

The Holy Father's Encyclical Letter On Gregorian Centenary.

From the last issue of the Liverpool Catholic Times we take the following translation of the Encyclical Letter of His Holiness Pope Pius X. on the Gregorian Centenary:

To the venerable brethren the Patriarchs, Primate, Archbishops and Bishops and other ordinaries in Peace and Communion with the Apostolic See.

Pleasant, indeed, venerable brethren, is the remembrance of that great and incomparable man (Martyr, Rom. 3 Sept.) the Pontiff Gregory, the first of that name, whose solemn centenary, on the advent of the thirteenth century since his death, we are about to celebrate. Amidst the almost countless cares of our Apostolic Ministry, amidst so many anxieties of mind on account of the numerous and grave duties which the government of the Universal Church imposes on us, amidst the pressing solitude to consult in the best manner we can for you, venerable brethren, who are called to be a part of our Apostolate and for the interests of all the faithful committed to our care not, we think, without a special providence of God who killeth and maketh alive . . . humbleth and exalteth (1 Kings ii, 6 7) was it arranged that at the beginning of our Sovereign Pontificate we should turn our gaze towards this holy and illustrious predecessor, an honor and ornament to the Church. For the mind is raised to great confidence in his powerful intercession with God and is comforted by the remembrance of what he inculcated in his sublime teaching and of his saintly works. If by the force of his principles and the fruitfulness of his virtues, he impressed such large, deep and enduring traces on the Church of God that from his contemporaries and from posterity he received the title of Great, and that to-day, after so many centuries, the eulogy of his sepulchral inscription befits him: "He lives eternally in every place through his innumerable good works" (Joann. Diac., Vita Greg. IV, 68), it cannot be but that it will be given to all the followers of his admirable example to fulfil their own duties so far as human weakness allows.

It is scarcely necessary to detail what is known to all from historical documents. The state of public affairs was disturbed in the extreme when Gregory was elected Supreme Pontiff; the ancient civilization was almost extinct, and barbarism invaded all the dominions of the falling Roman Empire. Italy, abandoned by the Byzantine Emperors, became almost the prey of the Lombards, who, not being yet in a settled condition, wandered about, devastating everything with fire and sword, and filling every place with desolation and slaughter. This city itself, menaced by enemies from outside, afflicted internally by pestilence, inundations, and famine, was reduced to such misery that there was no longer any means of saving the lives not only of the citizens but of the dense multitude that took refuge there. There were to be seen men and women of every condition, Bishops and priests carrying sacred vessels snatched from rapine, monks and innocent spouses of Christ betaking themselves to flight either from the swords of enemies or from brutal violence of impious men. Gregory himself calls the Church of Rome "An old ship terribly damaged . . . for the waves penetrate on every side, and the rotten beams daily shaken by fierce tempests, threaten shipwreck" (Registrum I, 4 ad Joann. Episcop. Constantinop.). But the seaman whom God raised up had a strong hand, and placed at the helm, was able not only to bring the ship into port amidst the raging storms but to safely preserve her from future tempests.

And it is truly astonishing how much he did during a Pontificate which lasted only a little over thirteen years. For he was the restorer of the entire Christian life, quickening the piety of the faithful, the observance of the monks, the discipline of the clergy, the pastoral care of the Bishops. Like "a prudent pater-families of Christ" (Joann. Diac., Vita Greg. n. 51), he guarded and increased the patrimony of the Church, providing extensively and abundantly for the distressed people, for Christian society, and for individual churches according to their respective needs. Having truly become "a consul of God" (Inscr. Sepulcr.), he extended his fruitful energy beyond the walls of the city and expended it all for the benefit of

civil society. He stoutly opposed the unjust pretensions of the Byzantine emperors, and as a public vindicator of social justice defeated the audacity and restrained the sordid avarice of the exarchs and imperial administrators. He softened the wild manners of the Lombards, fearing not to go to meet Agilulf at the gates of the city in order to induce him to abandon its siege, just as Pope Leo the Great had done with Attila; nor did he cease to pray and to use gentle persuasion and wise action until he saw that dreaded race at length pacified, possessing a more regular form of government and won to the Catholic Faith, through the zeal especially of the pious Queen Theodolinda, his daughter in Christ. Wherefore Gregory can rightly claim the name of the saviour and liberator of Italy, of this his land, as he fondly calls it (Registr. v. 36 (40) ad Mauricium Aug.). Through his unremitting pastoral efforts the embers of heresy were extinguished in Italy and in Africa, the affairs of the Church were set in order, the conversion of the Visigoths in Spain pushed forward, and the illustrious British people who, "placed in a corner of the world, remained till then obstinate in the worship of wood and stone, also received the True Faith of Christ" (Registr. lxx, 29 (30) ad Eulog. episc. Alexandr.). At the news of this precious conquest Gregory was filled with joy like a father on being embraced by his dearest son, referring all the merit to Jesus the Redeemer, "through Whose love," he says himself, "We seek brothers in Britain of whom we were ignorant; through Whose grace we found those whom, not knowing, we were in search of" (Registr. XI, 36 (28) ad Augustin. Anglorum episcop.). That people were so grateful to the Holy Pontiff that they always called him our master, our teacher, our apostle, our Pope, our Gregory, and looked upon themselves as the seal of his Apostolate. Finally, such was the force of his activity, such its usefulness, that the recollection of his works impressed itself profoundly on the minds of posterity, particularly during the Middle Ages, which, so to speak, breathed the breath infused by him, nourished themselves upon his word, conformed to his example in their lives and manners, Christian civilization happily succeeding in the world in opposition to the Roman civilization of the preceding centuries, which had altogether disappeared.

This change is by the right hand of the Most High. And it can indeed be truly said that Gregory was convinced that nothing else but the hand of God had done such great things. For he addresses the holy monk Augustine concerning the conversion of Britain in these words, which in truth may be applied to all the rest of his Apostolic Ministry: "Whose work is this," he says, "if not His Who declares: My Father worketh until now and I work (John v 17)? Who, in order to show the world that He wished to convert it, not by the wisdom of men, but by His own power, chose unlettered men as preachers to send into the world; doing this even now, because He has designed to do great things amongst the nations of the Angles through weak men" (Registr. xi, 36 (28)). We are, indeed, well aware of that which the profound humility of the holy Pontiff concealed from his eyes—his skill in affairs, his keen ability in bringing undertakings to a conclusion, his wonderful prudence in regulating matters, his assiduous vigilance, and his continual solicitude. But it is, at the same time, certain that he did not advance with might and power, like the princes of this world, for at the summit of the Pontifical dignity, he, first of any, desired to be called "the servant of the servants of God"; that he opened a way for himself not by profane science only or by "the persuasive words of human wisdom" (1 Cor. ii, 4); not by the counsels of civil prudence only; nor by systems of social renovation carefully prepared and then put in execution: nor in fine—a fact which is surprising—by setting a vast programme of Apostolic action to be gradually carried out; on the contrary, as is known, his thought was fixed upon the end of the world which he believed to be near at hand, and he was accordingly of opinion that only a short time was left for great deeds. Very thin and weak in body, continually suffering from illness, often to the extreme danger of life, he had incredible force of mind which ever received fresh nourishment from a lively faith in the infallible word of Christ and in His Divine promises. He had the greatest confidence also

in the power supernaturally given to the Church whereby she might properly accomplish her divine mission on earth.

Accordingly this was his design throughout life, as proved by each of his words and acts—to maintain in himself and to excite ardently in others the same faith and confidence, and whilst the great accounting day was approaching to do all the good that could possibly be done at that moment.

Hence the holy man's resolute determination to use for the salvation of all the exuberant wealth of supernatural gifts with which God had enriched His Church, such as the infallible truth of revealed doctrine and the efficacious preaching of the same throughout the world, the Sacraments which have the power of infusing and increasing life in the soul, and finally the grace of prayer in the name of Christ, which gives an assurance of Heavenly protection.

The remembrance of these things, venerable brethren, affords extraordinary comfort to us, who, if we look around from the summit of the Vatican walls, cannot but experience the same fear as Gregory, or perhaps greater fear; so many storms have gathered on every side, and are impending; so many troops of enemies in battle array are pressing on; and so destitute are we of human aid that the means are wanting to drive back the former, and to sustain the attack of the latter. But bearing in mind where we stand, in what place this Pontifical See is established, we feel that we are safe in the citadel of Holy Church. "For who is there that does not know"—so wrote Gregory to Eulogius, Patriarch of Alexandria—"that Holy Church is made secure in the strength of the Prince of the Apostles, whose name indicated mental firmness, as he was called Peter from petra, a rock" (Registr. VII, 37 (40)). The supernatural power of the Church has not failed with the lapse of time, nor have the promises of Christ disappointed expectation; they remain as they were when they lifted up Gregory's courage; nay, they have much additional force for us owing to their verification in the course of so many centuries, and the great changes that take place in affairs.

Kingdoms and empires have fallen away; peoples most flourishing in renown and civilization have disappeared; often, as if stricken by old age, nations have ruined themselves. But the Church, indefectible in its nature, united to its heavenly Spouse by an indissoluble bond, flourishes here in un fading youth, possessing the same vigor with which it came forth from the transfixed heart of Christ dead on the Cross. Powerful men have risen against her on earth. They have disappeared, but she has survived. Leaders of opinion have thought out philosophic systems in almost infinite variety, proudly boasting of themselves, as if they had finally disposed of the doctrine of the Church, refuted the dogmas of the faith and shown that all her teachings was absurd. But history speaks of those systems as consigned to oblivion one after another, and utterly destroyed, while from the citadel of Peter the light of truth shines with the same splendor that Jesus at His appearance in the Divine utterance, "Heaven and earth world diffused and fostered by the shall pass, but My words shall not pass" (Matt. xxiv., 35).

Nourished by this faith, and firmly fixed upon this rock, whilst feeling in the depth of our heart all the weight of the duties of the sacred Primacy, and at the same time the vigor instilled by Divine Providence, we wait tranquilly for the cessation of the voices of those who cry aloud that it is all over with the Catholic Church, that its doctrines are done with forever, that it will soon be compelled either to accept the dictates of science and civilization denying God or to disappear from human society. We feel bound, however, like Gregory, to remind all, whether leading men or inferiors, how necessary it is to have recourse to this Church, by which men can consult for their eternal salvation, for peace and even for the success of this life on earth.

perfect imperfections" (Registr. V. 58 (53) ad Virgil. Episcop.). It must be firmly borne in mind "that no one can rightly rule human affairs, if he knows not how to deal with those that are of Heaven, and that the peace of the State depends on the peace of the Universal Church" (Registr. V., 37 (20) ad Mauric. Aug.). Hence the absolute necessity of a perfect harmony between the two powers, the ecclesiastical and the civil, each being designed in God's providence to aid the other. "For to this end power over all men was given by Heaven, that those who aspire to good may be helped, that the path to Heaven may be opened more widely, that the earthly Kingdom may serve the Heavenly Kingdom" (Registr. m. 61 (65) ad Mauric. Aug.).

The Holy Father goes on to say that from these principles proceeded Gregory's unconquered strength of mind, which he, with the help of God, will endeavor to imitate, proposing to defend at every cost the rights and prerogatives of which the Roman Pontificate is the guardian and the assertor before God and men. He contrasts the docility that princes and peoples showed in listening to the words of Gregory with the conditions of things at the present day, when the world seems to be tired of the Christian life which is the source of so many blessings, and when the gratuitous denial of the supernatural principle, a mark of science falsely so called, becomes a postulate of an historical criticism equally false. Many fell under the glamor of the extraordinary apparatus of erudition and the apparently convincing proofs brought forward, and either lost their faith or were seriously disturbed in their belief. There were also those who, firm in their faith, charged critical science with being a demolisher, whilst it is in itself innocent and a sure element of research when rightly applied. Neither of these take account of the rash assumption at the start, that is to say, falsely-called science, which logically leads to false conclusions. For by a false principle of philosophy everything is necessarily vitiated. But these errors will never be refuted unless the position is changed, that is, unless those who commit the errors are not brought from the posts of critics, where they think themselves fortified, into the legitimate field of philosophy, on abandoning which they fell into error. Meanwhile it was sad to have to apply to men who were not wanting in mental acuteness and constancy of application the reproach which St. Paul addressed to those who do not rise from earthly things to those that escape the sight: "They became vain in their thoughts and their foolish heart was darkened; for, professing themselves to be wise, they became fools." (Romans I, 21, 22). Absolutely foolish indeed must anyone be called who expends his intellectual powers in working on sand. Not less lamentable is the injury done by this negation to the moral life of the individual and of civil society. If it be held that nothing divine exists outside this visible world there is no longer any restraint on the unbridled passions, even the basest and most unworthy, enslaved to which people fling themselves into all kinds of disorders. "Wherefore God gave them up to the desires of their heart, unto uncleanness, to dishonor their own bodies among themselves" (Romans I, 24). Nor can authority help the other evils if it be forgotten or denied that all power comes from God. The only curb of every Government, then, is force, which is not constantly applied and is not always at hand.

His Holiness then states St. Gregory's views on the duties of Bishops, pointing out that he declared the prelate that did not fight strenuously for the cause of religion unworthy of the name of Bishop. Valiantly for the cause of religion unable admonitions abound in the pages that Pope Gregory left behind, and as all these things necessarily arise out of the nature of the principles of Christian revelation and from the intrinsic qualities of the Apostolate, it could be seen how greatly they erred who thought they would render a service to the Church and help in the salvation of souls if, with a certain worldly prudence, they made large concessions to science falsely so-called in the vain hope of being able to win the erring more easily, but they were really exposing themselves to the danger of perdition. The Holy Father further shows how, in Gregory's view, spiritual matters should not be lost sight of in work for the humbler classes, and how he sought to provide for the Church Bishops and priests animated by great zeal for God's honor—a purpose that he set forth in his book "Regula Pastoralis," in which are collected together rules for the proper training of the clergy and the administration of Bishops—rules which were not only adapted to his times but are also suited to ours. In conclusion,

the Holy Father dwells upon what Gregory did for the arts, including music, and says that owing to the intrinsic efficacy of the principles to which we should have recourse, and of the means we have at hand, it will be possible once more to secure the benefits which Gregory obtained for his age, if the good things which by the grace of God still survive are retained with all zeal, and if those things wherein there has been a defection from the right path be "re-established in Christ" (Epi. i, 10).

The Temperance Cause

There are seven great reasons why young men should stay out of saloons and let whisky alone, says the Michigan Catholic:

1. The cost. The drink habit wastes a lot of money. It prevents saving. It keeps down one's bank account. If a young man spends only 10 cents a day for beer or gin he lets go for that sum alone \$36.50 a year. That little sum, with interest, would mean about \$1000 in twenty years, and more than \$2000 in the period between his twentieth and sixtieth year.
2. How many an old man unable to work, would be glad to have \$2000 cash to keep him from want in his old age?
3. But ten cents a day does not at all suffice for the average drinking man. What, with the high price of liquor, the treating custom, the Saturday night excesses, and the home supply for Sundays, 50 cents a day would be a low average for all to spend who frequent saloons. That means \$182.50 a year, and about \$10,000 in forty years.
4. Can you afford to lose this amount?
5. Bad habits. Next, think of the bad habits that follow the use of stimulants—the late hours, the wasted time, the neglected duties, the irksomeness of refined society, and the adoption of gross ideals.
6. Evil company. The acquaintances that one makes in saloons are more apt to be demoralizing than elevating. Their influence is pretty sure to be noxious. And just as a man's circle of friends, if good, will tend to lift him up, so his associates, if depraved or dissipated, will draw him down.
7. The craving for stimulants. As soon as a young man gets to like his morning cocktail or his evening beer, the craving for stimulants that makes drunkards begins to fasten its octopus hold on him. The more he drinks the firmer is his clutch on him. Finally he loses all control, and the devil of it has him as a thrall.
8. Ill health. The drinking of liquor brings on disease. First there is heart trouble, then disorder of the stomach next kidney disease, and finally a general breakdown. Once the nerves give way and occasionally insanity results. As a rule, every one who drinks liquor would have better health if he would never touch a drop; and, as a rule, every one who uses liquor to excess has poor health.
9. Loss of reputation. The man who frequents saloons, even if he never gets drunk, in loses cast in refined society and in business circles. No one wants him around with the smell of whiskey on his breath. If he gets to be known as a steady drinker, no one will employ him. To be a total abstainer is one of the best recommendations that he could offer to get a position of trust.
10. Sin. What a legion of deadly sins flow from the use of liquor! It inflames every vile passion. It neutralizes every inspiration to self-denial. The eyes are tempted to base uses; the imagination is beset with wicked thoughts; the loins are filled with illusions; and the will is weakened to resist impurity.
11. There are plenty of men who say: "I can take liquor and leave it alone. But they all take it. And when, during Lent, they are asked to leave it alone, they find that they can't or they won't—it has too firm a grip on them.
12. The best way to be temperate is (to coin a word) to be total-Abstainer.
13. And this is especially the case with the young. Their habits are not formed. Their passions are beginning to be violent. They need self-restraint more than the old, who have got into settled ways and whose hey-day is passed.
14. So vital is temperance in the young that many Bishops, when they administer Confirmation, request the children to take the pledge until the age of twenty-one, thinking that if they reach that time without knowing the taste of liquor, they'll have sense enough to keep out of the saloon all their lives.

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THE TURNING OF THE TIDE.

Within the heart of the Catholic Church there exists a supreme, abiding sense of the justice of her cause, the strength of her position, the surety of her ultimate triumph. The world may go against her as it will; the tongue of calumny misrepresents her; the pen of historian and of reporter be dipped in gall when there is question of her affairs. Things may go so far that it becomes true to say: "History has been systematically falsified, to prove the necessity of a separation from Rome." The old Church, despite all this, still bides her time, knowing it to be God's time. "All things come round to them that wait."

This perfect fearlessness, this perfection of trust, made Leo XIII throw open the historical treasures of the Vatican to friend and foe alike, and bid them tell fearlessly what they found there. When a man knows that God is with His Church, and will never fail her, he can well afford to face truth, for the cause will always come round to God's side in the end.

These thoughts have been awakened by the knowledge of truth's reversion in England in regard to the so-called Reformation and the Anglican church. Many pleasing tales have been imposed upon our non-Catholic brethren, whether by Fox in his "Book of Martyrs," or Burnet in his "Reformation," or Froude in his historical romances, that passed too long under the honored name of history itself. But Cobbett, Maitland, Brewer, Gairdner, have dealt, with a stern love of truth despite its consequences, into the annals of the times in question; and men are learning now the story as Catholics believe it, as our Lingard wrote it, and as, all the while, the Church knew it. Concerning such non-Catholic historians one is inclined to quote the noble lines, written on the memorial of Charles Russell Lowell in Memorial Hall, Cambridge, Massachusetts:—

"He followed truth, and found her, With danger's sweetness round her, So loved her that he died for her."

To Dr. James Gairdner, to Dr. F. W. Maitland, to Mr. A. F. Pollard and to Mr. Bass Mullinger, the task was entrusted of writing the latest volume, that on "The Reformation," in "The Cambridge (Eng.) Modern History," planned by the late Lord Acton. What have they to say? Writes Mr. Pollard:

"The Reformation in England was mainly a domestic affair, a national protest against national grievances rather than part of a cosmopolitan movement towards doctrinal change. It originated in political exigencies, local and not universal in import, and was the work of kings and states men, whose minds were absorbed in national problems, rather than of divines whose faces were set towards the purification of the Church. . . . Its effect was to make the Church in England the Church of England, a national church, recognizing as its head the English King. . . . From the time of the submission of the clergy to Henry VIII, there has been no instance of the English Church successfully challenging the supreme authority of the State."

Writes the Anglican Dr. Gairdner: "The King felt truly enough that if he was to have his way the voice of the Church must be either silenced or perverted. So the central authority of Christendom was no longer to determine what was right or wrong. In England the Church must be under Royal Supremacy. . . . For the first time in history Europe beheld a great prince deliberately withdraw himself and his subjects from the spiritual domain of Rome, and enforce by the severest penalties the repudiation of Papal authority."

As to Dr. Maitland, when using once the word "continuity" in relation to the Anglican Church, he describes it as "that proprietary continuity which had been preserved in England"; that is, the continuity of political preservation of the Catholic Church's property or patrimony for the support of the State religion. And Mr. Mullinger writes with moderation and care of the reign of that Mary whom it was once the fashion to depict as a sort of feminine monster, hungry after human prey.

So the tide turns, flowing ever toward the sunlight, bearing with it many who have grasped the full truth with its on-coming waves. That England will yet be our Lady's Dowry again, the Land of the Blessed Sacrament, the Patrimony of Peter, is the hope and belief of many souls whose prayers rise fervently for this great grace to the throne of God. Great is the truth, and it shall prevail.—Sacred Heart Review.

NON-CATHOLIC MIS: An interesting contribution from Champlain Educator, . . . Conway, C.S.P., says . . . have said sometimes that mere money-making . . . more religious earnestness abroad who knew us not . . . clared America hostile to . . . These missions to non-C . . . them the lie direct. T . . . non-Catholic is essential . . . Even his indifferentism h . . . cally forced upon him . . . which failed to satisfy h . . . heart. He will go any . . . town hall, the school-r . . . tholic Church itself: h . . . many a mile, in all sort . . . and despite many obsta . . . a Catholic priest declar . . . tively the doctrines of . . . wants certainty for his . . . he wants dogma, not of . . . wants a solid conviction . . . and not an indefinite, em . . . of conversion.

RELIGION IN SCHO: question of moral traini . . . is one which is occupyi . . . in the ranks of thoughtf . . . olies. They are now be . . . realize the importance of . . . of the Catholic Church i . . . gard. Speaking recently . . . Brooklyn Teachers' Club . . . editor of a non-Cathol . . . made the following obser . . .

"The great company o . . . needs to be sternly warn . . . ally must be specifically . . . the public schools. Righ . . . essential to a people's ve . . . Righteousness does not c . . . cure any more than read . . . ing does. Somebody mu . . . Any school which permit . . . be in it for six months . . . ing to it that he has les . . . tial morality and has . . . what it practically mean . . . its unfitness to be a pla . . . ing for future citizens.

EXPULSED ORDERS. . . lic American exchange say . . . "Up to date, 50,000 te . . . ters and 30,000 teachi . . . gious have been driven fr . . . and their property aban . . .

A WELCOME VISITOF . . . ing Director, True Wite . . . —Enclosed please find \$1 . . . scription to the True Wi . . . one year. Your paper is . . . visitor, every week, and . . . greatly missed. It woul . . . more people would appr . . . fact and subscribe for the . . . ness, instead of the trash . . . Yours truly, B. B.

OUR NEIGHBORS. —I . . . heading "Notes and New . . . tholic Universe of Clevela . . . "Why, it may be asked, . . . tholics be continually o . . . assert their rights and pr . . . infractions of their libe . . . public in which absolute . . . freedom is a constitution . . . A logical adherence to . . . tion would make any reli . . . gion impossible. . . . practical workings, the . . . seems often to be distinct . . . tholic. Catholics no soon . . . tice in one thing than they . . . to fight for it in another . . . cessity of their perpetua . . . of a defensive attitude is . . . serious impeachment of t . . . consistency to its own pri . . . have to pay for educati . . . ten in our own way at t . . . that we pay for an edu . . . do not receive and of whi . . . not approve; we have to . . . years to secure the mos . . . justice for Indians who . . . dealt with for no other . . . that they are Catholics, . . . supposed to accept justic . . . a favor. And we do so . . . Injustice is so natural . . . regard justice as a conce . . . this anomaly in a free co . . . tholics are entitled to . . . that their neighbors enj . . . fault with them or with . . . ment that they must battl . . . inheritance as if they wer . . . In either case, and again,