

especially St. Francis d'Assisi, whom he called the patriarch of Christian democracy. He terminated his speech by proposing a toast to the King and Queen, and to the hospitable citizens of Assisi. It should be noted that the Pope first gave his benediction to the work and its author, but eventually withdrew it." So much for Leo the Infallible.

The new Patriarch of Venice appears to be an Ultramontane of the first order. His entry into Venice was marked by an unusual display of banners and rich hangings from the windows and balconies, and an immense concourse of people. This enthusiasm may probably be accounted for by the fact that there has been such a prolonged controversy between the Government and the Vatican regarding the appointment; and, furthermore, the financial scandals and sluggishness of trade have been seized upon by the priests to set the people against the Government, and to make them believe that the treatment of the Church is the cause of all their disasters. These things added to the wire-pulling of the sacerdotal orders, who can, by organising a Festa for a pleasure and show-loving people, always produce a demonstration, largely aided to bring about an apparent success for the newly-appointed prelate. But lovers of truth and verity, and men and women who are loyal to their Lord and Saviour Jesus Christ, cannot but feel sure that all this is vanity of vanities. The Patriarch's sermon preached in the Church of St. Mark to a large congregation bears the mark of arrogant pretensions of the most absolute character, which in the present day can only provoke a resolute opposition. "The Pope," he said, "is not simply the representative of Jesus Christ: On the contrary, he is Jesus Christ Himself, under the veil of the flesh, and who by means of a being common to humanity continues His ministry among men. . . . Does the Pope speak? It is Jesus Christ Who is speaking. Does he teach? It is Jesus Christ Who teaches. Does he confer grace, or pronounce an anathema? It is Jesus Christ Himself Who is pronouncing the anathema and conferring grace. Hence consequently, when anyone speaks of the Pope, it is not necessary to examine, but to obey: there must be no limiting the bounds of the command, in order to suit the purpose of the individual whose obedience is demanded: there must be no cavilling at the declared will of the Pope, and so invest it with quite another sense than that which he has put upon it: no pre-conceived opinions must be brought to bear upon it: no rights must be set up against the rights of the Holy Father to teach and to command; his decisions are not to be criticised, or his ordinances disputed. Therefore, by Divine ordination, all, no matter how august the person may be—whether he wear a crown or be invested with the purple, or be clothed in the sacred vestments: all must be subject to Him Who has had all things put under Him."

After thanking the people for the reception given him the Patriarch raised his voice, and in loud and dominant tones declared that he intended to carry out the duties of the Patriarchate and without any abatement of his claims or any kind of subterfuge. He declared that he should hold aloft the banner which had been confided to him, firmly determined to carry out the will and behests of the Pontiff at any cost.

There can be no doubt, after reading the accounts, and considering the reception given to the Ferrari at Turin that there is an active movement set on foot to restore the temporal power. That it will provoke conflict and resistance can scarcely be doubted. If in England and in the English Church there are those who are working to bring about ecclesiastical pretensions such as are set forth in the words of the Patriarch of Venice, it will be well for them to think twice. Absolutism is professed in its most audacious form. Union with the Vatican will turn out an unworkable system here as it has done everywhere else.