DECEMBER 4, 1920

PRISONER OF FIFTY YEARS

It is sale to say that the average American Catholic dees not under stand the "Roman Question." And because he does not understand, he is not very intensely interested. Yet he ought to be interested. The Holy See is looking more and more each year to the Catholics of the United States for the moral and financial support that it has been deprived of in other countries. As sincere, staunch Catholics, ever mindful of the fact that the Pope is the Vicar of Christ, upon earth, we ought to feel it a privilege to enter into and understand the trials and burdens constantly weigh upon the august Person who has under his daily care the souls of three hundred million Catholics - throughout the world. To see such interest manifested, to realize such understanding is attempted among his children must delight and lighten the heart of the Father of Caristendom and cause him to attack with renewed vigor and courage the difficult task of leading Christ's chosen ones to the eternal haven of happiness and rest.

This year of 1920 brings around an anniversary that should be of the greatest interest to American Catholics, and we should also endeavor to understand its impers. Or joy-anniversaries are eccasions for joy-Bas there is nothing in this one to cause joy; it really makes sadness grow deeper. On September 20, the present Holy Father had to realize that fifty years have now passed since the Vicar of Christ first became a prisoner in his palace of the Vatican. For 1 100 people and have exercised from that years, until 1870, the Popes exercised temporal power in certain portions of Italy, which included the Romagna district, the Marches (all that territory on the Adriatic around Ancona and Ravenna), the Umbrian section, the Latium, and lastly Rome Over shat large expanse of territory, the Bishops of Rome ruled as kings, and their right to this property was founded on a stronger than that possessed by any king in Europe. Not by robbing others, not by armed conquest, but chiefly by donation and gift, the Popes had secsived this territory from the time of Pepin and Char-lemagns onwards. The people, harassad time and again by enemies, came to realize that the Popes were their best friends and put them-selves under their jurisdiction. The question of the foundation and growth of the Temporal Power is intensely interessing and will amply repay the man who makes a stady It will suffice here to say that the title by which the Popes ruled over so large a portion of Italy until 1870 rested on the strongest foundations of justice.

But the people of Piedmont were determined to unite Italy into a grand nation, with Rome as the capital. Italy, at this time (about the Popes is necessary at present in order that they may, freely and inde-1848 onwards), was composed of a number of small principalities, such pendently, of any power or secular prince, rule and guide the entire Church." Our present gloriously as the kingdom of Naples, the duchies of Milan and Parma, etc. reigning Holy Falher expressed the same idea in his war encyclical of November 1, 1914, "To the wish for Venice was in the hands of the Austrians, and Rome, with its environs, was usually guarded by French troops until the breaking out a prompt peace among the nations we join the desire also for a discon-tinuance of the abnormal state in of the Franco-Prussian war. Little by little these territories fell into which the Head of the Church finds the hands of the Piedmontese, who himself." This last reason, the prohad as their king Victor Emmanuel II., the grandfather of the present tests of the four Pepes, should be more than sufficient. The Pope is the competent judge in this quesking of Italy. On October 26, 1867, the Italian troops, under Garibaldi, tion, and when Banedict XV. asserts entered the Papal States and, that he has not freedom of action, bisolutely ignoring the right of the Pope to this property, proceeded to conquer them. The Papal troops (a handfal compared to the Pied-montese), fought valuantly, but to no avail. Caroar, the Prime Minister of Victor Emmanuel, had of Italy. So the march to Rome, commenced, and on Sept. 20, 1870. the Pope's Temporal Power is a stronger and deeper one; they de-far the liberty of the Pope, are the equival power is a stronger and deeper one; they de-far the liberty of the Pope, are the equival power is a stronger and deeper one; they de-far the liberty of the Pope, are the equival power is a stronger and deeper one; they de-far the liberty of the Pope, are the equival power is a stronger and deeper one; they de-far the liberty of the Pope, are the stronger and deeper one; they de-far the liberty of the Pope ince of the power is a stronger and deeper one; they de-far the liberty of the Pope ince of the Pope ince of the Pope the with the the pope ince of the absolutely ignoring the right of the stronger and deeper one; they de-mornin ferd the liberty of the Pops inas Mass? Piedmontese troops, led by the /Pisdmontese troops, led by General Cadorna, entered and took possession of the city of the Popes. The Papal troops made only a feeble resistance, as the gentle Pius IX., did not want any unnecessary IX., did not want any unnecessary bloodshed. And so the Eternal City his representative as an inalienable right. The religious side of the that the Popes had made giorious and wonderful by their presence and question will always remain for us the true one. Our non Catholic work passed from them after eleven centuries through mere might. As fellow-citizens may not accept this viewpoint, but that is no reason why a protest against such high-handed action, the Popes have elected to we should give up principles such as these. consider themselves as prisoners in the Vatican Palace until just resti-Can a solution be given for this tution has been made. The Popes have lost their Temporal Power. Do they really need it? Is it necessary for the Temporal Power. of the pope, as the chief tution. The Pope as tution. The Pope as the chief tution. The Pope as the chief tution. The Pope as tution. The Pope greater efficiency of their work? There is exactly where the mistake These are the questions that every has occurred in every attempt made loyal American Catholic ought to to solve the problem. The Italian ask. It will not do, te say offhand, Government has drawn up laws, has ask. It will not do, te say offhand, as some American Catholics are inclined to do, that the Pope is better off without this earthly king-out knowledge. Our consideration, therefore, in this paper is from the religious side. For the moment we exclude the the world, for such he is, but more political, territorial and other like a deposed ruler who is to get For the moment we exclude the the world, for such he is, but more complain—he wishes to be like His than this world knows of." political, territorial and other like a deposed ruler who is to get aspects of the Roman question. And from the religious standpoint we unhesitatingly say that some temporal power is necessary for the fare plane looking towards the solution and his spiritual power which the Pope rights must be recognized. It is not set the transformation of the Roman question, and his spiritual power which the Pope rights must be recognized. It is not set the transformation of the received is an act of the Roman question of the receiver which the Pope rights must be recognized. It is not set that he heavy that the looking towards the solution of the receiver which the pope rights must be recognized. It is not set that he heavy that the more of the rights must be receiver as the the territory as it is not be received to an action of the faithful departed is an act of the fa wields as the Vicar of Christ upon that the Pope, as the successor of St. Peter, has been Divinely chosen by God to rule the whole Church free and independent of any earthly Pope has no desire to brank up the Deter, has been Divinely chosen by God to rule the whole Church free and independent of any earthly Pope has no desire to brank up the Independent of any earthly Deter, has been Divinely chosen by God to rule the whole Church free and independent of any earthly Deter, has been Divinely chosen by God to rule the whole Church free and independent of any earthly Deter, has been Divinely chosen by God to rule the whole Church free and independent of any earthly Deter, be acknowledge to the brack up the Church. It is east to say that the Dot is pendent to from the brack up the Deter, has been Divinely chosen by God to rule the whole Church free and independent of any earthly Deter has no desire to brack up the Dot is an act of And he knows that when he dies, he from the Divine Founder of the Church. It is east to say that the Dot is an act of And he knows that when he dies, he from the Divine Founder of the Divine Founder of the Church It is east to brack up the Dot is an act of And he knows that when he dies, he from the Divine Founder of the Divine Founder of the Divine Founder of the Church It is and to the world mourne as power. We also acknowledge that all Catholics ows his Holiness un-qualified obscience in religious mat-ters. Furthermore, we believe that have place if a reconciliation is to be the Bishop of Rome, and only the had.

Bishop of Rome, is the successor of St. Peter. The conclusion, there-St. Peter. The conclusion, there is a super-instant sovereign, with fore, must be that our Faith teaches us that the Bishop of Rome by Divine choice must rule the Church freely and independently, and that we owe him childlike obedience. It is curtain therefore, that is is the right to have at his disposition is curtain therefore, that is is the freedom of holy will of God that the freedom of the Pope be completely secured, so that unhampered in any way he may lead the whole flock of Christ in spiritual matters. No Catholic can deny the truth of that conclusion in the secure of the person of the Pope and his efficial acts, of his place of the fourth of the secure of the person of the pope and his efficial acts, of his place of deby the truth of that he is acting residence and his offices, together against the will of God. No Catholic, therefore, can approve of any act of territory in keeping with the by which the Pope is deprived of the dignary of a solution in the pendence full freedom and action as Vicar of must be considered not as a gift by which the Pope is deprived of his dignity of a sovereign and not of a Christ.

The Pope must then be free as from some earthly government, but head of the Church. Since the as a right inherent in the Pope's Bishop of Rome has received this office. It is not within our province right from God, he has a right to determine the means that he deems necessary in order to exercise his But it would not take. Italy very sublime office most fully and without long to find out the answer if she molestation of any kind. These would go direct to the Pops and ask means may differ with the change of time and circumstance. But we are concerned only with one of these means, the Temporal Power of the But let no real Catholic think that it is a dead issue bacause as long as Popas.

Common sense must tell any one the Papacy exists it must be free of. that the Pape is only really free and any earthly power, and certainly it independent in Rome, when he is does not possess such independence absolutely not subject to any one today. We must not fall into the else. Moreover, the same common sense tells us that such freedom and independence are best had in Rome but rather, realizing its true impert, when the Pope himself is the temporal ruler of Rome. History, fur-ther, tells us that the Popes, almost us, in his struggle to free his exalted whom Christ has placed to rule over from the very moment that the office from any dependence on earthly Church emerged from the catacombs governments. We should, as loyal in the time of Constantine, have and staunch Catholics, stand with been the protectors of the Roman the convert Brownson in, saying that "it is enough to say that the Pope gradually grew into the regal author-ity that they possessed through eleven centuries. St. Bernard ze-minds us that God "loves nothing dearer than the freedom of the Church." Our concept of the The Pope is not free today; he says Church and the Divine Previdence so himself. That is enough for us. that guides her leads us to the con clusion that God so shaped events We will do everything to help and nothing to hinder him in getting that the Head of the Church would be made secure by the Temporal back that true freedom and independence that is a part of his office .-Power. Leo XIII. thus expresses this thought: "By the really singu-lar wisdom of Divine Providence it Bernard J. McNamara in America. CRITICISING THE happened that the Roman Pontiff should have the civil leadership in the Roman Empire which had been divided into so many principalities. Furthermore, events of the last

fifty years have proved conclusively that the Pope is not free in Rome to exercise his sublime office in a way befitting its great dignity and importance. He is really dependent upon governmental measures and upon Reverence for the priestly office governmental measures and upon the whime of ministers of State,

PRIEST

and for the priset is an inborn instinct in real Catholics. In some houses of Parliament and the crowd. In a word, he is really at the mercy and good pleasure of others. Fin-ally, every one of the four Popes who have shared the prison howse of the Vaticen has fold us clearly and posi-tity, declared himself unworthy of so Trent says that nowhere on earth may be found a power equal to the power possessed by the humblest priset of consecrating the Body of Christ and of remitting sins. And yet-

Father So-and-Sd is stuck up, or Father So-and-So makes himself too common. Or, he's too friendly, or ha's too cold, or he mixes too much wish the paople, or he's never seen

outside the rectory." "He talks too much about money." (Poor man ! His creditors talk a good deal about money to him, too ; and he has many a bad hour wondering who among his critics is going to help him pay the coal bill.) Or,

THE CATHOLIC RECORD

all your life make a Novena for the priests of your parish ? Don't criticise your priests. Say prayer for them now and then instead.-Intermountain Catholic.

DO YOU MAKE SIGN OF THE CROSS

While it ill becomes us to make remarks as to what we see in church, still one who has his syssight cannot fail to notice and wonder at the careless manner in which many make the sign of the cross. We were thught from our earliest years that to properly make the sign of the cross one must reverently touch the forehead, then the breast, then the left shoulder, and then the right, saying: "In the name of the Father and of the Son and of the Holy Gbost.'

Very well, but what do we but too often see? A person comes into movement with the right hand toward the forehead, then one as though trying to brush a fly from off his nose-and the operation of making the sign of the cross is comwhen we in our turn shall be pleted ! Or again a squirm in the air is made with a motion toward queer theories with which some air is made with a motion toward would surround the Roman Question; imaging was intended to brush of tory. imagine was intended to brush off

whether fly or atom of dust, Whether anything is said during this series of spasmedic movements, God alone knows. Certainly the actions do not inspire one with the idea that there is much reverence in the operation. Now, this should not be so. In blessing one's self one must or should think of what he is doing. What would a non-Catholic think on beholding the careless manner in which many perform this sacred action ? Naturally he " What was would wonder and say. he swying to do ?"

Apart from the scandal such care-New York Supreme Court enjoys the less conduct gives, it is incumbent honor and distinction of many years' upon us to blass, ourselves with service on the bench. Because of deliberate and holy thoughts of what the fact, therefore, it will scarcely he we aze doing and saying. Watch the contested that his experiences have manner in which religious make the been varied, his knowledge extended, wherein yeu are lacking. We as Catholics are bound to make that

sign with reverence just as much portion of the American people ought as they are, and we will be held to be interested in a decision he accountable for our carelegeness. If handed down a faw days ago, expreswe were to receive a carelessly sing as he does therein his views on To the question, "Why is it that written letter from a friend whose one of America's great evils, and some Catholics would rather criticise name was scrawled in such a manner suggesting in positive terms his cure the priest than pray for him ?" the that we could hardly make it out, we for the same. Criticising the New name was scrawled in such a manner suggesting in positive terms his cure the prises much pray for answer is given following excellent answer is given by Father P. J. Dwnne of St. Louis in his News Boys' Journal: would think he did not respect us, and that no matter how strong his protestation of friendship was we the period after which in application for permission to remarry might be would consider it to a certain extent for permission to remarry might be but a mockery or perhaps a positive made, Justice Benedict decla ed that

> Him for what we have already experience, and sustained by an init-received. Hence it follows that we mate personal knowledge of factsshould first of all remember whom he extends the assurance that "a we are about to address and begin large proportion of divorce actions our petitions by reverently and would never have been brought if devoutly making the sign of the plaintiff were prohibited from contracting a new alliance, arrange-

THE TWO KEYS

A Catholic author tells the simple story of a child's dream. In that wondreus dreamland, the land of wondreus dreamiand, the land of lawyers, no master while the set of present of present of present of present of present of the set o them she recognizes a soul she loves. choice of words would permit him.

First, the Pope must be recognized munion for them? Did you ever in that we must suffer loving souls to service on the bench, are there not as a supra-national sovereign, with all your life make a Novena for the month over the loss of their dat other confirmatory and convincing mourn over the loss of their dear other confirmatory and convincing reasons that Justice Benedict's cure enes and not debar them from the relief of tears ; yet these tears should for the divorce evil is an effective be dried and their grief soothed by remedy? the belief that the just when their

only for a little while.

earthly happiness is comparable.'

numbered among the souls in Purga-

ecome obsolete.-The Pilot.

CURE FOR DIVORCE

EVIL

made before the suit is begun.

To prohibit the remarriage of debt of nature is paid will enter a divorcess would unquestionably end better life and are separated from us the now very common canniving and the now very common canniving and the compounding of sin and crime A mourner should hope, not fear

involved in divorce suits. The for the friends whom he has lost. St. Francis de Sales found the thought of Purgatory consoling rather than alarming and regretted private and primary purpose today in the majority of divorce cases-remarrisge, or more propesly, legalized concubinage-would be destrayed. that people thought so much of the pains and so little of the joys of To those who regard it as marely a civil contract marriage would be Purgatory "for the souls enjoy there an interior paace with which no made a more serious matter. Con sideration would retard haste, and haste made thoughtful through the remarriage prohibition would cer-Dante apostrophizes the scule in Purgatory thus: "O happy couls, secure, whens'er it come, of state of tainly reduce to a minimum at least that present prolific source of divorce, "javenile runaways." Other sound and acceptable rea-

peaceful rest." Languishing for love, awaiting the hour of deliverance, secure of eternal happiness sons might be advanced. Encugh. these holy sculs look to us for assisthowever, is here for substantiation ance. By our prayers we can help them. By our prayers we can give of Judge Benedict's suggestion, which even if it failed to produce all lo that it promises in his assurance, has yet to its credit and commanding glory to God by filling Heaven with saints, by our prayers we can help ourcelves, by assuaging our grief, by paying the debt of true remembrance, its support the greater and graver sanction of the law which says : and by providing ourselves with What God hath joined togsher let powerful intercessors who will plead no man put asunder.—Church Pro-What God hath joined together lat for us before the Throne of God, gress.

VICE MADE PUBLIC

A pious custom now more honored in the breach than in the observance Crime is not more rampant today decreed that on hearing the news of than it has been in preceding gena death, or in mentioning one who had passed away, the speaker would sensational and scandalous news has led to the publication of the vices of the day, leaving unsurg the add "God have mercy on his soul.' We cannot afford to allow any such pious legacies from Catholic times to Vistues that unobtrusively continue as they have in the past .-- Candinal Gibbong.

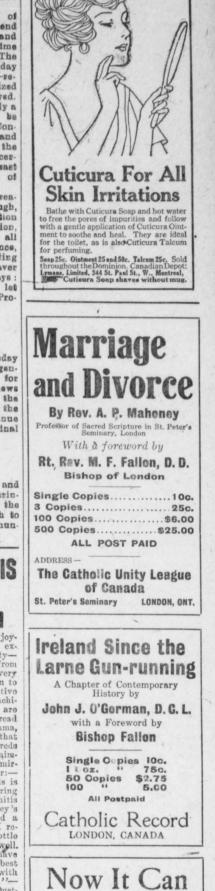
SOUND INTELLECT

" If the intellect is sound and firmly based on solid and frue prin-ciples, its light will become the Justice Russell Benedict of the source of manifold benefits both to the individual and to the commun. ity."-Leo XIII.



Thousands Liberated

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THREE

Mass ?" And so on ad infinitum. His to the lack, but the gate remains critics are not Protestants sither. fast. Then she fits the key of silver, They are Catholics; good Catholics, and the gate swings open.

too, but a little thoughtless. At their entrance into this world some good teaches a lesson for the month of priest was waiting to make them November. Love for our departed prises was waiting to make them children of God, heirs of heaven, by administering the Sacrament of Baptism. Later in life a priest was anxious to nourish them with the Bread of Angels. Perhaps like the Good Shepherd he brought then back when they had strayed far of into the desert of sin. And when the dying Arbur his fond adieu to

these critics of the priest. And they forget that when sorrow

so His disciple, the priest is alone are often wanting in prayer. And so

complain-he wishes to be like His than this world knows of."

nature.

need? Do you ever offer a Com. into happiness. St. Augustine tells us

