THAT VATICAN INCIDENT.

Pius X. and Theodore Roosevelt Too Broadminded to Misunderstand Each Other.

A non-Catholic correspondent has communicated to us, in terms of sympathetic criticism, his impressions of a recent incident at the Vatican, says the London Tablet. He says: "The whole question seems to me to show up, not a vice or a fault, but a misfortune. If the Holy Father were only permitted by circumstances to imitate his Master's example externally, as I am sure he does personally and in his private life, such an incident could not have occurred. An ex-President might appear in evening dress or in flannels, a peasant in a smock or rags, and the Holy Father could receive him. I cannot trespass further on your space, but my few remarks indicate what I mean and what I would like to express at greater length. Oh, if the world could see the Holy Father as the manifest successor of the Fisherman of Galilee, that is to say, Pius X. as he really is, and not obscured by clouds of diplomatic etiquette and other temporal absurdities!"

No one will wish to doubt the well-meant zeal which underlies our correspondent's criticism, and least of all will any one question the great ideal upon which he has based it. Catholics rightly expect much of the Apostolic See, and above and before all things they expect that it shall be apostolic. They expect that the Vicar of Christ who was no respecter of persons, and meek aod humble of heart, shall show forth the humility of the Servant of the Servants of God, and be easy of access as a Father to his children. It is just because it is so, that Catholics the wide world over feel a thrill of consolation whenever they think of Pius X. We think that all that our correspondent has expressed, or could express, upon this need of the Papacy being a model of Apostolic simplicity and accessability, would probably fall very considerably short of what is felt on that point by the Holy Father himself, and by those who are his most trusted advisers. Our complaint against our correspondent is not that he is wrong in his principle, but that he does not go far enough—or deep enough—and that for lack of so doing, his view, while excellent as far as it goes, seems to us to be somewhat narrow and one-sided.

The considerations upon which he has insisted are essential but they are not the only considerations, and there are others that must be taken into account if our judgment is to have the width and balance which secure for a calculation the inclusion of all the factors.

For instance. To Catholics the Chair of Peter is the most august throne in the world or in history, because it is invested by Christ with spiritual sovereignty—which is the highest of all forms of sovereignty—and exercises that sovereignty over the widest area, some two hundred and forty millions of Christian souls, and is so ancient that the oldest dynasties of Europe are but mediaeval or modern when compared to it. As such it claims a reverence which is deep and strong as our faith, and as Catholics we naturally wish to see it clothed and fenced around with those conditions of grace and dignity and decorum which are due to a sense of its sacred majesty, and are in nowise incompatible with its Apostolic and Pastoral character. No one desires for a moment to bring back the mere secular splendors any more than the scandals of the Court of Leo X., but on the other hand the Papacy, by its sacredness, its authority, its antiquity has a claim on our veneration and homage which our aspirations for its apostolic character can never in any way weaken or traverse. On the contrary, if they are not to run counter to all that is best within us, we must be careful not to commit the shallow error of vulgarizing and of mistaking mere sans-gêne for simplicity, or imagining that we shall find the reverent or the beautiful in the Puritan poverty or emptiness of the whitewashed wall. Rules of etiquette, like religious ceremonial, which seem to fret the simplicity lovers, are usually found on closer analysis, to be nothing more than precautions which practical experience has found to be necessary to secure that things are done in good taste and good order instead of being left to the haphazard of caprice which makes for confusion. To take an illustration from the words of our correspondent, we may feel that while on the one hand the dress of visitors to the Vatican may be a matter of secondary consideration, yet from the point of view of propriety it may have an importance of its own, and that any personage from America or elsewhere, who might present himself in "flannels" for an audience at the Vatican, might very reasonably be asked to remember that the Supreme Pontiff is the spiritual Sovereign of millions of his fellow-Christians, and if it were only out of respect for these, he ought in the matter of toilet to show to the Pope the same courtesy which he would extend to any of the ordinary guests whom he invites to his own dinner-table. That, of course, is a matter of decency, and men of the world, and of cosmopolitan experience like Mr. Roosevelt, are the very last who would be likely to ignore it. As to the "peasant in smock," we have an impression that he himself is usually the most eager to procure a becoming costume when he goes to see the Holy Father, and that the difficulty of doing so is not one of a really practical kind. There is perhaps no sovereign in the world more easy of accesss than the Roman Pontiff, if we take into consideration the vast numbers from all parts of the world who seek to be admitted to his presence. Out of the tens of thousands of Catholics of all ranks and classes who annually flock into Rome, it is really surprising how few there are who return without being able to see and speak with the Holy Father. In view af such numbers, and of the fact that the time and strength of the Holy Father are but limited, it stands to reason that receptions at the Vatican must be regulated and controlled, and the rules and conditions which govern them necessarily codify in the course of time into a fixed etiquette. It is certainly in the best interests of the applicants themselves that it should be so. But it would be unfair to argue that the existence of such regulations stands unduly in the way of accessibility to the Sovereign Pontiff. Pilgrimages, deputations, confraternities of workmen and contadini to the Vatican are of almost daily occurrence, and their numbers find no difficulty in arranging themselves for an audience, and perhaps to no class of his world-wide visitors does Pius X. give a more cordial welcome than to his peasant or laboring children. We do not speak of restrictions pertaining to the higher diplomatic order affecting royal visitors—that is not our concern—but we have merely wished to point out that the ordinary etiquette which wards the Chair of Peter is largely matter of traditional courtesy and good order, and that is not of the kind that raises a barrier between the poor and the Pontiff.

The recent incident to which our correspondent alludes did not, of course, turn in any way upon considerations of dress. The Holy Father, who would have welcomed the poorest laborer from the United States, would certainly have received with joy one who is amongst America's most distinguished sons and citizens. The ruler of the Catholic Church and the ex-ruler of the great American Republic are men each of whom would have understood and appreciated the other, and for their own sakes, as well as for the sake of much that they represent, it seems regrettable that, owing to a misunderstanding of conditions, they should not have been able to meet one another. It was apparently the misfortune of the preliminary communications that they should have been overclouded and prejudiced to some extent by a previous incident in which an American gentleman had indiscreetly prefaced his application for audience at the Vatican by an engagement to deliver an address at the Methodist conventicle in the Via Venti Settembre.

To many in orbe that indiscretion might seem to be but a minor offence and a bévue which the Pontiff could easily afford to overlook, but to those who are in Rome, and who know what takes place in the Methodist meetings, the facts naturally wore a very different aspect. If a foreign visitor had come to London, and had just engaged to deliver a discourse at an anarchist club in Soho, we are not at all sure that the Lord Chamberlain would have looked favorably upon an application from the same gentleman to be presented to the King at Buckingham Palace or St. James's. We doubt if any organ of the British Press would have expressed even surprise at a refusal. Yet there is no anarchist club in Soho or elsewhere in England that has maintained a propaganda against the monarchy more vile or slanderous than that which the Methodist body in Rome has persistently carried on against the Papacy. One cannot wonder that the authorities at the Vatican, on learning that Mr. Fairbanks proposed to take part with the authors of this chorus, felt that it was an elementary duty of self-respect to cancel the audience which had keen promised to him. And one cannot be surprised if, on the advent of a much more eminent American visitor to Rome, they were anxious—amicably and perhaps needlessly anxious—to prevent even the possibility of the unpleasantness which would arise from a repetition of the blunder.

And all the more naturally so as Mr. Roosevelt, coming from afar, could not be expected to be aware of the nature of the Methodist proselytism in Rome, and might easily, in good faith, be led into a course of action ostensibly blameless, but in reality involving a breach of good taste of which he himself would be incapable. That well-meant intimations given with the best of motives on one side should be taken as inadmissible restrictions upon liberty of action upon the other seems exactly the material out of which would develop the kind of misconception which so often and so easily arise between the best of friends. The incident is over, and Pius X. and Theodore Roosevelt are each in their way much too great and too large hearted to misunderstand each other, or to allow a mere contretemps to diminish for a moment the respect which the ex-President feels for the Catholic Church and its august head, or the cordial admiration which Pius X. feels for the great American people and the illustrious citizen whose presence is being so warmly welcomed on this side of the Atlantic.

Subscription List for Great Congress.

¶ A Subscription list has been placed in the True Witness office for St. Patrick's Church, for the equipment of fifteen altars to be used during the Eucharistic Congress, also for the decoration of the church and grounds with flowers and flags on the occasion of the visit of the Papal Legate and distinguished delegates of the Congress on Saturday, September 10, next.

Local and Diocesan News.

FRENCH PRELATE COMING TO MONTREAL.—Mgr. Truchet, Bishop of Orleans, has accepted His Grace Archbishop Bruchesi's invitation to come to Montreal during the next Eucharistic Congress.

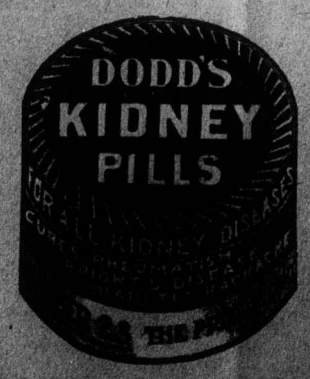
NEW BRANCH BANK—On April 25 a new branch of the City and District Savings Bank was opened at the corner of Park and Laurier avenues, under the management of Mr. O. Gallagher. For a number of years Mr. Gallagher was connected with the head bank on St. James street, and it was fitting that his diligent, faithful services should receive merited reward in the form of promotion. Patrons of this new bank will find their dealings most agreeable with Mr. Gallagher, who will extend to them every courtesy.

BLESSING OF NICOLET CATHEDRAL.—A religious celebration extending over two days will be observed this week at Nicolet, on the occasion of the blessing of the Cathedral there. Thursday evening a dramatic entertainment will be given in the Seminary, at which an address of welcome will be presented to the visiting archbishops and bishops, the Archbishop of Quebec responding. Friday morning at 9 o'clock the blessing will take place, Mgr. Bruneault officiating, the solemn pontifical mass being celebrated by His Grace Archbishop Begin. At one o'clock a banquet will be served in the former parish chapel, and at 8 o'clock the same evening the organ will be inaugurated by Prof. Lavallée-Smith. Quite a number of distinguished artists will take part in the sacred concert.

PRESENTATION AND BLESSING OF BELLS.—Preliminary to the ceremony of the blessing of the bells on Pentecost was the presentation of two of the number last Sunday afternoon by the children and the Symphony choir of St. Patrick's Church. A large number had assembled in front of the church, which wore a festive appearance, being decorated with flags and pennants. The entire number of new bells were on view. The choir bell was presented by Mr. P. J. McCaffrey, and the children's bell by Miss O'Callaghan. On Sunday next, after High Mass, His Grace Archbishop Bruchesi, who will officiate pontifically, will solemnly bless, at the close of the service, the entire peal of eight bells. The preacher will be Rev. J. E. Donnelly.

FINE GYMNASTIC EXHIBITION.—On Saturday afternoon last the new Armory of the 65th Regiment was crowded with the parents and friends of the boys of Mount St. Louis College. Mayor Guerin presided and felicitated the boys upon their splendid showing and expressed his pleasure that they also excelled along general educational lines as evidenced by the favorable examinations they passed annually, and emphasized the fact that application to study had not been sacrificed. Among the many Mount St. Louis boys who entered the liberal professions several of them were foremost in the race, and was an evident proof that their studies were the goal of a healthy ambition.

Among those present were His Worship Mayor J. J. Guerin, R. Forget, M.P., the Hon. Lieut.-Colonel 65th M.R.R.; the Rev. Brother Symphorian, director Mount St. Louis; the Rev. Father J. A. Brosseau, chaplain M.S.L.; the Rev. Brother Jerome, sub-director of the institution; Mr. F. X. St. Charles, president of the Hochelaga Bank; ex-Judge Doherty, M.P., Colonel Dunbar, the Rev. Father P. Perrier, diocesan inspector of schools; Major Ostell, Ald. U. H. Dandurand, and several officers of the 65th Regiment.



A French Pilgrimage.

Recently the Holy Father received in the Sala del Consistorio a large group of French pilgrims. Mgr. Odelin, Vicar-General of Paris, read an address in which he assured His Holiness that the intercession of the Blessed Joan of Arc was producing fruits of unity among the Catholics of France, who were taking to heart her words: "Ni Armagnacs ni Bouguignons. Union de tous les bons Français de France," and the Pope in his reply showed how grateful to him was this assurance. "No news, my beloved children," he said, "could be more pleasing than that you bring me when you say that the hopes I entertained are being realized, and that the desire I expressed last year at the feasts for the glorification of the Blessed Joan of Arc, for the union of all good French people under the standard of the cross for the triumph of religion, is being fulfilled. This union of the children of the Church with one another, of the faithful with the priests, the faithful and the priests with the Bishop, the faithful, priests and Bishops with the Supreme Pastor, constitutes our force, a force that is invincible and that is already triumphant even when we seem to be conquered and oppressed. In union is charity, where charity is there is peace, and where peace is there is the Lord, and if God is with us who is against us? Eloquent proofs of this union are to be seen not only in the wonderful works performed in recent years, the institutions of education, protection, providence, social economy, but also, and more especially, the powerful reawakening of the religious spirit through the most heroic sacrifices, and through the solic practices of the religious life. Meanwhile let no one be daunted by the temporary power of the enemies of God and of the Church. But should there be any who are still pusillanimous, timorous, vacillating, to them I will say with St. Paul: Courage; let us keep the profession of our hope, for He who has promised is faithful. Let us be solicitous for one another to stimulate one another to good works. Let us not abandon the society of our own, nor set foot in the camp of the enemy, because thus we shall be giving the enemy a proof of our weakness, which he will take also as a proof of our complicity with him. Above all, do not lose faith in Providence, and continue to pray. The Sacred Scripture gives us a powerful lesson as to what we should do in storm and difficult times, in the words of the holy King Josaphat. When we know not what to do, we have but to lift up our eyes, our voice, our heart to God, who will give us lights, inspirations, aids. Oh! pray to the Heart of Jesus who looks down on France from the shrine of Montmartre, invoke the intercession of the ever Blessed Virgin who protects you from the Grotto of Lourdes; have confidence in the prayers which are being offered for you by your sainted advocates, among them the Blessed Vianney and the Blessed Joan of Arc, and your triumph will be assured not only for eternity but for time—a triumph of which, let the pledge be the Apostolic Benediction which I heartily impart to your venerated Bishops, and to my beloved sons, the priests and faithful of France, to you here present and to all who are dear to you."

Sonnet From Songs of Immortality.

(By A. H. Chandler, M.D.)

What breast could bear the never-ending grief;
What eyes could weep the ever-falling tears;
What life survive the slowly torturing years
Of helpless, hopeless sorrow; oh how brief
Would be existence, if our loves of Earth
Should have an end within the cold, dark grave.
The hearts that joyed upon us at our birth;
The dear ones severed by the wide, wild sea;
The friends of youth we loved so tenderly;
The parent, brother, sister—the good brave
Heart that adored us in the latest breath.
But now asleep upon the bed of death—
All were inspired with that faith God-given,
That we, and they, immortal were, might meet again in Heaven.

Cocagne, N.B., April 30, 1910.

PROSY.

The late Lewis Carroll, author of "Alice in Wonderland," used to tell this story to illustrate the average mathematician's contempt for poetry:

"In the course of an argument about poetry with an instructor in trigonometry he gave the instructor Tennyson's "Charge of the Light Brigade" to read.

" 'There, read that,' he said, 'and if you don't find it full of beauty I'll give in.'

"The instructor sneered, looked at the page, and began to read:

" 'Half a league, half a league, half a league—'

"Then he threw the book down.

" 'If the fool means a league and a half,' he snorted, 'why can't he say so?' "

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UNITED BEHIND REDMOND.

Loyalty of Irish Prelates Assured by Solid Stand For Leader.

Some of the recent expressions of the Irish prelates in sending in their annual contributions, in many instances doubled, to the Irish Parliamentary Party fund, of which the patriotic Bishop O'Donnell of old Raphoe, is one of the trustees, indicate that they were never more enthusiastic in the cause than at the present time. These expressions should serve as a guide more than anything else for Irishmen in America as to their duty to their motherland.

Thomas Fennelly, Archbishop of Cashel: "I gladly enclose my annual contribution to the parliamentary fund."

Henry O'Neill, Bishop of Dromore, "John Redmond and his colleagues can count on the loyal support of a united Ireland."

John Clancy, Bishop of Elphin: "Following the example of many of my brother Bishops, I double my usual contribution."

Richard Sheehan, Bishop of Waterford: "We should not be wanting in the discharge of a great national duty at a critical time in the history of our country."

John Mangan, Bishop of Kerry: "I double my subscription as a mark of the excellent work which the Irish Party has performed."

Robert Browne, Bishop of Cloyne: "I double my subscription to emphasize my conviction of the absolute necessity of maintaining a united Parliamentary Party."

Thomas O'Dea, Bishop of Galway: "In token of my trust in the party and because of the unusual demand on the party funds, I double my usual subscription."

Denis Kelly, Bishop of Ross: "Once again the question of Ireland has been forced to the front by the ability, patriotism and keen political insight of the Irish Party and the statesmanship of their chairman. I hasten to send you, my dear Mr. Redmond, my annual subscription, which I double this year."

Michael Fogarty, Bishop of Killaloe: "The Irish people whatever be the sacrifice, will not permit the disruption of the Irish party."

T. P. Gilmartin, Bishop of Clonfert: "I take pleasure in sending my contribution, wishing all success."

The above are but a few of the expressions of loyalty from the patriotic prelates of the Church in Ireland. They serve as a guide to the feelings of a grateful people to the self-sacrificing labors of Redmond to uplift his race and right the wrongs of centuries. The Indianapolis branch of the U.I.L., as well as all other Irish bodies who take any interest in Ireland's weal are worthy of encouragement and support.

Guild of Catholic Writers Organised.

The Western Guild of Catholic writers has been formally organized, its constitution adopted, and the club started on its already promising path of progress. The new guild was formed at the annual banquet of the Chicago Catholic Writers' Guild, where the need of the larger body was decided upon.

Pius X. Will be 75 Next June 2nd.

The seventy-fifth anniversary of the birth of Pope Pius X. will be celebrated throughout the Catholic world June 2. Coming from an humble peasant family, Giuseppe Sarto by name, he gradually rose in gradations of office in the Church to the position of Pontiff. He is one of nine children, eight of them living to witness their brother's elevation seven years ago.

Previous to his election to the Papacy by the College of Cardinals, Aug. 4, 1903, after a session of five days, he was patriarch of Venice. In origin he was in several respects the opposite of his predecessor, Leo XIII, who was of aristocratic birth and a scholar. Pius X. is said to be familiar with no language outside his own, except slightly with French and German.

Relief for the Depressed.—Physical and mental depression usually have their origin in a disordered state of the stomach and liver, as when these organs are deranged in their action the whole system is affected. Try Parmelee's Vegetable Pills. They revive the digestive processes, act beneficially on the nerves and restore the spirits as no other pills will. They are cheap, simple and sure, and the effects are lasting.

PROVINCE OF QUEBEC, District of Montreal. No. 1175. Superior Court. Dame Elizabeth Alice McIntosh, of the City and District of Montreal, and Province of Quebec, wife common as to property of Lorne McDougall Cairnie, of the same place, contractor, duly authorized to ester en justice, plaintiff, vs. the said Lorne McDougall Cairnie, defendant.

The plaintiff has, this 14th day of March, 1910, taken an action in separation as to property against the defendant.

Montreal, March 16, 1910.

TRIHEY, BERCOVITCH & KEARNEY.
Attorneys for Plaintiff.

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NOTICE.

Superior Court, Montreal. Dame Alexina Laurencelle, of Outremont, wife of Béla Barthos, furrier, of the same place, has, this day, instituted an action for separation as to property against her husband.

Montreal, March 17th, 1910.

GEO. E. MATHIEU,
Attorney for Plaintiff.

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