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LETTERS OF RECOMMENDATION
Apostolic Delegation
Ottawa, June 13th, 1905.

My Dear Sir—Since coming to Canada I have
been a reader of your paper. I have noted with satis-
faction that it is directed with intelligence and
ability, and above all, that it is imbued with a
strong Catholic spirit. It strenuously defends Cath-
olic principles and rights, and stands firmly by the
teachings and authority of the Church, at the same
time, promoting the best interests of the country.
Following these lines it has done a great deal of
good for the welfare of the people. With my
will to do more and as its wholesome influence
reaches more Catholic homes, I therefore, earnestly
recommend it to all Catholic families. With my
blessing on your work, and best wishes for its con-
tinued success.

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate

LONDON, SATURDAY, JANUARY 18, 1913

A RESTRICTED VIEW OF HIS-
TORY

II

In our day it is a mark of culture,
and an essential condition of breadth
of view to regard creeds as outgrown,
and dogmatic definitions as the crude
attempts of an unenlightened age to
set impossible limits to human search
for truth. "Modern Thought" (Hil-
aire Belloc considers the epithet
equally inevitable and contemptuous)
will not be cabined, cribbed, confined
within such narrow limits.

At the same time there is through-
out the whole English-speaking world,
infinitely various in its manifesta-
tions, the deep and real longing for
Christian unity.

It is then a natural and necessary
consequence that serious minds should
turn to the break with Catholic
unity, to the beginnings of the pre-
sent deplorable divisions. Both of
the preceding considerations incline
even serious and open-minded Pro-
testants to cling tenaciously to what
we last week called the great dog-
matic fact of English religious his-
tory as viewed by Protestants. To
attain the desired unity by going
back to Rome, the centre of Chris-
tian Unity, is to impose on Modern
Thought the intellectual fetters of
the Middle Ages. Therefore the
break with Rome must be justified,
and good easy men must be left free
to deplore a divided Christianity
without any uneasy feeling of re-
sponsibility therefor. More com-
forting still is the conviction which
they foster that the responsibility
rests on Rome. In the words of the
Mail reviewer, which suggested our
comments, we shall restate the Pro-
testant Historical Dogma:

"But he (Abbot Gasquet) ignores
the fundamental fact that to non-
Romans the whole development of
the Papacy had been following for
centuries false lines, and that the
blame (if any) for the upheaval lay
at the door of the Vatican itself. To
speak of Henry VIII's divorce or of
his quarrel with the Pope as the cause
of the English Reformation reveals a
peculiarly restricted method of inter-
preting history."

In the contention that Henry VIII's
divorce and consequent quarrel with
the Pope was the cause, the sole cause,
of England's break with Catholic
Unity, and hence the indirect cause
of the change of faith and subsequent
endless sectarian divisions, Dom Gas-
quet is fully sustained by the most
competent Protestant authority, liv-
ing or dead, on this period of English
history. Dr. Gairdner, with the quiet
assurance of the scholar who knows
the facts and all the facts, the Master
of the Rolls who spent a life time
editing the letters and papers which
are the source of all authentic knowl-
edge of the period, states simply yet
modestly that he has found no evi-
dence in support of the traditional
Protestant belief with regard to the
Reformation in England. Therefore
the popular Catholic view is
borne out by the historic documents
of the period. This he states in his
introduction as quoted by us last
week; this he proves throughout the
three volumes of his great work.
The most copious quotations are
quite inadequate to give more than a
faint indication of how completely
he shatters the accepted Protestant
position on the history of this period.

In the heat of a controversy, with
a particularly insolent English his-
torian, a famous Irishman defending
his countrymen flung out the sting-
ing charge that the English people
abandoned their religion "at the bid-
ding of a lustful king." The contrast
with the long drawn-out martyrdom
of the faithful Irish made a telling
point with a sympathetic audience.
But there is more truth in the Cath-
olic Englishman's defence of his fore-
fathers:

"The English people did apostatize;
the faith was stolen from them."

The author of Lollardy and the
Reformation says practically the same
thing in his introductory chapter:

"Who was 'the holy blissful
martyr' whom Chaucer's pilgrims
went to seek at Canterbury? One
who had resisted his sovereign in his
attempts to interfere with the claims
of the papal church. For that cause
and no other, he had died; for that
cause, and no other, pilgrims who
went to visit his tomb regarded him
as a saint. It was only after an able
and despotic King had proved him-
self stronger than the spiritual power
of Rome, that the people of England
were divorced from their Roman
alliance; and there is abundant
evidence that they were divorced
from it at first against their will."

What then was the true nature of
the struggle between papal author-
ity and secular authority which
Bishop Creighton would have us re-
gard as a struggle for national inde-
pendence? We shall see some other
instances as we go on. But we may
say simply, in a general way, that it
was essentially the same as it was in
the days of Becket. It was a con-
test, not of the English people, but
of the King and his government, with
Rome.

To those of our readers unaccus-
tomed to realize the totally different
conditions that obtained in ages past,
who may quite naturally think of
England's separation from the unity
of faith in the light of subsequent
developments, we would say that
there was at first no outward change
of religion at all. That the power of
the King in Henry VIII's time was
unparalleled before or since. The
House of Commons had no real power
whatever; and the Lords, weakened
by the Wars of the Roses, and terror-
ized by executions of the highest and
noblest amongst them, were equally
powerless.

Priests said Mass as usual; indeed
the statute of the six articles asserted:
(1) Transubstantiation and for its
denial the penalty was burning at the
stake; (2) the sufficiency of communion
under one kind (3) clerical celibacy,
(4) the validity of the vows of chastity,
(5) the excellency of private
Masses, and (6) the necessity of the
Sacrament of Penance.

If those unlearned in history will keep
these things in mind, and make the
further allowance that it was the be-
lief of the majority that things
must right themselves in time, they
will better appreciate the quotations
which follow:

"Such was the feeling for the first
martyrs of the new Act, even before
the further butcheries of More and
Fisher. Yet in England men could
say nothing. The King's power was
irresistible; and if he insisted on
irradiating his ecclesiastical supremacy
by such savage methods what was
to be done?"

"It was a perplexing question. 'A
whole nation could not be expected
to imitate the example of Reynolds,
and Hale, and the three Carthu-
sian priors, and Bishop Fisher,
and Sir Thomas More. How
many could calmly face the
prospect of strangulation, the ripping
knife, the block, to yield their
testimony to the fact that there was a
law above the laws of Parliament and
the will of a despotic king. The great
majority could still retain that belief,
yet give a qualified oath with which
the authorities were content. Even
More's noble-hearted daughter, Mar-
garet Roper, did that, and would have
persuaded her father to do it too.
What was compulsory surely could
not be wrong, especially with the
reservation 'as far as lawful.'"

"Besides, royal authority, as well
as papal, had always been regarded as
sacred, and it was hard to leave it to
the individual to draw the line be-
tween them."

"So when the King's authority
came in conflict with the Pope's, very
serious and perplexing questions
were raised, even in regard to ethics.
Prior Houghton himself sought the
best advice and Father Fewterer, the
head and confessor of the great mon-
astery of St. Albans, was entirely against
his yielding to royal supremacy. But
when he saw the result of the coun-
sel he had given him, Father Few-
terer deeply reproached himself.

"I beseech you to forgive me,
most gentle brethren," he said on his
death-bed, "I am guilty of the death
of your reverend Father, of which I
was the cause; for I encouraged him
in his resolution to die in the cause
for which he suffered, and for which
you are brought hither. Now, how-
ever, I am of another mind, and I
perceive the cause is not one for
which we are bound to suffer death."

Again, after describing the execu-
tion of the Marquis of Exeter, a
grandson of Edward IV, and Lord
Montague, representative of the
House of York, and others, for having
in private conversation expressed dis-

like of the King's proceedings, and
hoped to see a change, our author
says:

"There was no independence any-
where. The nobility had been cowed
ever since the execution of Bucking-
ham; the Commons were as yet no
power in the state, though the king
could use them and even advance
their pretensions to suit his own pur-
poses."

While in England
Bishops and clergy were sworn to the
supremacy, and monasteries were
dissolved and saints unsainted by a
new authority in such matters, and
bulls from Rome forbidden, and any
acknowledgment of the old spiritual
jurisdiction declared treason, the
hearts of men, and especially of good
men, longed for nothing so much as
a reassertion of that spiritual juris-
diction which was acknowledged by
all neighboring countries, and which
alone could emancipate them from a
demoralizing and insufferable thral-
dom. If England had been so
emancipated with foreign aid, even
at the cost of civil war, she would, it
may be safely said, have been more
grateful for foreign interference than
she was even when the father of her
present tyrant, with French
assistance, put down Richard III."

(Vol. ii, Bk. iii, Ch. iii.)

It is difficult to refrain from fur-
ther quotations bearing directly on
the point at issue; but we have
chosen some passages which may
help Catholics to understand the
methods by which England was
robbed of the Faith; and which show,
at the same time the utter fallacy of
the Protestant contention that the
Henry VIII's divorce merely pro-
vided the occasion of the break with
Rome, an occasion welcomed by the
English nation.

BLAZINGLY INDISCREET

"Blazingly indiscreet" is the ex-
pressive English characterization of
our dear friend and fellow-country-
man Andrew Bonar Law.

Andrew had been unfortunate, and
on his own unique and pet specialty,
the Tariff. But an opportunity oc-
curs to redeem himself, and this op-
portunity is provided by Premier As-
quith, who wants to ask the Leader
of the Opposition a question. Here
is the chance; Bonar Law will pit
his serpentine cunning against As-
quith's dove-like simplicity, and re-
trieve his reputation.

The Premier blandly puts the ques-
tion to the Leader of the Opposition,
and his well modulated tones failing, how-
ever, to conceal from the eagle eye of
Bonar Law his evident trepidation.

Besides his comprehensive grasp of
Imperial questions, his almost Car-
son-like knowledge of Home Rule in
all its bearings, his instinctive under-
standing of the mind of the British
electorate, and the Tariff of course,
Bonar Law has a keen intuition of
Asquith's thoughts, and a capacity
for rapid thinking himself.

The question: Mr. Asquith wants to
know whether in the event of Home
Rule receiving the endorsement of the
electorate at the polls, His Majesty's
Loyal Opposition would consider it-
self bound still to oppose it?

This is where Bonar Law's facility
for rapid thinking stands him in
good stead. He sees the cause of
Asquith's ill-concealed nervousness;
he is afraid to go on with Home
Rule without consulting the people.
This is Bonar's chance to lead the
guileless Asquith on to dissolution.
So Bonar Law, who had promised
Unionist aid in the coming Ulster
Rebellion, gently answered that in
the event of the electorate's approv-
ing Home Rule, Unionists would
no longer oppose it. But, he
thundered, if the government
attempted to force Home Rule
through without such approval, the
Rebellion would go on as announced,
and more than that, he would sym-
pathize with Ulster's determination,
in certain eventualities, of seeking
annexation with Germany "the
greatest Protestant nation on
Earth!"

No one but Bonar Law could have
seized the psychological moment for
bringing out this brand new edition
of the German Peril. Added to the
Ulster Peril it ought to have made
Mr. Asquith quakingly dissolve Par-
liament forthwith. But somehow it
didn't. Bonar may have reflected,
"perhaps I have overdone it in being
doubly subtle with this simple chap;
he has forgotten my gentle promise
to leave Ulster to her fate if the
electorate approve of Home Rule?"
Perhaps I should have promised to
break up the German Ulster alliance
also."

But if the terror-stricken Asquith
forgot, Bonar Law was soon remind-
ed that his fellow stage-managers in
Ulster had not; and they querulous-
ly told him that with Germany's aid
they would go on with the play with-
out him. They were so loyal, that
if they could not be loyal enough
subjects of the British King, they

would be more than ever loyal to the
more Protestant Kaiser!

Though no one has said so yet, the
real cause of all this trouble was the
disregard of L. O. L. petitions in the
matter of the Accession Oath.

Some of our Canadian editors saw
in the famous question clear indica-
tion of Asquith's determination to
take advantage of the "temporary
disunion" of the Unionists and bring
on an election. They cannot think
so rapidly as Bonar Law, but give
them time and they see things very
clearly.

One thing must be very consoling
to Bonar Law; though he opposes
Home Rule for Ireland so bitterly, he
has no more ardent well wishers in
his time of trouble than Irish Home
Rulers at home and abroad. We
hope that the disunited Unionists
will not turn back the hands of the
clock of Progress and replace the Im-
perial Bonar Law with the insular
Balfour; if we must have a change,
let us keep right on; give us Lord
Hugh Cecil!

LOCAL OPTION

We are in favor of Local Option,
and we are in favor of the Local
Option law just as it stands with the
three-fifths clause and the three
years interval.

Just now the results of the recent
voting are reviewed and commented
upon with one eye on the temperance
vote and the other on party politics.
Just as a cross-eyed man, in spite of
appearance, may see straight, these
cross-eyed comments may sometimes
be honest; sometimes they are not.

We are prepared to give some non-
political reasons for the hope that is
in us.

Though the three years' interval
between Local Option votes has not
yet been attacked, it no doubt would
be if the clamorous demands of un-
thinking temperance advocates and
interested politicians were granted
in the matter of the three-fifths
clause.

There is just the same reason. It
restricts the liberty of temperance
people in their efforts to change the
existing order of things.

Municipalities have other business,
and councils are selected and elected
for other purposes, besides that of
the regulation, control or suppression
of the sale of intoxicating drinks.
The three years interval prevents
the obtrusion of this question into
every municipal election, and, there-
fore, secures for important and essen-
tial business matters adequate and
undivided consideration. The regu-
lar municipal business would not
receive proper attention if Local
Option were thrust into every elec-
tion.

To those who confound the cause
of temperance with temperance
legislation the three-fifths clause
may appear unjust. Legislation,
however, has but a small though
important part to play in the tem-
perance cause. Its part is to hold
the ground already won.

Unless such a law is strongly sup-
ported by public sentiment, a public
instrument that recognizes its justice
as well as its desirability, a senti-
ment that will impel the ordinary
citizen to exert himself in its en-
forcement at least to the same ex-
tent as he would in cases of the
violation of other laws, unless such
a sentiment is behind Local Option
(or any other temperance legislation)
it becomes much worse than useless.
It does not do away with the abuses
of liquor-selling; it often aggravates
them. It adds to the old abuses,
hypocrisy, law-breaking, and con-
tempt for law in general. Experi-
ence proves all this.

The three-fifths clause ensures this
necessary public sentiment in favor
of the law.

Perhaps the greatest benefit de-
rived from the Local Option move-
ment is the temperance education
that it necessitates, an education
that blesses those who give and those
who receive. The result is the pro-
motion of the virtue of temperance,
which is far and away more impor-
tant than temperance legislation.
Where 60 per cent. of the people
will not vote for Local Option they
still need that temperance education.
The abolition of the three-fifths
clause would deprive them of this
education in just that measure that
the Local Option movement provides
it.

The principal object of temperance
legislation, of any kind, is, we believe,
to hold the ground already won by
moral suasion; legislation should
never be a substitute for moral
suasion.

When Local Option is won under
the three-fifths clause the victory is
complete, at any rate decisive. The

results are nearly always permanent.
Those interested in the liquor traffic
recognize this; the war is over;
there is peace.

If a narrow majority could turn the
scales either way, there would be no
peace, at best an occasional truce in
a state of intermittent war.

It is our conviction that Local
Option would never have made the
solid and permanent progress that it
has made in Ontario, were it not for
the wise, sane and prudent provision
known as the three-fifths clause and
the three years interval.

ST. CATHARINES AND THE
CATHOLIC ENCYCLOPEDIA

"St. Catharines, Jan. 9.—The St.
Catharines separate school board last
evening resented the Library Board's
action in refusing to permit a *Roman
Catholic encyclopedia* to be placed in
use at the library.

"On motion of M. Brennan, county
crown attorney, and M. J. McCaron,
barrister, it was agreed that it would
be useless to appoint separate school
representatives to the library board.
The board will therefore decline to
be represented.

"Sheriff Dawson and M. Shea repre-
sented the separate school in this last
evening and fought vigorously but in-
vain to have the encyclopedia placed
in the library. The library board
voted the proposition down at its last
meeting."

There is not a secular paper of any
standing in North America that has
not paid the tribute of well-deserved
praise to the great work of The
Catholic Encyclopedia. Few if any
of the denominational papers have
withheld expression of their appre-
ciation. Ministers of various de-
nominations have borne generous
testimony to its fairness and impar-
tiality.

As is said in the Preface to the
Encyclopedia:

"Even the writings of the best-in-
tentioned authors are at times dis-
figured by serious errors on Catholic
subjects, which are for the most part
due, not to ill-will, but to lack of
knowledge. It would be fatuous to
hope to call into immediate existence
a Catholic English literature ade-
quate to supply this knowledge and
correct errors."

"The Encyclopedia, therefore, is
the most convenient means of doing
both, enabling as it does, the fore-
most Catholic scholars in every part
of the world to contribute articles in
the condensed form that appeals to
the man of action, and with the
accuracy that satisfies the scholar."

The work, if carried out along
these lines, must be of such great
utility as to be indispensable to all
who desire to be accurately informed
on Catholic subjects.

That it has been done in a fair,
scholarly, impartial, and eminently
useful manner is evident from the
testimony of innumerable non-Cath-
olic scholars, Protestant ministers,
secular and denominational publica-
tions.

The only conclusion is that the en-
lightened majority on the St. Cath-
arines Library Board do not wish the
patrons of the Library to know the
truth on Catholic subjects.

To commemorate the great fire of
1866, the Corporation of London
erected a monument. It bore an in-
scription in which Catholics were
accused of being the authors of the
calamity, a monstrous assertion for
which no shred of evidence, even of
the Titus Oates' variety, was ever
adduced.

Pope thus refers to it:

"Where London's column pointing
to the skies
Like a tall bully lifts his head and
lies."

For nearly two hundred years the
tall bully lied to successive genera-
tions in the metropolis of the British
Empire. Late in the nineteenth cen-
tury the calumny was erased.

"The bearing of this observation
lies in the application on it."

We are patiently, if not hopefully,
waiting for those leading papers
which highly commended the Cath-
olic Encyclopedia to express their
views of the action of the St. Cath-
arines Library Board.

We are also waiting, but more
hopefully, for a public expression of
opinion from the ministers in this
province who have already had the
courage to express their appreciation
of this scholarly work.

WE ARE pleased to notice this week
the Catholic Bulletin, of St. Paul,
Minn., in an enlarged form. The
Bulletin is one of the brightest and
best of Catholic papers that comes to
our sanctum. This sign of pros-
perity is pleasing to us, and we hope
the subscription list of this excellent
Catholic family weekly will continue
to grow.

It needs more courage to fight the
bothers and the worries and the
humdrum of life than to meet its
great emergencies.

IT DOES NOT WORK OUT

"In a country which is rapidly
filling up with foreigners who can
neither speak nor read our language
and who may vote after a residence
of three years, democracy without
education could only mean in the end
the boss and the rule of the mob,"—
Ottawa Citizen.

Why, bless you, dear contemporary,
you are but dreaming. Had you put
religion along with education there
would be a good rock foundation for
your theory. The city of Toronto is
once in a while paraded before us as
the one place where education has
attained a high degree of perfection,
yet in that very same city the boss
and the mob rule supreme. And the
Toronto boss and the Toronto mob
are educated people. Surely it must
be within the knowledge of the editor
of our contemporary that from the
day upon which Sir Hugh Allan paid
\$300,000 to debauch the Canadian
electorate up to the present hour
said Canadian electorate, or, to be
strictly just, a goodly percentage of
it, farmers on the concession line
and the workers in the city, await
with pockets unbuttoned for the re-
ception of a bit of money before cast-
ing their ballots. We believe in
education of the right sort, but educa-
tion without religion will in the long
run give us something akin to a
pagan community. Please bear in
mind the fact that there are thou-
sands upon thousands of native
Canadians whose conduct at
election times brings wonderment
to the minds of the simple foreigners
who have not passed through the
schools.

CATHOLICITY AND SCIENCE

To those apostles of Materialism
who are forever proclaiming that
revealed religion and science are ut-
terly incompatible, the Catholic Truth
Society of England has issued a chal-
lenge by the publication of its recent
volume, "Twelve Catholic Men of
Science." The object of these bio-
ographies, writes Sir Bertram Windle,
President of University College, Cork,
in his preface to this opportune
volume, "is to demonstrate the fact,
unknown apparently to many critics
of the Church, that there are numer-
ous stars of science who were also
devout Catholics, and found no diffi-
culty in maintaining both positions
simultaneously. It ought to be
superfluous to maintain such a thesis,
and it would be so if persons who
propagate such accusations as are
made against the Catholic Church,
would, first of all, investigate the
facts of the case." But as a rule
this is the very last thing such people
think of doing. They will not admit
the possibility of error in their con-
clusions. The charge has been made
so often. It has been denied, it is
true, but only to be renewed and,
they mistake its very vitality as proof
of its veracity.

Since God is the Author of all
Truth there can be no contradiction
between Science and Faith. But as
the statement has been made, it is
well to have some definite examples
of the co-existence in the same indi-
vidual of scientific enthusiasm and
reputation, with a steadfast attach-
ment to the doctrines of the Catholic
Church. The volume before us
serves this purpose admirably, and
issued as it is at a merely nominal
price, it will prove a valuable offset
to some of the rubbish which is in-
flicted on the reading public to-day.
It does not purport to be anything
like a complete biography of Catholic
scientists. The editors set them-
selves a much more modest task, nam-
ely, to select from the bright galaxy of
Catholic scientific stars twelve of the
more famous as witnesses to the
unity of Truth. The twelve biog-
raphies are those of Pasteur, Mendel,
Galvani, Dwight, Lenacre, Vesalius,
Stenson, Laennec, Muller, Corrigan,
Secchi, and Lapparent. After pen-
ning such a list further comment is
superfluous. It only remains to add
that the writers of the various lives
have succeeded in combining the
scientific discernment with the purest
literary style. The amount of infor-
mation contained in the little volume
is, indeed, remarkable. Not only is
the man himself considered, and his
life and work vividly portrayed, but,
for the better understanding of these
things, his time and his contempor-
aries are also placed under tribute.
We bespeak for this little volume a
hearty welcome. It is but one of the
many valuable achievements of the
English Catholic Truth Society for
which Catholicity the world over is
its debtor.

COLUMBA

There is some help for all the de-
fects of fortune; for if a man cannot
attain to the length of his wishes, he
may have his remedy by cutting of
them shorter.

NOTES AND COMMENTS

Canada's Minister of Militia, the
one and only Colonel Sam, has in-
vited the women to take part in forth-
coming deliberations on the military
outlook of the Dominion. Why not
at once put himself at the head of a
regiment of amazons and demonstrate
to the Mother Country the channel
through which suffragette astuteness
and suffragist valor may find a fitting
outlet? As proof of his own fitness
for command, the Colonel once cited
the fact that he had captained a
lacrosse team. How better could he
clinch the matter than by heading a
petticoated brigade?

THE ANTI-CLERICAL press of Italy,
we are told, is agitating for the es-
tablishment of a permanent and in-
dependent State in Palestine with
the Pope as Sovereign. The occa-
sion of this outcry is the message of
Pius X. to the ambassadorial congress
assembled in London to adjudicate
upon territorial questions arising out
of the war in the Balkans. This
message was a prayer to the Powers
to forever wrest the Holy Land from
Turkish domination, or to guarantee
permanent sanctity to the Holy
Places and protection to Christian pil-
grims—an aspiration in full keeping
with the history of the past and with
Christian sentiment the world over.
This, however, is not the considera-
tion, we may be sure, that weighs
with the elements represented by
the anti-Christian journals of United
Italy. Nor is the aspiration of these
journals in the present crisis in the
least in unison with the representa-
tions of His Holiness to the ambassa-
dors.

THAT PIUS X. has any ambition to
reign as temporal sovereign over the
Holy Land is about as probable as
that he has such ambitions in re-
gard to Great Britain or Germany.
Nevertheless, such a consummation
as regards the land sanctified by the
footsteps of the Prince of Peace,
would be the longed-for answer to
the prayers of countless generations
of pious believers, and would seem
to be the ushering in of the reign of
Justice upon the earth. But we are
not sanguine that it would commend
itself to the jarring sects of Christen-
dom, or be looked upon with favor
by the Powers, for the most part des-
titute of sympathy with Catholic
ideals, and ready to fly at one
another's throats at the least intima-
tion of the extension of the territorial
boundaries of any of them. Least
of all, interested suggestions
to the contrary notwithstanding,
would it find favour with the forces
represented by the anti-Christian
press of Italy, whose one ambition
is to humiliate the Vicar of Christ, and
to destroy the civilization which has
grown upon the Christian revela-
tion.

THAT THE atheistic and anarchistic
forces in Italy would rejoice to wit-
ness the expatriation of the Holy
Father goes without saying, just as
does the hypocrisy of their zeal for
his establishment as a temporal
sovereign in Palestine. The same
spirit it was that inspired the Gar-
ibaldian revolution and brought about
the fall of the Pope's temporal power
in Italy. And that it still lives and
intrigues for the destruction of the
Church, contemporary evidence is
forthcoming day by day. Forty years
ago it was Mazzini; to-day it is
Nathan that voices its ambition.
And were it not for the great world-
wide strength of Catholic loyalty
which awes even the atheism of the
lodges, the Pope's position in Rome
would be precarious indeed, and the
permanency of the Eternal City as
the capital of Christendom be any-
thing but assured. That, at least, is
the human aspect of the question.

TRUE CATHOLICS, however, will
never lose sight of the truth that a
higher than the human element is to
be reckoned with, and that the Pope's
position in Rome rests upon founda-
tions that no mere earthly