

appointed by the Propaganda, with the approval of the Holy Father. Every appeal from three-fourths of the world comes there; every decision that is required, and every new effort before it goes into effect must pass through the Propaganda before it is presented to the Holy Father. All this work is done for us, and done for nothing. For 100 years we have derived these benefits from Rome. This is not a sentiment; this is not crying out against the Italian Government doing this or doing that; it is not interfering with their laws; it is claiming a right which we have enjoyed for 260 years, and for an institution which was not founded by the Italian Government, but by all Christendom.

"There is one regret which I wish to mention. It strikes me as unworthy a nation like Italy, which has such glorious memories and traditions of the past, that it should be so blind to its own interest, so blind to its glorious institutions, and particularly this one institution, which has no parallel in the world—so blind as to try to stamp it out of existence. It is to be regretted that a great nation should know so little of its own glory. If the Propaganda should be destroyed, although at present they simply wish to curtail its power, the next move of course will be the absence from Rome of him who rules the whole Catholic world. And when the Propaganda has left, and the Holy Father leaves, where then will be the glory of Rome? Then they will find that it is not the Italian Government that makes Rome. When the Holy Father has gone, and his right arm is stricken down, then Rome will be the country town it was when the Pope was in France. So it will be again if they are ever so unfortunate as to drive him out of their city (applause). Well, now, I apprehend that every American citizen, whether he be Catholic or whether he be Protestant, has occasion in this day and at this hour to look at the direction of the wind. As I understand it, this fire which has been set is to my next-door neighbour's house, and unless I assist in arresting it the next thing that will be consumed is my own house. Because if I understand the position of the Church in Christendom, Rome, Christian Rome, with all its religious organisations and its institutions, stands to the windward of every other Christian institution in Christendom (applause). The fire that consumes that city, consecrated by the lives of martyrs and by their sufferings, consecrated by the prayers of the faithful in all generations, will consume every Christian institution upon the whole planet, and it will extinguish those altars in pagan lands from which now comes up the prayer for the conversion of the heathen world. We here in this country may feel that we are entirely safe from the likelihood or the possibility of any such confiscation of funds devoted to the purposes of piety; but we had better not take that feeling to our hearts with too much confidence. We have seen all over the world and all through the ages that feeling which leads people to confiscate the rights of other people.

"Some sixty years ago, when one of our institutions of learning here in this country was endangered, the protection of the Constitution was invoked and it was given, and saved an humble institution of learning; and to-day every institution of learning and piety incorporated is not open to the effects of legislation and stands to-day firm on its constitutional right. You cannot invade its privileges; you cannot confiscate its funds; you cannot divert them from the purpose for which they were given by wise and pious men and women. If these institutions are worthy of constitutional shield which protects them from the robber, from the bigot, how much more should be protected an institution whose influence is as wide as the land and whose purposes are as lasting as those of eternity. I understand that this great missionary society has for its purpose the conversion, the civilisation of the world, that pious men and pious women from all countries and within the last 20 years have devoted such portion of their means as they could conveniently spare to build up this great missionary organisation, designed to carry the light of the Gospel, designed to carry learning and the institutions of civilisation into the remotest part of the world. Certainly if there is any organisation which should commend itself to the sober judgment of the country, the whole community, the whole world, it is one having such noble purposes in view, and for one I desire to protest against any action which shall impair in any degree the usefulness of an institution having such noble ends in view (applause).

"We must all recognise, of course, the right of every Government to administer its affairs according as it shall seem best to itself. I understand this meeting is not called to undertake to overthrow of the Italian Government or to dictate to it with regard to the management of its internal affairs, but that it is called to protest against a great public wrong, and if we cannot call this Government into any court having constitutional jurisdiction to reverse an action so disastrous to those great interests, we can at least summon them into the forum of public conscience, and hold them up to the indignation of the world if they shall presume to outrage the sentiment of humanity of this era (applause). It is not, if I understand it, the case of a Government which has undertaken to manage one of its own institutions, incorporated it may be by a legislative Act of its own and supported by funds contributed by its own citizens, but it is an endeavor to overthrow substantially, to humble completely, an institution built up by the world, an institution in which the world has an interest (applause). This is simply a question, shall the Italian Government keep public faith? Shall it disturb funds which have been contributed by wise and pious men for two centuries for a specific purpose? Shall it by a simple despotic Act, in defiance of the public sentiment of all countries undertake to confiscate this property, or in any way impair its usefulness? I can conceive of but one answer to that question. Every Catholic, every Protestant, every believer and every unbeliever, must reply alike. For if there is nothing in the sublime devotion of these men who have done their duty, irrespective of all personal consequences, as missionaries remote from civilisation, that touches the heart of the world, there ought at least to be something which will touch the judgment of those who observe that hand in hand with Christianity goes science and all those institutions which make the world worth living in. It seems to me that this act must appear to everybody one of simple outrage against religion, against litera-

ture, against civilisation, and in this great presence I wish to add my voice to the voices of those who protest against this great wrong done to religion, civilisation and learning."—(Great applause.)

FRANCE AND THE HOLY SEE.

THE relations between the French Government and the Holy See will probably undergo serious modification now that the Papal Nuncio has returned to Paris, after visiting his archdiocese of Benevento during Holy Week and Easter. Mgr. di Rende was received by the Holy Father on his way to Benevento, and it is more than probable that the secret instructions published by the *Mafin* are substantially correct. Interviews will take place with M. Jules Ferry and M. Fallières, Minister of Public Instruction, without counting the formal audience which the Ambassador of Leo XIII. will have with the President of the Republic. The first part of the instructions in question refers to the nomination of French Cardinals and the moral obligations towards its Catholic subjects, which every French Government, no matter what may be its form, takes upon it with the Concordat. That great contract between France and Catholicism can never be abrogated lawfully. The repudiation of it would be the beginning of the separation of Church and State. The Ferry Cabinet will do well to remember that the indemnities to the Cardinals of France are part and parcel of the Concordat. The whole budget of worship is an act of inadequate restitution for confiscated ecclesiastical property made by Napoleon I. to Pius VII. and to the French Catholic Church. The Pope refers through his Nuncio to the dignity of a Cardinal, which naturally requires more outlay than that of a simple bishop. The slender allowance made cannot, therefore, be taken away without injustice. If such a measure be adopted, the French Church will necessarily find itself deprived of one of its greatest privileges—the complement of members of the Sacred College chosen from its Episcopate. Nobody would regret this more than the Pope himself; but Mgr. di Rende is instructed to say that conciliation must be limited to questions of secret principle and not allowed to aggravate the already harassed position of the French bishops and their flocks. It is probable that the information of the same paper is correct when it states that His Excellency is charged with the mission of calling attention to the aggressive action which characterises all dealings with the French Catholics, and especially with the helpless and dependent poor. The abolition of military chaplains has now been followed by a similar step in the hospitals. The substitution of hired nurses for the Sisters of Charity has, according to the testimony of even free-thinking doctors, quadrupled the expenses of the establishments, and caused innumerable scandals. The sick and dying are deprived of the sacraments, and every effort is made to efface the character of a Christian deathbed. These acts of high-handedness are not calculated to draw the millions of French Catholics to a Republic which they cannot help stigmatising as too ready to attack them. Notwithstanding this provocation, assurances are given that the Holy See will always endeavour to control all expressions of anger against the Government; and reference is made to the sermons delivered during the Lenten season, which were full only of exhortations to practise Christian virtues, and to lead the lives of good citizens. Leo XIII. also declares that he and his representatives have never identified themselves with pretenders, whether imperial or royal. The French Church only asks for liberty to continue its sacred mission. The crowded churches and unconquerable fervour of the faithful, show that Catholicism is not only the national but the popular form of religion. The bishops of the United States are living proofs that there is nothing antagonistic to genuine Republic institutions in the Church of God. Lastly, the French Government is reminded that a victory of right against might has always been gained by Catholicism. An honest and faithful alliance with it will be the best earnest of prosperity for the Republic, whilst a policy of persecution can only damage it, whilst unable to prevail against an organization, one of whose maxims, apart from her claims to Divine guidance, is "*Patiens qui aeterna.*" So solemn a warning as this, coupled as it is with the exposure of secret societies, issued by the Vicar of Christ, must produce fruit wherever there is good faith. But it is evident that neither M. Jules Ferry nor his anti-religious Cabinet will listen. The Republic will be irreparably damaged by the revolutionary party, who only look upon that form of government as a prelude to anarchy. But the words of the Pope will be remembered when too late, unless a reaction begins in favour of common-sense. Catholic France has, after all, nothing to fear, for it has passed through darker days triumphantly.—*Liverpool Catholic Times.*

The Pope gave a private audience on Friday morning to the Rev. Mother Mary Frances Clare, who has gone to Rome to obtain his special benediction for the institution which she has founded at Nottingham for the training of girls to domestic service, and the supply of lodgings to those working in factories at a distance from their homes.—*Dublin Freeman*, May 31.

The *Novoe Vremya* warns Russian mothers of a new religious sect which has given terrible proof of its existence. In Rostov, on the Don, an officer engaged a middle-aged nurse for his three-year-old son. She was very attentive and seemed fond of the child, but after two months she suddenly left the situation and the town. The child began to ail the very next day, lost its memory, and suffered from continual drowsiness. A week later it died without having been really ill. The corpse was placed in the coffin, when a young Jewess burst into the house, threw herself upon the dead child and crying bitterly said, "The same woman poisoned my child. She was my nurse before, and now she has murdered your poor boy!" The woman spoke the truth. It has been found that in Rostov there is a society for poisoning children by means of narcotics. They are instigated to do so by a fanatical woman, who says, "It is every woman's duty to spare the evils of life to as many children as possible, and to make them share in the bliss of Heaven before the earth has contaminated their souls."