

Pope Pius X. On Catholic Policy.

A deeply interesting account is given in the Paris "Matin" of an audience which M. Henri des Houx had of His Holiness Pius X. a fortnight ago.

In the course of the interview, referring to the French Catholics, the Pope said:—

"Let them not forget that they are enrolled in the Church Militant. They are subjected to tribulations, but it is not that the lot that Christ preferred during His life on earth? If He consented to be exalted above other men, it was on the cross of infancy. He did not promise to His Church terrestrial joys and triumphs. He foretold that it struggles and trials. It was at the cost of martyrdom that He reserved victory for it, and that victory was not to be huran. Our Saviour travelled through towns, villages and countries preaching to the crowds good works of kindness and charity. In like manner the French Catholics must not be ashamed to go into the public places, even though they should meet with their enemies, not to claim from Caesar the things which are Caesar's, not to promote human interests nor to give way to party passions, but to assert their Faith, demand their freedom, and give evidence of their fraternal union and their virtue.

"The salvation of the Church and of peoples is in Christ. That is the model, and it is God that gave it to mankind. The conception of God in His immensity, His eternity, and in His omnipotence passes human understanding. The most profound theologians, the most subtle philosophers can only form a faint conception of the Divine Majesty. That is why God sought to manifest Himself to man by the incarnation of His Son. He gave them, not only for their redemption, but also for their guidance through life, the admirable example of the God made Man Who is the intermediary between human infirmity and Divine omnipotence. To draw nearer to them God combined all the graces and all human virtues in a woman whom He destined to intercede for mankind with the Most High.

"He has also placed in their midst the Pope, who has been installed as successor to the prince of the apostles, to hold in his keeping the dogmas of the unity of the Faith -- the Pope, who is only a human being with all human weaknesses, and who solely derives what authority he possesses from the perpetual assistance promised by the Almighty to the Church and to its head. If Catholics never lose sight of the image of Christ, of His Mother, of the lessons of the Apostolic See, if they regulate their conduct on Divine models and on the precepts of the Gospel, how small will appear to them the preoccupations of parties, in so far as at all events, as they tend to merely human ends and aims. By fidelity to Christ they will impose on others respect for their liberties and their rights. Nobody will be able to accuse them of being the enemies of the State. It is true that they have to deal with redoubtable foes. The enemy of all Divine and human order is assiduously at work spreading discord, hatred, and impatient envy. A society founded on the principles of the evil spirit is already hell upon earth. And see in your own country, they have lately entered upon a policy which I would qualify as suicidal, for, in molesting the Faithful, it is Christ Who is attacked. It is Christ's humiliations and tortures that they seek to renew.

"It is, therefore, around Christ, that the Faithful must group themselves in perfect concord. The slightest division places fresh weapons in the hands of the impious and anti-social enemies. The Faithful can only be united in the Church--the church which cannot assimilate itself to any party. There have been good Emperors and good Kings, Charlemagne and St. Louis. There have been bad Emperors and bad Kings. There have been monarchs like Napoleon, who, after having rendered the Church immense services, persecuted it terribly. Are there not also republics where Catholics enjoy the plenitude of their liberties and rights. Cardinal Gibbons told me with what consideration he had been received by President Roosevelt, although a Protestant. May not French Catholics envy the lot granted by Protestant England to Catholics and to their works,

and also the situation acquired by German Catholics under the reign of a Lutheran Emperor."

M. des Houx here suggested that the generosity of William II. to the Catholics and his attentions to the Holy See were inspired by purely political and ambitious interest. To this the Pope remarked:

"He is, at all events, intelligent enough to understand the interests of his dynasty and of his people. He is not led astray by sectarian fanaticism in paths that are opposed to the national welfare. I must therefore admit with sorrow that Catholics in countries where they are in a majority, where the Catholic Church is officially recognized, as in France, Spain, and Austria, do not always enjoy as complete liberty and tranquillity as in countries where they are in a minority and subjected to the common law. But, once, more, they belong to the Church Militant. They are therefore suffering for the triumph of Christ. Let them not lose sight of their Divine Model, and their trials will be changed into joy."

It appears to M. des Houx that Pius X. subordinating politics and diplomacy to a popular apostleship, will devote more care to gathering the people round the pulpit than to negotiations with governments. Every Sunday he calls together in the Gardens of the Vatican some thousands of men, women and children. He comes into their midst alone, without a cortege, and like a preacher expounds to them with tender eloquence the Gospel of the day. The crowd is freely allowed to enter the Pontifical Palace. Poor people in peasant costume, town artisans, humble priests, and old women like those who fill the churches may be met upon its marble staircases and in its magnificent courtyards. All these simple folk seem to feel quite at home. The Pope gladly welcomes the humble and blesses with the same effusion the coarsely-clad peasant whom he meets in his walks as the bedizened personage admitted to the intimacy of an audience. He is not ashamed of his humble origin, nor does he pride himself upon it. He has brought his three sisters to Rome not to convert them into titled ladies, but to seek repose from the fatigues of his sacred office in the privacy of his family, and also to serve as a constant reminder that he has issued from the ranks of the poorest of the people. He invites his friends to his table, to the great scandal of the ceremonial officials. The ceremony of kissing the Pope's slipper and kneeling until invited to rise has been abolished.

The Passionists And Mode of Life.

Fred A. McGill, a correspondent of the "Catholic Union and Times," writes of a recent visit to the monastery of the Passionist Fathers at West Hoboken, N.J., as follows:—

"Your correspondent visited the monastery a few days ago. Father Ward had not returned from a Western trip, made partly for the purpose of aiding in the selection and purchase of the Chicago site. Through the courtesy of one of the resident members of the order, the writer was permitted to inspect the buildings and get some glimpses of the beautiful life which priests and brothers lead.

Thine of going to bed at 9 o'clock and just four and one-half hours later, at 1.30 a.m., getting up and joining in a choir service that continues one hour and a half. After that two hours more sleep are allowed. That is all permitted in the twenty-four hours. This is the practice to which every priest, brother and student must conform 365 nights in the year. Throughout the day every hour is apportioned for prayers, meditation, public services, meals, a walk or a recreation period. There are four or five full meals in a week. Breakfast includes coffee and black bread, except for students who may have butter with their bread. The most complete meal is in the middle of the day. At night there are green vegetables and sometimes cold meat. During Advent or Lent no meat is allowed. The walk is "silent," a half hour in the gardens, but no conversation. During the recreation period, three quarters of an hour, priests may chat among themselves, so may the brothers and students.

The large cross is the distinguishing mark which the Passionist always wears. The robes are black. On their feet all wear sandals. They are comfortable in the house, perhaps, but when one gets old they are not much protection against cold floors. Each priest has his own little cell in which he sleeps and in which he spends a portion of the day allotted

for private prayers, studies and spiritual reflection. The brothers have their cells on another floor. In one is the brother who acts as the cobbler for all. In another cell is the tailor. One of the brothers has sufficient knowledge of medicine to treat minor maladies not so serious as to call for the attention of the regular house physician.

It is a rigorous discipline, but the regularity maintains good health as a rule. The faces you see within the walls speak of high-minded lives, of cheerfulness and zeal, of inspiring devotion to duty.

In the sixties the Passionists started their work on a small scale, amid the mosquito-plagued and malaria-infected districts west of the Hudson. Since then the swamp lands have been drained and that section of New Jersey has become one of the most beautiful along the line adjoining New York. The order conducts the parish church which it built, adjoining the monastery. Priests are sent to give missions wherever and whenever they are requested. If a parish priest in the Newark diocese is taken suddenly ill, there is always a Passionist ready to step into his place until he recovers. In many ways they are an aid to the diocesan authorities and the pastors of various churches.

It takes ten years, from the time a student enters the Passionist preparatory school, until he is fitted for missionary labors and the thorough training produces priests of rare ability, learning and eloquence. After a visit to the monastery one no longer wonders at their wonderful success in preaching to men of Christ's passion, from which their name is derived.

THE IMMACULATE CONCEPTION

JUBILEE YEAR, 1903-1904.

Light! light! across the dusky ages flashed from God's Almighty Word

To burst in glory at the noon of time around a maiden mild:

"A Virgin's foot the serpent's head shall crush!"—With awe High Heaven was stirred,

And trembling angels in reverence bowed, to greet the undefiled!

Light! light! Again through all the gloomy world, more fair than Eden knew,

When mighty Gabriel with pale radiance stood before the chosen one: Hail, Mary! Hail! The stars leaned down to hear,—his words fell soft as dew

Upon her heart,—"Hail! Full of grace art thou bless'd, thrice bless'd is thy Son!

And still the Light, around her holy name outspread its Christlike rays, To reach the centuries beyond, when lo, the Voice unerring rose Upon the heights! The Church in anticipation of joy and peerless praise, Rang clear to Heaven's uplifted gate, her throne of glory to disclose!

Behold! Another year writ golden on a lily page of time, Dawns fair upon the universe! In jubilation souls arise! Illumined spirits lift clear vision high, to seek God's truths sublime,

And Heaven opening, down from Mary's hand fall gifts of Paradise!

Oh, Light of Faith! Oh, Hope! Oh, rainbow Promise ever gleaming fair

Before our earth-dimmed eyes! All tribes and tongues and nations hail thee bless'd!

Joy soars triumphant in divinest chords of music and of prayer, And love exulting chants the tender name by Jesus' lips caress'd.

Bellelle Guerin, in the Canadian Messenger of the Sacred Heart.

IRISHMEN IN DISTANT LANDS.

Colonel Thomas O'Reilly, Deputy Mayor of Capetown, South Africa, with Mrs. O'Reilly, had the honor of a private audience with the Pope a short time ago. He is a native of Limerick who has had a career full of adventure and romance, says the "Freeman's Journal," of Dublin. He has served in the Cape Legislative Assembly as one of the members for Capetown, and he was the very first Catholic and Irish Mayor of that city. He is an enthusiastic adherent to the National cause, and has called one of his sons after Mr. John Dillon. In the drawing room of his residence in Capetown, on the mantelpiece amongst many costly, beautiful ornaments, in the most conspicuous place is a sod of turf, which was brought all the way from Ireland as a memento of the Old Land.

RANDOM NOTES AND GLEANINGS.

AN OLD HAT.—We are told that the Corpus Christi College, Oxford, has, as a rare treasure, "an old English hat which was found in an Egyptian tomb and must date back at least five thousand years." Possibly the tomb may be five thousand years old, but we are at a loss to see how "an English hat" could belong to a period four thousand years prior to the use of any kind of hat in Britain. At first we thought that this must have been a misprint, but then we have the next paragraph which reads thus:—

"Its simplicity of make has been its safeguard, for it has no nap or perishable trimmings, such as moths might corrupt." This must mean the hat, not the tomb. Then it goes on to say:—"It is closely akin to what is known as a Panama straw hat, and is of such excellent quality that it can be folded and crushed with any harm to its appearance. It is also quite as well adapted for practical use now as it was in the days of the Pharaohs." There can be absolutely no question now; it is the hat and not the Egyptian tomb that is five thousand years old. We do not dispute the existence of an Egyptian tomb five thousand years old, nor of a hat, or other kind of head gear, found therein, nor of the hapless, trimmings hat that has defied the moths; but we cannot agree that it is "an English hat." Just as well say that Pharaoh was an Englishman, a predecessor of Edward VII., a regular Cockney in accent and a dude who turned up his trousers and was in the habit of saying "don't you'r know." Oxford has some very queer relics; but this hat beats them all in interest and antiquity.

LABOR LEADER.—At a recent meeting held in Boston, Samuel Gompers was re-elected president of the American Federation of Labor. He received 12,524 votes to 1,134 for Ernest Kreft of Philadelphia, the candidate of the Socialist delegates.

PECULIAR FRIENDLINESS.—An exchange says:—

If a slight error appears in a Catholic newspaper it is quickly noticed but there is no word of praise for the many splendid articles which appear in its columns. Anything labeled Catholic is not rightly appreciated by many of our Catholic people.

CHARGED WITH BRIBERY.—Warrants were issued last week for seventeen former city officials, of Grand Rapids, charging them with accepting bribes in connection with the Garman-Cameron scheme for supplying the city with water from Lake Michigan.

ANOTHER CRUSADE.—London has a new crank, Joseph Salomonson, who is waging a crusade against the use of salt and of all kinds of liquids and who believes that if these articles cut out of man's diet the race will be greatly improved and men and women will live to biblical ages. Salomonson has not drunk any kind of liquid in 16 months and has not used salt for a longer period. He has established a colony of people, who believe with him, at Ascona in Switzerland and hopes to induce Londoners to join a colony which he proposes to found in England.

DERRICK USED FOR BURIAL.—Lee Trickey, aged 32 years, of Hammond, Wis., who weighed 637 pounds when he died on Nov. 12, was buried in Walnut Grove cemetery, Newport, Ark. He was said to be the heaviest man in the world, weighing 650 pounds. A large derrick was used to lower the casket, which was six feet long, three feet wide.

A BUSINESS VIEW.—A contemporary says:—

A wise man paid ten cents a week to insure his house against fire, and four cents a week to insure his child against the loss of their religion. The latter insurance he took out in the form of a Catholic family paper published weekly.

ERECT THEIR MEMORIALS.—A sad commentary on our sojourn in this world may be found by those who are of a thoughtful disposition, in the following item which we have clipped from one of our exchanges:— It is as follows:— "James Cauley, born April 16, 1803," Mary Cauley, born November 12, 1813."

These inscriptions appear upon two monuments, erected side by side in the Catholic cemetery, a half mile west of Racine.

Mr. and Mrs. Cauley, the earliest Irish pioneer residents of the county, are alive and well. They reside in an unpretentious two story frame dwelling at the north city limits. Neither ever had a picture taken, and they refuse to sit for them in their old age.

Should Mr. Cauley live until April, he will be 101 years old. The old man says he had the monuments placed upon his lot in the cemetery that he might mark certain his last resting place would be marked.

Mr. Cauley came to Racine over sixty years ago, and took up farm land on what is now known as the Milwaukee road.

LATE MR. SHAUGHNESSY.—The Milwaukee "Catholic Citizen" refers to the death and funeral of the late Mr. Thomas Shaughnessy, esteemed father of Sir Thomas Shaughnessy, president of the C.P.R. From the report we take a few extracts, as follows:—

Thomas Shaughnessy, for sixty-two years a resident of Milwaukee, died on Saturday night, aged 85 years. The death was due to old age, but the end came most unexpectedly as Mr. Shaughnessy had been downtown Saturday, apparently in the best of health.

Thomas Shaughnessy was born in County Limerick, Ireland, in 1818, and came to Milwaukee in 1841. He married on July 28, 1846, to Miss Mary Kennedy, a native of Killarney, County Kerry, who came to Milwaukee in 1844. They located in what is now known as the Third ward and lived there until the big fire, when they moved to the present residence in the Sixteenth Ward. Mr. Shaughnessy is survived by his wife, two sons and one daughter. Mr. Shaughnessy was a fine Irishman of the pioneer generation, strong in his adherence to his race and his religion. For years he was a leading member of St. John's Cathedral parish.

The funeral services were held at the Gesu Church. Solemn Requiem Mass was sung by Father Bosche, with Father Hayden, as deacon, and Father Joseph Ryan, sub-deacon. Rev. J. J. Keogh, delivered the sermon, highly eulogizing the deceased. The pallbearers were Jeremiah Quin, L. N. Roddy, and the nephews of the deceased—George A., John M., and A. J. Shaughnessy, and Frank Ellis.

PATROL WAGONS.—Kansas City police authorities are said to be thinking of placing a cover on the patrol wagon. The "Journal" of that city supports the project at length, saying: "It is not right, from any point of view, to haul prisoners through the streets in an open wagon."

PNEUMONIA.—The Chicago health bureau is trying to arouse a national crusade against pneumonia, whose list of victims in that city by far exceeds that of consumption in the cold weather months. Related returns from the county medical institutions increased the latter's disease record last week, but pneumonia still leads. Out of every 100 alcoholics attacked by the disease, it is declared, 70 will die, while of every 100 non-alcoholics so attacked only 23 will die.

CHILD LABOR.—State Factory Inspector McAbee, of Indianapolis, Ind., believes that if the state orders by statute that no child under fourteen years shall work, it should adopt means to supply a fund from which the child can be clothed and fed. While the state decrees that the child shall get the benefit of a proper development until the fifteenth year, neither society nor the state has established a way for an honorable support of the child, nor the widow and younger children, often dependent on the little money that the child can earn. Mr. McAbee thinks that the maintenance of a fund to support the child and his dependents who, if left to their own resources, would be able to support themselves, is the duty of the state.

EMIGRANTS.—A Toronto daily newspaper remarks:— Able-bodied paupers are being trained in agriculture in Essex County, England, prior to shipment to Canada.

HARD ON THE PARTIES.—The following item is clipped from an exchange:—

"A barrister writes to the London 'Spectator' declaring that both political parties in Canada are in the pay of the manufacturers." The bloated manufacturer and his money-bags are all powerful in every land that enjoys what is called today constitutional government.

THE DOG CORNER.—This is a new department in some of the big daily newspapers wherein such subjects as "Dogs That Have Died of Grief," are discussed. Here is a paragraph taken from one article. Note its style.

The Scarborough Irish terrier, that has just died on his master's grave after a five years' vigil of love and grief, has supplied one more example of the devotion of which the canine nature is capable.

POWER OF MONEY.—Our Canadian millionaires having captured the hearts of the citizens of Canada by their munificent donations, are now in a fair way to achieve the same success in England, if we are to judge by the following item sent from London, Eng.: "A writer in 'The Spectator,' suggesting the formation of an Imperial club for London, says: 'Possibly some millionaire of the empire, half Londoner, half colonist, like Robert Beit, Lord Strathcona or Lord Mountstephen, might be tempted to erect a monument to the empire by buying some great historic house and presenting it to the empire to serve as an Imperial club house.'"

SAD LOSS OF LIFE.—From Johnstown, Pa., comes the sad news that last week while over 100 Italian railroad laborers were asleep in a shanty near Lilly, Pa., on the Pennsylvania Railroad, the building caught fire and before they could escape 27 were burned to death and a score or more were seriously injured.

IRISHMEN HONORED.—It is somewhat significant of the times that two Irish Catholics each distinguished for their high offices in totally different spheres—Sir Thomas Shaughnessy and Mr. Justice C. J. Doherty—have been appointed as Governors of the leading French-Canadian Catholic University of Montreal, Laval.

The Spanish American

By degrees, through the instrumentality of honest non-Catholics, the truth is becoming known about what we might call the Latin countries of South America, and of the southern part of North America. A couple of weeks ago we published a striking reply to the criticisms of the Christian Endeavorers from the pen of a former American representative in Peru; we have now before us a none the less emphatic statement made by Judge Baker, of Omaha, and associate judge of the Supreme Court of New Mexico, on the subject of Americans of Spanish or Mexican descent. On a recent occasion Judge Baker said:—

"When I went back to my old home the last time, some of my friends tried to make the people of New Mexico ridiculous in my eyes by calling them 'Greasers.' I returned promptly that I would sooner have any case at law tried by a jury of these same Americans of Mexican descent or Spanish blood than the sort of jury I had found in Omaha. That expresses my opinion of them precisely. They are good sons, husbands, and fathers; and their children are brought up religiously and well. When they come before me for jury service I find them fully intelligent, not in the least intimidated by wealth or bewildered by the bluster of attorneys, and with a scrupulous regard for their oath that is fine to see. They live contentedly, simply and well in their homes. They are accustomed to hard labor with patience. They are thrifty, and they are ambitious for their children, always giving them as good an education as their means allow. I am not a Roman Catholic, but I find the children of that Church make good citizens here; and the priests in New Mexico are liberal and intellectual men, who teach and uphold American ideals. Our Spanish-American population is a reason for taking the territories into the Union, not for keeping them out."

This is a simple, plain, unbiased statement of facts; and such statements, made by men who cannot be suspected of any leanings towards Catholicity, should go a long way in opening the eyes of the ultra-prejudiced to the fact that their clamorous of the Church cannot stand any serious test.

Restoration of the Pope's Temporal Power.

General intention of the emperor blessed by the sovereign Pontiff.

It was estimated that the grams were received a on one day of the la illness, and the press reported that all of the ery had to pass the se agents of the King fact gives us an idea, hand, of the extent of cations carried on bet See and the civilized and governments, civil tical rulers, societies a and on the other, of t the Church of her ow administration, which in the actual condition cety only by the Po sovereignty.

Some of this comple ence regards the thous daily arising from the Church and State.

The two hundred an lions who accept the s may of the Roman Po tributed among all the earth, and there is n worthy of the name bu in keeping up relation whom its Catholic sub, their spiritual head an Christ himself. As we expect the body to igni condemn its action and as an earthly king, th Catholic, to refuse out tion of the Pope.

It is mostly, however cise of his spiritual po own subjects that the I is dependent on outwar external channels of co Though the Kingdom of of this world, yet, dur of our earthly pilgrim the world occupying a the "city built upon a must strike the eyes of visible head and visible bishops, priests and pe the very exercise of th functions are dependent sense, and united by ex of communication with and one another. Each than thousand dioceses, up the great Church of kingdom in itself, havin a bishop placed by the to rule, with dependence the supreme head and sl universal flock of Christ union, jurisdiction and action. How vast and c not be that system o covering so many sover having its official tribun eils with appointments judgments, appeals, and graces, all centering of the Popes, uniting t with which" according of St. Irenaeus "on ac higher princedom all ot must correspond." Th the Constitution of the t but imitated the wisdo Church in setting apart Capitol a small area t that should be compris ther the limits nor jurisi any State, but be an centre for all, under th control of the President cutive. And what are f compared to two thousa ties spread over the ear

Not only dioceses and societies and individuals, people have the right of course with the See of was appointed to feed b and sheep of the flock. There is not a priest in nor confessor, who may ed upon any time to co rectly with Rome for g ties and dispensations in ner or to preserve involu cets of conscience. It n asked: Can an administ such extent and importan