

Chancellor of the Archdiocese of Philadelphia; Rev. T. C. Middleton, D.D., O.S.A.; Messrs. John Gilmary Shea, L.L.D., Richard H. Clarke, Martin I. J. Griffin, and Mrs. Gen. W. T. Sherman. In the volume before us we have a complete record of the Society's proceedings to the close of the year 1886. It includes the rules and by-laws, lists of active, contributing and life members, reports of the various committees, the prize essay on "The Ursuline Nuns in America," and the baptismal registers of St. Joseph's Church, Philadelphia, dating back as far as 1758. Incorporated also in these *Records* are the papers read at the public meetings of the Society, which give the volume an additional interest. The titles of the various papers are as follows: "The Importance of Catholic Historical Studies" (Rev. Dr. Middleton, O. S. A.); "Origin of Historical Societies" (Mgr. Seton, D.D.); "The Sisters of Jesus and Mary" (F. X. Reuss); "William Penn, the Friend of Catholicism" (Martin I. J. Griffin); "French Refugee Trappists in the United States" (Dr. L. F. Flick); "Catholicity in the Three Lower Counties" (C. H. A. Esling); "Catholicity in the Public Institutions of Boston" (Rev. J. J. Bric, S. J.); "The Pioneer French in the Valley of the Ohio" (Rev. A. A. Lambing, A. M.); "Memoir of Rev. Michael Hurley, D. D., O.S.A." (T. Westcott); and "The Ursuline Nuns in America" (Prize Essay).

The *Records* for 1887 have not yet been issued, but we have no doubt they will show a career of continued prosperity and the accomplishment of much practical good. We are tempted to hope that a branch of the Society may be established in Toronto in the near future, as there is an extensive and rich field for it here. It already numbers on its membership roll several Catholics of this city, and a number of valuable papers on Canadian subjects are, we understand, in course of preparation, to be read before the Society in Philadelphia during this year.

The American Catholic Historical Researches.—This is a quarterly magazine, edited by Mr. Martin I. J. Griffin, of Philadelphia. It was originally published by the American Catholic Historical Society, of which Mr. Griffin is an active member, but it is now under his own control. The January number, which has been sent to us, contains a number of valuable and interesting articles, the principal one being "Thomas Fitzsimons, Pennsylvania's Catholic Signer of the Constitution," by the editor. A Canadian interest attaches to this number by the publication of correspondence of Father Bernard Wall, S.J., the last member but two of the Society of Jesus in Canada, subsequent to its suppression.

ROMAN OR ROMISH.

These words, both derived from "Rome," are not synonymous, as can, I think, be shown by examples. Everybody has heard of the "Roman Catholic Church," in fact the designation is recognized by Act of Parliament, but who ever speaks of the *Romish* Catholic Church? Again, we hear of *Romish* practices, *Romish* tendencies, &c. These are not *Roman* practices or tendencies, but approximations. "Tendimus in Latium," that is, we have not yet arrived there. The words Roman and Romish are often used indifferently by people who know no better and who mean no harm, but I never knew a Catholic who did not consider the quasi-hybrid epithet *Romish* as an insult. Even lexicographers are beginning to view it in the same light. The Rev. James Stormouth, in his "Dictionary of the English Language" (Harper, N.Y., 1885) defines *Romish* as "a term offensively applied to the adherents of the Roman Catholic Church." It may not be generally known that John Walker died a Catholic; we need not therefore be surprised that in the last edition of his dictionary (Peter Brown, Edinburgh, 1838), the word *Romish* does not appear. The very sound of those hissing epithets, Romanist, Romanish, Papist, Romish, &c., indicates their origin; they are the brood of the old serpent, and as such should be eschewed by every Christian and relegated to the place whence they emanated and where they properly belong.

W. J. M.

THE INFLUENCE OF THE POPE UPON SOCIETY.

The beneficial influence upon society of the acts of Leo the Thirteenth, ever since he came to the throne, is admitted by Christians of every denomination. It is impossible to enumerate those acts, but a brief summary may not be out of place. In his apostolic letters, widely circulated throughout the civilized world, he has again and again taught and insisted on the principles of eternal truth and justice on which Christian society has been founded and built up. He has propounded, on the one hand, the moral obligations of rulers and governments, warning them against those faults and tendencies which lead on to the misery of the governed. He has, on the other hand, urged upon the people the necessity and obligation of the virtue of obedience, for God's sake, to law and authority, the reasonableness of obedience, and the sinfulness of rebellion.

Leo the Thirteenth treats, as they arise, the questions that shake society to its foundation. Nine years ago he raised his voice in defence of property. . . . Again the conditions of the working classes and of the poor has occupied and continues to occupy his most careful attention.

The Holy Father's wise and noble instructions on the Christian constitution of States, on the place and sanctity of marriage, on the importance of the study of history, of science, of philosophy, on the relations between Christianity and civilization, between the rich and the poor, between pastors and people, prove to demonstration what kind of ally the nations may count upon when they enter into official relations with Leo the Thirteenth.

It is but fair to add that the co-operation proffered by Leo the Thirteenth in noble and simple terms has been as nobly accepted by the countries of Europe. Thanks of gratitude for his having used the whole weight of his authority and influence against the errors and dangers which beset society have again and again been sent to him by sovereigns and leading statesmen throughout Europe. His encyclical on secret societies is said to have been read in the churches throughout Russia, by order of the Czar. His active intervention has often been sought in behalf of peace and of social order, but never more strikingly than when the Protestant Emperor of a great country asked to submit himself to Papal arbitration in the matter of a dispute between himself and a Catholic sovereign.

All this tends to show that the Christian element in the governments of the world, no matter what their form, recognizes the importance of a close alliance with the spiritual head of Christendom. While, on the other hand, the fury and hatred of the revolutionary and anti-Christian sects, and their determination to destroy the Papacy, are a standing witness to, and a strong argument for, the value of the Pope's influence in preserving and strengthening the Christian order of society.

But to return to the rising figure of the democracy. Leo XIII. is not opposed to the democracy. On the contrary, he is a friend to the people. The spirit of his policy is drawn from those pregnant words of His Divine Master, "I have compassion on the multitude." Neither is the Pope afraid of the people. Let the Pontiff's place be free and independent, and he will speak plain truths wherever needed, whether to kings and governors, or to masses of the people. He has been accustomed in every age to argue, to beseech and to rebuke, *in omni patientia et doctrina*.

Nor have democratic institutions cause to fear or suspect the Pope, so long as they are truly Christian. They will recognize in the Papacy and in the Church a popular stamp characteristic of all elective societies, a welcome to all men, and a path wide open to the highest positions of trust and authority. They will see more and more that they have no truer or more sincere friend than he who addresses their reason and conscience with Apostolic freedom, and leaves the result to God.

None can be more conscious than the educated and the thoughtful of the dangers to which democracy is exposed. Its power may become overwhelming, and, on occasion, more tyrannical than that of kings, because there is no reserve of force to resist it. It may pride itself on its high moral sense, but the correlative sense of responsibility, and the dread of punishment, cannot be brought home to the multitude as it can to the few. The greater the power of democracy, the greater its need of religion: It will be safe and prosperous in proportion as it is Christian.