

especially that Russian models do not come to take up a position on the steps of the Piazza di Spagna. Only a very bold prophet would venture to assert that nothing of the kind can happen.

In this connection the words recently addressed by the Pope to the delegates of the Catholic societies in convention assembled at Rome are of more than passing significance. Heretofore these societies had been accustomed to dabbling in politics in a more or less desultory fashion, and not always with conspicuous success. On the formation of the People's Party it was decided that Catholic societies should for the future leave politics alone and confine their activities to the religious and social sphere. A few weeks ago they laid their new programme at the feet of the Holy Father, who gave it his warmest approval. In the course of a very interesting address, his Holiness pointedly laid stress on the particular importance of two fields in which Catholic societies should exercise their activities—namely, that of the school and that of the toiler.

"The child," said the Holy Father, "represents the future of society; the society of to-morrow, being composed of the children of to-day, will have just as much or as little worth as is represented by the education and training which the children of to-day will have had. It is therefore of the utmost importance to train the childhood and youth of our epoch in religious principles as well as in those of genuine honesty. What we need, then, is the generosity of the rich, the patience of the teacher, the solicitude of all and sundry, so that the youth of our day may have the opportunity of an education at once religiously complete and on that account productive of a better future."

As regards the toiler, the Holy Father pointed out that he, too, formed a most important part of society, and therefore deserved the closest attention on the part of all who desired to promote the welfare of mankind. The toiler, he said, merited such attention, not only because of what he represented, but also because of the snares set for him by false friends. Leo XIII. had done much in this direction, and the Church was always ready to support the principles laid down by that great social reformer and that great friend of the toiler. Wherefore, the Holy Father called upon the Catholic societies and on those interested in social work to devote special care and attention to the laborer. No commentary is necessary to accentuate the importance of these words.

For half a century the 20th of September has been observed all over Italy as a sort of thanksgiving day, devoted to festive celebrations in honor and commemoration of that day in 1870 when the Italian troops entered through a hole in the walls of ancient Rome, despoiled the Pope of the last shred of territory, and annexed the Eternal City to the kingdom of Italy. Needless to say, the yearly celebration of this event assumed a very pronounced anti-Papal flavor, particularly in the days of Nathan of glorious memory, and more particularly still in the year 1911, when a world-wide programme was organised for the purpose. During all these years Catholics who loved not the new order of things remained quietly at home on those days, and, as readers will remember, pronounced the year 1911 to be one of mourning because of the act of oppression and spoliation it was intended to commemorate.

The war has brought about many changes in outlook all over the world; but of all such changes none is more significant than that revealed by an incident that happened lately at a meeting of the Corporation of this city, when a proposal was brought forward to observe next year, the fiftieth anniversary of the taking of Rome, as a year of rejoicing. From the beginning it was clear that the supporters of the motion intended the celebration to assume a distinctly anti-Papal form, that of celebrating the downfall of the temporal power of the Popes, and it was equally clear that the motion even in that form was bound to be carried, when a bombshell was thrown into the meet-

ing by Councillor Martire, one of the most militant of the Catholic Party in Rome, who, evidently speaking for more than himself, gave his support to the motion, on the condition, however, that it had no other significance than that of a celebration in honor of the union of Rome to Italy and of Italy to Rome. In support of his view, he urged that the past year or two had sealed in blood a unity such as had never been seen for centuries, for "never before had Italy been found so united not only in unity of political and geographical expression, but also in the august sanctity of suffering, sacrifice, and conquest." Viewed in this light, he said, in the light of the unity of the Italian people, the meaning of the conjunction of Italy to Rome and of Rome to Italy goes far beyond the national boundaries, is of world-wide interest, and "in the sight of all, Italy is at last united, strong, and free in spirit." As for those who wished to introduce sectarian and similar considerations into the celebration, Councillor Martire pointed out that he, too, Catholic and Italian as he was, could easily find a consideration of his own—namely, "how vain and miserable was the dream of those who thought they could drive out religion through the little hole they had made in a poor old wall—they themselves can see to their astonishment that to-day more than half a century ago religion is deeper and more powerful than ever, the Papacy stronger and more victorious."

In an evidently inspired note, the *Osservatore Romano* referred to the proposed celebration, which it regarded as inopportune at a moment when unity was so necessary for the country and when all controversial questions should be excluded as far as possible. As regards Councillor Martire's words to the effect that the designs of those who hoped to banish religion have been deluded and that both religion and Papacy are stronger and more powerful than ever before, the *Osservatore* notes that, even admitting all this, "it is none the less true that the situation forced on the Holy See by the events of 1870 is not what it should be, that is to say, is not such as to guarantee to its divine and universal mission liberty and independence at once real and evident to all the peoples of the earth. Whoever is proud of being a Catholic should never forget this."

CHINESE JESUIT PRIEST.

A visitor of unusual interest recently in New York was the Rev. Peter Chan, a Chinese Jesuit priest. The young member of the Society of Jesus has come from Europe, where he finished his studies and received Holy Orders. With French, Spanish, and Portuguese already at his command, he now desires to learn English. Father Chan comes from the south of China. In 1912 a new mission was established there, with headquarters in the town of Shiu-Hing, 70 miles from the great city of Canton. In this district the Pagans number 6,000,000, and the Catholics only 1000, with 300 catechumens preparing for baptism. Father Chan himself belongs to a family that has been Catholic for 250 years. When the Jesuit missionaries were withdrawn in the latter part of the eighteenth century most of the Catholic population gradually removed to larger centres, like Canton and Macao, where they could rely upon having Mass and the Sacraments. Only the Chan family and one other clung to their homes and remained faithful to their religion through more than a century of difficulties and persecution.

To see God by faith and love helps to sanctify even our consolations when we receive them as emanating from His Divine Heart and for His greater glory.—*Mother M. of the Sacred Heart.*

Courage! Even when you cannot do all the good which your zeal for God's glory leads you to desire, pray with perseverance for that end.—*Mother M. of the Sacred Heart.*