

A SIGNIFICANT CONSISTORY.

Allocation on our Holy Father, Pius X., by Divine Providence Pope, at the Consistory held on November 9, 1903.

Translation of New York Freeman's Journal.)

Venerable Brothers: Speaking to you to-day for the first time from this place We are impelled to refer to Our conduct recently in endeavoring by Our entreaties to be allowed to decline the supreme dignity of the Apostolate which your suffrages have conferred upon Us. For We would not have you think that it was prompted by want of respect for the expression of your will and for the very honorable judgment you formed of Us, or by unwillingness on Our part to work in a more enlarged capacity for the Church to which Our whole life and energy are given. But knowing intimately Our own lack of force and slender abilities, and bearing in mind at the same time all that is justly expected of the Roman Pontiff, who will wonder that We should have considered Ourselves to be plainly unequal to such a great burden. To have the precepts of the Gospel commonly observed, and the evangelical counsel duly guarded; to defend and maintain the rights of the Church, to give judgment on the many important questions connected with domestic life, the training of youth, the principles regulating jurisprudence and property; to settle the disturbed conditions of society according to Christian equity, in short by purging the earth to prepare citizens for heaven—to perform worthily these and the like offices pertaining to the Apostolic office seemed, We repeat, to be beyond Our powers. Moreover, as We have recently stated in Our Encyclical Letter, the place was to be filled of a Pontiff whose zeal in increasing religion and promoting in a great variety of ways the practice of piety, whose wisdom in dispelling the errors of our times and awakening men to a full sense of Christian doctrine and life both in public and in private, whose solicitude in raising the fortunes of the lowly and the indigent and in providing suitable remedies for the drawbacks which effect society, have been so brilliant as to win for him the admiration and the eternal favor of the human race. Who would not be alarmed at the thought of undertaking a heritage of such magnitude and excellence? We were certainly alarmed and greatly, when We reflected on Our own slender capacity.

But since God in His inscrutable will has been pleased to lay upon Us the burden of the Supreme Apostolate, We will support it, trusting entirely to His aid and assistance. And We have resolutely determined, that as far as in Us lies, all Our cares and thoughts will be centred in striving to preserve sacred and inviolate the deposit of the faith and in working for the salvation of all; and that We shall not shun labor or trouble of any kind to this end.

And as it is necessary and of the first importance for the interests of Christianity that the Pontiff be and be seen to be free and not subject to any power in the government of the Church. We do complain, as We are bound by the nature of Our Office and by the oath We have taken and as holy religion requires that We should complain, of the most grave outrage which has been inflicted on the Church in this respect.

We are indeed greatly cheered by the thought that in the fulfilment of this grave and difficult ministry We shall have the valuable assistance of your prudence and wisdom. For We are aware that your College has been principally given to Us by the design and blessing of God in order that you by your advice and your labors may be of precious aid in the administration of the Church. We need hardly say, therefore, that it will always be Our solemn care to seek the aid of your counsel and skill in the general course of affairs, and

especially in matters of moment, and this in order that each of you may take his share of the immense burden of office which weighs upon Us. The work is one which pertains to immortal uses rather than those that are fleeting; it is bounded by no limits of place, but includes the interests of the whole world; it is concerned with the maintenance of the reverence due under all aspects to the precepts of the Gospel and it is in fine destined to bring within Our solicitude not only the faithful but all men for whom Christ died.

It is strange, then, to find so many, influenced by the passion for novelty so characteristic of our time, speculating as to what will be the tenor of Our Pontificate. As if there were any food for inquiry, and it were not plain that the way We intend to follow, and the only one possible for Us, is that followed hitherto by Our predecessors. We have already declared that Our aim shall be to restore all things in Christ, and since Christ is the Truth, our first duty will be to illustrate and proclaim the truth. Hence, it will be Our care that the word of Jesus Christ, simple, clear and efficacious shall ever flow from Our lips and be deeply impressed on men's minds to be sedulously kept. The keeping of His word He Himself has prescribed as the surest means of knowing the truth: "If you continue in my word, you shall be my first disciples indeed, and you shall know the truth and the truth shall make you free." (John vii., 31, 32.)

In the task of preserving the law of truth and Christianity, it will be necessary for Us to treat of and proclaim just conceptions of great issues, whether derived from nature or divinely handed down which are now obscured and erased everywhere; to strengthen the foundations of discipline, authority, justice and equity, now undermined; to direct all and several, not only those who obey, but those who command, as being all children of the same Father, in righteousness in public and private life and in social and political movements.

True, We are aware that some will be found to take umbrage when We say that it behooves Us to concern Ourselves with political affairs also. But every impartial judge must recognize that the Pontiff cannot separate the treatment of political matters from his office as teacher of faith and morals. Moreover, since he is the head and ruler of a perfect society such as the Church is, made up of men and established among men, he must assuredly desire, if he wishes to promote the security and liberty of Catholics in all parts of the world, to be on good terms with the heads of states and other civil rulers.

Man naturally thirsts after the truth, and embraces it lovingly and clings to it when it has been offered to him, but, on the other hand, the corruption of nature causes only too many to hate above all else the proclamation of the truth, for thus are their errors exposed and their passions checked. But the abuse and threats of all such shall have no power to move Us, for We are sustained by that admonition of Jesus Christ: "If the world have you know that it hated Me before you" (John xv., 18.) After all what need is there to show the falsity of the envious charges made against the Church—that she opposes liberty, thwarts science, puts a drag on human progress? The Church does indeed condemn and deem worthy of severe restraint that unchecked license of thought and action for which no authority, human or divine, is sacred, no rights respected, and which, undermining the foundations of order and discipline, are hurrying states to their destruction. This is not liberty, but the perversion of liberty. Sincere and genuine liberty, the liberty which permits everybody to do what is right and just, the Church not only does not hamper, but she has ever proclaimed that it should be of the very broadest kind. Not less at variance with truth is their assertion that faith is opposed to science. On the contrary, faith is of service to science and that in no small degree. For, in addition to those truths which are above nature and of which man can have no knowledge but that derived from faith, there are many and very important ones in the order of nature to which human reason may attain, but which are perceived with much greater certainty and clearness when illuminated with the light of faith. As for the rest, it is absurd to set one class of truths against another, since both kinds proceed from the same source and origin, which is God. Why, then,

should not We, who are the guardians of Catholic truth, approve all the discoveries of genius, and the inventions of experimental science, every increase of knowledge, in short, whatever is calculated to promote the interests of human life? Nay, the example left by Our predecessors shows that all this is rather to be encouraged by Us. But, on the other hand, We are bound, from the nature of Our Apostolic office, to reject and condemn those conclusions of modern philosophy and social theories by which the course of human affairs is led without the divine precepts do not allow. But in this We are hindering not the advance of humanity but its destruction.

But, though entering upon this necessary conflict in the cause of truth, We are full of compassion for the foes and opponents of truth—We most lovingly embrace them, and tearfully commend them to the goodness of God, for, though with the Roman Pontificate it is a most sacred law to approve and protect all that is true, just and right, and to detest and reject all that is false, unjust and wrong, it is no less bound to show mercy and pardon to sinners, after the likeness of its Author, who prayed for transgressors. For God, who was in Christ reconciling the world to Him, has decreed that principally through the Roman Pontiffs as the Vicars of His Son shall the ministry of reconciliation be continued and by their authority and judgment be administered. To think, therefore, that it rests with Us to conciliate the favor of any one is to judge insultingly and perversely of Our charge and office which binds Us to show fatherly kindness toward all.

We do not indeed hope to attain fully what Our predecessors have been unable to attain—to make truth triumph everywhere over widely diffused errors and over injustice of every kind; but as We have already said it shall be Our aim to strive after this end with all Our energy. And even though Our aspirations may not be fully realized We shall at least, by the help of God, in strengthening the empire of truth among the good, and in extending to many others not badly disposed for its reception.

And now, Venerable Brothers, it is Our pleasant duty to apply Ourselves to the task of adding new members to your illustrious college. This honor We have decreed to confer to-day on two illustrious men. One of them, honored by your own suffrages during the interregnum, has in a remarkable way proved to Us within the last few months that he is endowed with great gifts of mind and character, and with equal prudence in the transaction of affairs. The other We Ourselves have long and intimately known to be adorned with the choicest ornaments of piety and doctrine and to have fulfilled with absolute diligence in every respect the daily charge of the episcopate. They are:

Raphael Merry de Val, Titular Archbishop of Nicea.

Joseph Calligari, Bishop of Padua.

What think you?

Therefore, by the authority of Almighty God, of the Holy Apostles Peter and Paul, and by Our own, We do create and publish Cardinal Priests of Holy Roman Church, Raphael Merry de Val and Joseph Calligari, with the dispensation, derogations and necessary and opportune clauses.

RELIGIOUS EDUCATION.

Religious education is the great principle of the life of society. The only means of diminishing the total of evil and of augmenting the total of good in human life. Thought, the foundation of all good and all evil, cannot be disciplined, controlled and directed except by religion; and the only possible religion is Christianity, which created the modern world and will preserve it. There is "a time to keep silence and a time to speak." Never is this truer than when we are in the presence of those who sorrow. Grief sometimes seeks council, then is our time to speak—if we can do it wisely and feelingly. But sometimes grief seeks sympathy by telling its own story; bereavement in such cases is consoled by self-expression, and then is our time to keep silent. If we desire to live a life of truth and honesty, to make our word as strong as our bond, let us not expect to keep ourselves along the narrow line of truth under the constant lash of the whip of duty. Let us begin to love the truth, to fill our mind and life with the strong white light of sincerity and sterling honesty. Let us love the truth so strongly that there will develop within us, without our constant effort an ever-present horror of a lie.

RANDOM NOTES AND GLEANINGS.

THE GIFT OF THE TOILER.—In the Augustinian, published at Kalamazoo, appears an acknowledgment of a subscription for a charitable purpose, and it reads "five dollars earned by washing." It would be no easy matter to properly comment upon this simple announcement. It means volumes. It tells of hours of labor, of the most tiresome that a woman can undertake.

As we reflect upon the words just quoted a picture, well worthy our careful study, comes up in our mind, to furnish subject matter for profitable meditation, and possibly to stimulate to timely imitation at this special season of the year. The cold winter is at hand. With it comes the joyous season of Christmas festivity—Christmas with its holy thoughts and sacred memories, New Year with its hopes and greetings. Combining the rigors of the season and the glories of the festivals, surely there is an inspiration in the announcement of the humble contribution, as recorded in the Augustinian, that should be productive of many an act of charity, for the sake of the poor who suffer during the winter and of the destitute who do not participate in the good things that come to us in many forms—in gifts, in presents, in toys for children, in comforts for the aged—when Christmas appears on its yearly round. All, all, rich and poor alike, can enjoy the spiritual graces and benefits of the holy season—the poor in accepting, in a Christian spirit the privations that God sends them; the rich in bestowing, unostentatiously, and for God's sake alone, from their abundance, upon those in need.

VALUE OF TIME.—The busy woman who has discovered how to use time may reckon on success. The bustling, rushing woman very often impresses other people with the idea that she is a great worker, but as a matter of fact, she generally achieves but little, says an exchange. She fritters time and strength in bustle and chatter. It is the quiet, self-possessed woman who is the really busy one. She works persistently and quietly, for she understands that if she takes care of the minutes, and hours will take care of themselves, and the practice of this belief is what makes her successful in her business whatever it may be.

WOMEN DOCTORS.—In a perverted discussion of this theme a writer expatiates upon the obstacles with which the weaker sex had to contend in their endeavors to enter the medical profession. Of the conditions now existing in the United States this writer says:—"Where it once required the greatest influence to admit medical women to visit the hospital wards, and where they were treated rudely and subjected to insult, to-day hundreds of hospitals welcome them cordially. At this time there are also eight medical colleges for women exclusively, graduating about 900 a year, and it is estimated that there are nearly 6,000 women physicians practising in this country."

Then proceeding to give appreciation of the financial side, the money success of the few, the writer indulges in the following statement which will doubtless be an attractive feature to those who now suffer in silence many sorrows because they do not possess the golden key to open the door to the great social world. To-day, says this writer, each large city will show the names of several women physicians who are earning \$5,000, \$10,000, \$15,000 and \$20,000 annually.

LABOR ORGANIZED.—No man of the present can conceive the possibilities of the future so far as the result of the system of organization now, in the ranks of the toiler, is concerned. Little glimpses come upon us from day to day that go to show that steady progress is being made, and if that progress is not permanent, it will be due entirely to the toilers themselves or their leaders. An exchange refers to one incident which is important from more than one standpoint. It says:—"A club house for workmen, which is to be the most costly in the United States, will be erected in New

York city next season. It will occupy a lot 100 by 102 feet in area, will be five stories high, and is to cost \$200,000. The first two stories are to be of granite, the other three of brick with terra cotta trimmings, and the structure will be fire proof throughout.

On the first floor there will be a cafe, a reading and billiard room and a large and finely-equipped gymnasium. The second floor will be devoted to the library and class rooms. The third floor will be divided into many small meeting rooms and the fourth floor will be devoted largely to the use of women members. On this floor will be a large dining hall and a parlor. The ball-room will be on the fifth floor and will be arranged with a stage for theatrical entertainments and musicales, being provided with a gallery and having a seating capacity for 1,200 people.

Class rooms, lecture rooms and library are included in the plan and regular courses of lectures and studies will be arranged for the benefit of members.

The project is being carried out by the Workingmen's Educational and Home Association, of New York, with whom it originated; an organization which was perfected in 1896, but which now has more than 14,000 members.

ORPHAN ASYLUMS.—Our excellent contemporary the "New World" in an article entitled "An Attack on Orphan Asylums," says:—

"Every now and then the American of Chicago displays a mania for meddling with matters that do not concern it. It has opinions and a certain bold way of expressing them; yet it is nowhere recorded in sacred or profane writ that audacity is sagacity."

"For instance, in commenting on the practice of sending poor children to orphan asylums, the American endeavors to show that children so brought up are apt to become criminals. Says the American in addition:—

"Abandoned children or others that find their way to the asylums are looked upon, although unjustly, as necessarily inferior human beings. If they were inferior it would certainly be a sacred duty, for their sake and for the sake of others, to lift them up as far as possible. This can be done only by endeavoring to individualize their lives, to give them interests, industrial and others, to bring them in contact with the children outside of asylums. They should not be dressed in monotonous uniforms. They should all be sent to the regular open public schools."

"Here is the milk in the cocoanut: Send them to the public schools. The American has one panacea for every public ill: Send every human being to the public schools. Break up the asylums—inferentially dissolve the convent-academies—tear down the parochial schools; presumably destroy such private industrial schools as that at Feehanville; force all who formerly attended these to attend the public schools—all this with an accent of cocksureness that is most irritating."

In the United States a certain class openly advocate the secularization of all public institutions, but in Canada the same class, not one wit less ardent in their views on the same subject, are not prepared to make public profession of their opinions. They are working in secret.

The best means for Catholics to ensure the maintenance of their institutions for the homeless and needy is to maintain a high standard of efficiency and to adopt a policy which will keep pace with the times. Much of the sway which the secular ideals of a class hold to-day are due to causes which can be traced to the indifference and lack of public spirit of Catholics.

BREAD AND BUTTER CRY.—In an editorial note the New York "Freeman's Journal" of last week says:—

"For country and King," says the French-Canadian Henri Bourassa, is the motto of French-Canadians, while "For King and country" is the motto of British Canadians. Most likely, however, if the question were put to a real test the latter would decide for common sense and "bread and butter," rather than for sentiment."

It is here that our American friend comes in with the very materialistic idea of "bread and butter" versus sentiment. It is the same all over, in every strata of society, in the political domain, in the commercial and industrial spheres, in the very liberal professions—the material benefit idea predominates and sways everything. It is only in the Church that this worldly influence is without its

force. And while it tends to mar the most enjoyable and beautiful phases of life, in the Church it is absolutely a nullity, without effect and without weight. Men may be ready to sacrifice sentiment, or principle, for "bread and butter," not so inside the pale of the Church. There the olden Latin maxim ever applies "we eat to live, but do not live to eat."

AN IRISH POET.—William Butler Yeats, the Irish poet, dramatist and orator, has arrived in the United States. He will lecture on "The Intellectual Revival in Ireland," "The Heroic Literature of Ireland," and "Poetry in the Old Time and in the New." When interviewed, Mr. Yeats said:—

"This is my first visit to this country, and I shall make it the opportunity for telling the American people about the intellectual awakening in Ireland, which has grown to such proportions during the past ten years as to make it a pleasure to every loyal Irishman. The revival is due to the taking up again of the Gaelic tongue, which, though not dead, has been moribund. The revival is based on the patriotic impulse of the Irish people. Other lecturers are to follow me who will tell you about Irish politics and economics. Father O'Donovan, who arrives with me, will lecture throughout the country on the agricultural situation in Ireland."

Irishmen in Other Parts of Province.

(From Our Own Correspondent.)

Mayo, P.Q., Nov. 27.

In this district a patriotic band of Irish men and women have united to study the Irish language and to enjoy and profit by an interchange of opinions so much needed in our day in this grand old Catholic province. On November 16th, the Mayo branch of the League held its first meeting to organize for the winter evenings. The attendance was large and influential, and much enthusiasm was displayed in the proceedings.

Characteristic of the true sons of Catholic Ireland the meeting opened with prayers in Gaelic. The esteemed and patriotic pastor, Rev. Father Cavanagh, occupied the chair, and in an eloquent address outlined the aims and objects of the League. He touchingly illustrated the sacrifices which their countrymen were making for the cause in the Old Land, of their enthusiasm to promote the great and timely work of the revival of the language of the glorious days of St. Patrick.

The election of officers was then proceeded with, and the following ladies and gentlemen were declared elected:

Hon. President, Mayor McDonnell.

Hon. Vice-President, Michael O'Connor.

President, Rev. Father Cavanagh.

Vice-President, Miss S. Garvey.

Sec.-Treas., Miss M. Spooner.

Mayor McDonnell being called upon to address the meeting, delivered a capital address, during the course of which he made reference to the "O Growney Method," which it was the intention of the organization to adopt in its classes. He expressed the sincere pleasure it would afford him to encourage the young men and women of his district to cultivate a taste for the study of the old tongue and of the history of Ireland as well as to take advantage of the opportunity which the society afforded for social intercourse.

Mr. O'Connor followed the Mayor, and entertained the audience with a song in Gaelic which aroused great enthusiasm.

After it had been decided to hold meetings on Tuesday each week, the proceedings were closed by prayer in Gaelic.

AN IRISH SCHOLAR DEAD.

A fine type of the Irish priesthood passed away the other day in the person of the venerable Archdeacon Long, P.P., Clashmore, who was born in the neighborhood of Tallow, in 1815. For over half a century he labored zealously in the vineyard of the Lord, and out of that long period no less than 45 years were devoted to the spiritual service of the people of the parish of Clashmore.

He was a splendid Irish scholar and preacher, and in former years the people used to come long distances to hear his sermons. In the vernacular. He was one of the earliest supporters of the movement for the preservation and spread of the Irish language, and remained an ardent advocate of it up to his death.

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