was violently opposed, the representatives of the highest spiritual authority should find their adversaries. For, as Joseph de Maistre writes, it was during the eighteenth century that infidelity became a real power, and by an almost inconceivable fascination, deceived kings and princes themselves, the very men against whom it turned its weapons. The "philosophy" of Voltaire, of Rousseau, of Diderot, the Daism of Tindal, the materialism of Helvetius and D'Holbach, found some of their most ardent supporters at the courts of Louis XV. and Louis XVI. of Frederick the Great, of Joseph II. and in the aristocratic circles of London and Paris. It was impossible that the Pope should escape attack. Despoiled of temporal power, the Church, so reasoned her enemies, would soon disappear. The Church zone, a barrier of revealed, supernatural religion would be removed, politics would be independent of religion, the path of the Revolution would be unimpeded, its victory certain.

The congress of Vienna in 1815 performed at least one statesman-like act. Thanks to the brilliant diplomacy of Cardinal Consalvi, the man who had withstood Napoleon, and who in the Congress was a match for Metternich, Hardenburg, Castlereagh and Talleyrand, the Papal States were restored practically in their entirety to the venerable Pius VII. long the victim of the imperial jangle of France. But the Congress had no plan for the unification of the Italian Peninsula. It left Italy as it found it, divided. It created in the North the Kingdom of Sardinia under the House of Savoy, in the South the two Sicilies under the Bourbons, and left in the central region the Papal States. There were besides these, the Grand Duchy of Tuscany, and the Duchies of Modena and Parma. But the Congress still retained the foreigner in power on the soil of Italy, for it had handed over the Lombardo-Venetian territory to Austria. It was thus perpetuating old hatreds and opening the door to revolution. For some time Austrian bayonets and Austrian prisons kept the Lombardo-Venetians in subjection, and the Austrian victory at Novara over Charles Albert of Sardinia seemed to rivet Italy's chains more firmly. Nevertheless the patriots of Young Italy, secret societies like the Carbonari, the writings of Giuseppe Mazzini, the political pamphlets of Massimo d'Azeglio and Count Cesare Balbo, fanned the flame of opposition against the House of Hapsburg. That the Austrian Government blundered, that its coercive measures were harsh, oppressive, and at times cruel, cannot be denied. On the



other hand, that opposition to it from the Mazzini and Garibaldi school came from the fact that Austria was a Catholic power is just as certain. Austria had to be got rid of because she was a reminder to Italian patriots that they were still under the oppressive rule of the stranger.

Only one power on the Peninsula was capable of resisting Austria. The Kingdom of Sardinia, after the resignation of Charles Albert, his son Victor Emmanuel II. ruled. Opposition then to Austria, not only in the Lombardo-Venetian territory, but wherever malcontents, conspirators, political agitators and genuine grievances were to be found, crystallized around the throne of the new king. A cunning, unscrupulous policy was to be inaugurated. Austria was to be crushed with the aid of some other European power; Piedmont was to be raised to the rank of a leading State in Europe, Austria should be driven out of the peninsula, the Bourbons should quickly follow, the dukes were one by one to be gathered into the Piedmontese net. Savoy, as the proverb ran, was to eat up the Italian antichoke leaf by leaf. But the States of the Pope stood in the way. What mattered it to Piedmont that the Italian peninsula was to be unified; they must disappear. The plan, as hypocritical as it was criminal, and only guardedly put forth in the days of Gregory XVI. was finally unmasked after the accession of Pius IX. to the throne.

The reign of the new pope opened with a hosanna of triumph even from the enemies of the Papacy. It was to close in the gloom of Calvary. It was in vain that, alive to the democratic aspirations of his people, Pius IX. gave them a constitutional government with lay ministers and political offenders. In the general revolt of 1848 against all settled order in Europe, he too fell a victim to the secret machinations of those agitators who were undermining the thrones of princes and kings, and he had to take refuge at Gaeta under the protection of the King of Naples.

"Italia Una" was the cry, Italy unified, as Gioberti at first proclaimed, under the Pope's auspices, but unified at all costs! Restored in 1850 to his capital, Pius IX. was at last to become the victim of one of the saddest dramas the world has seen. The makers of Italian unity were found. There were sinister influences in the background, Napoleon III. at first the protector of the Pope, then his betrayer; the masked forces of Mazzinianism and the secret societies; the moral support of English ministers of State and envoys like Lord Palmerston, Clarendon and John Russell. These moved behind the scenes. But as Canon Barry says: "A statesman, a king and a freebooter wrought out this drama between them. The statesman was Cavour, the king Victor Emmanuel, the freebooter Garibaldi" ("The Papacy and Modern Times," p. 233).

Count Camillo Benso di Cavour was one of the cleverest and most unscrupulous men of his times. He was the Machiavelli of the anti-Papal conspiracy. Without him Victor Emmanuel and Garibaldi would have been powerless. Minister of Victor Emmanuel, he made a puppet of his king. Of Napoleon III. he frequently made a tool, and as occasion required flattered or fettered Garibaldi. He made the "Italian Question" an international one. With unflinching directness and swiftness of purpose, he went straight to his goal, overriding all obstacles, using all his undoubted genius, but also flinging away in the task his honor and self-respect. The expulsion of the Austrians, the dethronement of the Italian princes in the Peninsula, the destruction of the temporal power of the Holy See, all leading to the unification of Italy under the House of Savoy, such was his plan. He did not live to see the last act of the drama which he had so skillfully staged, but after his death men and his school like Rissolodi and La Marmora were able to continue his work.

To carry on his plan Cavour had to "bring out" Piedmont on the theater of world politics. Victor Emmanuel and his people had no interests at stake in the Crimean War. But Piedmontese troops were dispatched to the trenches of Sebastopol to fight side by side with the English and the French, and they played no very glorious part. They reminded the world that a new player was taking his place at the absorbing game of international politics. At the Congress of Paris in 1856, Cavour again moved with extraordinary skill. No representatives of the Italian sovereigns of the South were present at the Conference, yet in violation of all international courtesy, the internal affairs of these princes were discussed. The "incapacity" and "oppression" of the Papal administration were especially emphasized, and a demand was made that the administration of the Romagna and the Pontifical "Legations" should be taken away from the Pope. The process of spoliation began, it steadily kept on its course

AN ARABIAN PRINCE SEES POPE BENEDICT

An Associated Press dispatch from Rome says: For the first time in the history of the Papacy, the head of the Catholic Church recently received the son of the "Commander of the Faithful," as Prince Feisal, son of Hussein Ben Ali, King of the Hedjaz, claims his father to be. Pope Benedict talked with Prince Feisal through an interpreter, Abbot Uhus, belonging to the Syrian Maronites. The Prince said that 15% of the Syrian population is Catholic and enjoys full liberty, since the only aim of the Arabians is political unity and not religious domination. For this reason, he said, the authorities in Arabia hope for the assistance of America in gaining their independence and preventing their country from being assigned to any mandatory Power. He believes this end will be attained through an international commission, which was suggested by him at the Peace Conference, to investigate the situation in Asia Minor and report to the League of Nations. Upon this report a decision will be reached as to how different parts of Asia Minor are to be governed, it is understood.

OPPORTUNITY

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, for the glory of God and to do good to men. It is harder to plod on in obscurity, acting thus, than to stand on the high places of the field within view of all and do deeds of valor at which rival armies stand still to gaze, but no such act goes without the recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station, to use to the utmost the gifts of your ministry, to find the one noble trait in people who try to molest you, to put the kindest construction on unkind acts and words, to love with the love of God even the unthankful and evil, and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

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