

THE PATRIARCHATE OF VENICE.

Venice—the old queen of the Adriatic—seems to be the center of considerable attention during the present disturbed period in Italy. While Congressman John Davis is filling the pages of the Arena with a quaint account of the famous Bank of Venice, the European press is opening its columns to lengthy essays upon the dispute between the Quirinal and the Vatican over the Patriarchate of Venice. The London Tablet has a very interesting article upon this important subject. In the course of its remarks the Tablet points out that the right of nomination to the vacant Patriarchal See of Venice is part of the confusion into which the breach with the Papacy has been hurrying Italy. The suspension of the royal *exequatur* to all Bishops, pending the settlement of this protracted quarrel, leaves thirty Italian Sees without bishops; and after the next consistory there will probably be over thirty vacant Sees. This struggle between the Italian Government and the Vatican serves the former as an excuse to economize at the expense of the Church. It is a well-known and universally admitted fact that the Italian Government is bankrupt, that ruin stares the country in the face. By this mean trick the Government is saved from paying the temporalities which the State is obliged to pay to each bishop. So it is a shabby way of saving a few francs and at the same time putting the whole country to untold bother and misery.

Signor Antonio Rinaldi has prepared the case for the Government, and it is an elaborate and wonderfully clever factum. The Jesuit Father Salvatore Brandi has charge of the Pontifical case. Rinaldi claims that the election of Cardinal Sarto, of Mantua, to the See of Venice—which See has been vacant since the 31st December, 1891—is a violation of the Italian crown's right to this patronage. And that right he based on the fact that the present Italian Crown is the representative of the former Republic of Venice. But on the other hand it is seen by clause 15 of the Law of Guarantees that the Italian Crown had renounced all such claims or right as far as the present issues are concerned; and yet it is upon the Law of Guarantees that the same power depends so much for justification of its acts of spoliation.

The arguments from legal and historical stand-points, on both sides, are very elaborate; and needless to say that two more powerful advocates could not have been chosen than the two who represent the contending parties. The ground of Father Brandi's plea may be divided under three heads and thus we have a short and complete summary of what seems to us a most powerful and logical argument. He contends that the claim set forth by the Italian Crown, to the right of patronage regarding the Patriarchal See of Venice, is invalid, for three reasons. Firstly: It was enjoyed by the Ancient Republic of Venice, as a privilege not as a right. The historical evidence brought to bear on this point is most elaborate and must have demanded no end of research. Secondly: that the said privilege lapsed, in 1797, when the Republic of Venice became extinct. There is no doubt of it, if he establishes the first contention, the second will follow as a natural consequence. Thirdly: that its revival in favor of the Emperor of Austria, not only excepted it from those rights which pass with dominion, but strictly limited its possession to the descendants of that house. If these different points are

substantiated by the Pontifical advocate the result must simply be that the Italian Crown will be forced to yield, and the Italian purse will feel a strain when all the vacant sees are filled.

But we do not believe that ever this question of the Patriarchate of Venice will be regularly settled. If decided in favor of the Pontifical party we fear it will precipitate a crisis that will culminate in a revolution—and such a revolution as Italy has never before known. If, on the other hand, it should be decided in favor of the government of Italy, that party would never live to enjoy the victory nor to exercise the privilege of patronage at Venice, for the very drain upon the treasury, thus created, would hurry on the same crisis that must eventually culminate in the ruin of the present Italian power and in a change that will be radical. Italy is on the verge of a convulsion that will shake it to atoms, and out of the chaos of parties, factions and governments it is difficult to foresee what kind of structure may arise. However this question of the Patriarchate of Venice suffices to show the hostile and anti-papal spirit that animates the doomed power of Italy.

SINCE we have so much to say this week about "ex-nuns" and "ex-priests," we might as well spring a bright idea upon the public—it is an original one, we have had it in pickle for some months back. Now that Mr. McCarthy's Equal-Rights movement has developed into the P.P.A. organization, and that Mrs. Shepherd is editress of its leading organ, the British Canadian, could not Mr. McCarthy discover, by some means, that he was once a Roman priest, or at least that some of his ancestors was one, and that he got the secrets of Jesuitism, the "occult ways and means" of Romanism, from his distinguished progenitor? The card would take well at this particular juncture. And if Mr. McCarthy does not feel like playing "ex-priest," perhaps Col. O'Brien, M.P., might be induced to take up the role. He is a good actor—if all reports are true.

A Splendid Publication.

In view of the approach of Christmas—that hallowed season when, more than at any other, the heart expands with generous feelings and yearns to find sharers of its joys and blessings—like an echo from another world comes back the verdict of the late Cardinal Manning: "All works of charity are good, but the surest and best are two—the education of children and of priests. Indeed, the latter contains the former; for there is no spiritual work which a true pastor will not accomplish; the seeds of all good works are in his heart." Hence we take pleasure in calling the attention of our readers to an easy opportunity for all to accomplish these two desirable objects. There is at Watertown, N. Y., under the direction of the Missionaries of the Sacred Heart, a work unique of its kind, which aims at nothing less than to help worthy and talented young men to follow out their vocation who are called to the priesthood, but straitened in means to pay for their education. The institution is known as "St. Joseph's Apostolic School," and appeals to the charity of Catholic Americans for support. A family annual in the shape of a special "Apostolic School Number" of their monthly magazine, The Annals of Our Lady of the Sacred Heart, has been issued for the Christmas holidays in the interest of the work. It is handsomely illustrated, and contains contributions of an entertaining character from our best writers of prose and verse. 25 cents will procure a copy of this publication and a certificate entitling the holder to the spiritual advantages of Benefactors of the School. A better investment could not be made for the amount, which is within the reach of every one. Address, Rev. F. Derichemont, M. S. H., Watertown, N. Y.

Figurative men—Accountants.

INSPIRING WORDS.

The Holy Father on the Condition of Italy.

His Holiness Leo XIII., in receiving a large body of pilgrims from Venezia and Lombardy on Thursday, the 16th ult., delivered the following address:—

Beloved children,—God, who mercifully administers comforts amidst troubles, whilst He permits a wicked sect to inflict severe tribulations upon Us, wonderfully console Us at all times with fresh and splendid testimonies of filial piety, which come to Us from all parts of the Catholic world, and especially from Italy, which is particularly dear to us. Every proof of fidelity and love that is tendered to Us is singularly welcome, owing to the sacred ties which bind Us so closely to those by whom it is offered, and We now receive with the greatest pleasure the address you present in a spirit so thoroughly Catholic.

Most noble indeed is your profession of satisfaction and of gratitude to the great God Who at each of our jubilees has deigned to convert the unanimous joy of the faithful into a source of fresh glory for this Apostolic See; nor is there less impressiveness in our complaint at the terrible wickedness which involves in rebellion against Us and against God so many unhappy men who, as you have just said, despite Our voice appealing to them in His name. We recognize that in such language your fraternal charity chiefly indicates and compassionates the many Italians whom We also compassionate, having for them the heart of the Father. Then you express a lively sense of regret that in order to excite and inflame their evil passions We Ourselves, and the clergy and the Catholics most devoted to the Church, are continually represented as opposed and inimical to the peace, prosperity, and progress of the country, and the propagation of the false insinuation is only too successful. God, who is ever cognizant of the serious anxieties of Our august ministry, knows—and we should not hesitate to appeal to the judgment of those who wish to examine the acts of our troubled Pontificate without passion to prove—that We labor more eagerly than ever for Italy with the object of maintaining in its integrity and vigor the ancient faith, which was the secret of its highest prosperity, its most sacred tie, and the principle and fount of its most signal glories. Lovingly solicitous for these glories. We endeavor, as far as possible to favor science, literature, and the arts, whilst by means of offerings of Our Children, We have sought now to alleviate public misfortunes, now to promote useful institutions, especially on behalf of youth, for whom snares are laid on all sides.

For the purpose of saving the country from greater miseries or securing for it greater benefits. We have addressed frequent and warm exhortations to the clergy and the Catholic laity; and as signs of the happy fruits they have produced, here are the clergy to procure tranquility amongst the agitated people by the dictates of evangelical justice; here are the Catholic laity (and you, beloved children, are to be classed among the most zealous) to engage in excellent works of advantage to the State. Is all this, not to mention other matters, opposition and hostility to the country? Is it not rather a manifestation of true charity? Because We love this land We desire, even in the social and political order, to show the superhuman power of the Papacy, which, ever active and new, can at all times regenerate nations, advance them in civilization and justice, and make them prosperous and great. If Our counsels and suggestions had been met with recalcitrance or intention instead of with suspicion and ill-will, assuredly the most difficult problems would give less trouble, and Italy, sooner perhaps than might be imagined would take her place amongst the nations with renewed vitality and glory. But Our sense of duty could never permit Us to tolerate in calm silence the flagrant outrages committed against it and against morality and religion. Undoubtedly We oftentimes denounce its real enemies, reveal their aims, and expose the pernicious effect of their work, if too many artifices are not employed to stifle Our voice and vitiate Us. But though Our



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words torn out so true from day to day and so much alarm is caused amongst all classes by such a flood of corruption, annoying perplexities, and other causes of trouble, who is there that wishes to be convinced of the errors that have been committed or to apply the remedies which alone can lead against safety! These are rejected or overlooked just because they are proposed by the Church, such is the prevailing blindness and pride.

Meanwhile, We sustained by God's arm, shall continue to vindicate the rights and liberties of the Church now trampled upon. We shall continue to beg for peace and a blessing from Him. Thanks to the general prayers, the hour of Divine mercy for fallen Italy is at hand, and many poor, unhappy sinners are returning with compunction to Him Who is the Way, the Truth, and the Life. Dear children, inspired by ever increasing zeal, add action and sacrifice to prayer. On other occasions We have pointed out the field in which your action can be useful. Take Our advice to heart and observe it with fidelity. Let your votes be unanimously employed to secure the best possible protection of our vital interests in the Provincial and Municipal Councils. You see in families, schools, and shops—everywhere in fact—what is being attempted by the promoters of irreligion, what the bad press can do, what ruins are being heaped up by licentious excesses. Multiply incessantly the means at your disposal for offering a successful opposition to all this; the light and influence of your example will, above all, be efficacious. In acting thus you will perhaps have to make sacrifices neither light nor few; but you have already counted upon them and have declared yourself ready to sacrifice everything for our cause which is the cause of God; fighting for it in this way, show yourself worthy of your fathers, who through their strong love of religion attained genius and ardor in ennobling their native land. Your coming here to join in the celebration of our Jubilee, your numbers and your frank profession of faith splendidly attest the firmness of your intentions. May God bless them and cause them to bear abundant fruit. May He, as you desire, fortify your faith, sustain and crown your hopes, and inflame you with that spirit of charity which suffers everything and nobly effects everything.

Receive with our good wishes the Apostolic Benediction which from the fulness of our heart we impart in the name of God to you, to your families and to all the Italian people.—N. Y. Catholic Review.

The choir-masters of the principal cathedrals of Europe have been invited to give their opinions on the reform of the liturgical chant. The Congregation of Rites has also sent circulars to the Archbishops of Italy seeking their views in order that the alteration may be as well considered as possible.

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