

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME

A First Audience of the New Pope.

To the Catholic mind there is always an intense interest in looking forward to an audience of the Sovereign Pontiff. When it is a new Pontiff, such as Pius X., scarcely yet three months old in his great office, the intensity of the interest is increased. This morning His Eminence Cardinal Moran, Archbishop of Sydney, Australia, presented a number of Australians and other persons desirous of being admitted to the presence of the new Pontiff Pius X.

It was a dull, raw morning, the absence of sunshine reducing all sights and views to a gloomy, grey hue. A sense of coming winter was abroad, and the presence of snow on the distant summits of the Apennines indicated the changing of the season. Hard by the Castle of St. Angelo, the memory of the dead past—the past of the Pagan Roman Empire—is brought before the mind, and against the sky you see the dome of St. Peter's rising surrounded by the Cross, the sign of the faith that will never fail. Past the facade of St. Peter we drive rapidly under the arch of the Sacristy, and see on our left the simple little residence of Cardinal Rampolla, Archbishop of St. Peter's and ex-Secretary of State.

The house, which was recently a college, was at one time occupied by "Henry IX., King of Great Britain, France, and Ireland," as he is described on a medal that he had coined, or "the Cardinal Duke of York," as he was more commonly called, the brother of Prince Charles Edward, the "Bonnie Prince Charlie" of Scotch Jacobite songs. In the large hall of this residence of the Secretary of State, the Cardinal Rampolla will be frequently reminded of his illustrious predecessor in office and in residence.

The Swiss Guards in their brilliant colored uniforms are seen doing their duty at this entrance to the Vatican. In the Court of San Damascus we begin the ascent up the noble staircase towards the apartments of the new Pontiff on the third door—the apartments occupied by Cardinal Rampolla during the sixteen years that he was Secretary of State. There is little or no change in them. The view from the front window, that look towards the East, and South, embraces nearly all Rome, and is bounded only by the blue hills of Sabina and the Alban Mount. Here the Pontiff may, as old Father Prout puts it, command a view over the whole surface of the ancient and modern City—its palaces, its domes, and its campanili contrasting in picturesque confusion with the giant columns of Trajan and of Antonine, the full turbaned minarets of the mosques, the aqueducts stretching in broken series across the desolate Campagna—the silent course of the Tiber winding its serpent length through the whole course of the horizon, with the distant hills of Tivoli and Alba on the verge of the landscape that loses itself among the Apennines and scarcely equalled in picturesqueness in any other part of the world.

of accomplishing much work in a brief space of time; here also was the Very Rev. Dr. Byrne, the genial Vice-Rector of the Irish College. Shortly after the audience of His Eminence and the reception of Dean O'Haran by the Pontiff, Pius X. was seen in his white robe and white zucchetto, or skull cap, just emphasising the silver of his hair, walking towards the throne room, where the persons above-mentioned awaited his coming.

It was a strange thing to several of those present to see another Pontiff in the place that Leo XIII. filled so completely for a quarter of a century. The frail figure and thin delicate features of the late Pontiff that have left so deep an impression in the memory of those who have seen him have no counterpart in the person of Pius X. As Cardinal Moran, who is one of the tallest members of the Sacred College, ranking in this respect with Cardinals Vincenzo, Vanutelli, and Rampolla, walked beside the Pontiff, his Holiness seemed short in stature. His countenance has a sameness of expression that is, perhaps, the quality which strikes one most; and a gentle graciousness of manner, in his reception of each individual presented to him by Cardinal Moran, impressed one more especially. He passed from one to the other, giving his hand to each with a kindly smile and a few words that said much for his interest in each one. As moments as one watched him—and at such a time one reads one's own feelings into another—it seemed as if his thoughts soared to other regions, and that he was preoccupied with other absorbing questions. The gentle, good nature of his manner and the sweetness of his presence impressed all who were present. Little incidents occurred in which the Pontiff's sense of humor was touched to a pleasant smile, and these lent an air of cheerfulness to the occasion.

After he had bestowed his benediction on all present, and granted special privilege to some of the clergy, he presented to Cardinal Moran a silver statue, about two feet in height, on a bony pedestal, as a gift for the great bazaar, which is to be held shortly in Sydney. The Cardinal was deeply touched with the kindness and thoughtfulness of the Pontiff, who, taking the statuette from the hands of the Monsignor who brought it into the Throne Room, he presented it himself to his Eminence. It is very beautiful and a work of art, and valuable intrinsically on account of the material of which it is formed. Through the intervention of his private secretary, Monsignor Bressan, His Holiness graciously acceded to the request of Dean O'Haran for the gift of his "zucchetto," or little white skull cap, which will be offered in the bazaar to be held at Sydney. A similar zucchetto was presented to Dean O'Haran. His Eminence Cardinal Moran presented his Holiness with a magnificent copy of the new and enlarged edition of his work, "The Irish Saints in Great Britain." This work, which has been long out of print, is a most scholarly production, and a splendid justification of the great work of the Irish in the missionary and conventual life. The copy presented to the Cardinal to the Pope was bound in white and gold, and bore on its outside upper face the armorial bearings of Pius X. These are now well known from the shields above the chief door of the Roman churches.

Mrs. Maher, who is specially interested in the diffusion of wholesome instruction in religious knowledge, presented to the Pontiff a specially bound copy of the "Irish Leaflets" published by Eaton, of Dublin. His Eminence Cardinal Moran leaves Rome on Sunday next on his homeward journey to Australia. He is especially delighted with his visit. He is deeply impressed by the character and individuality of the Holy Father, and it has been a special joy to him to meet the Pontiff, with whom he was in communication during the time that Cardinal Sartorio was then occupied the Patriarchate of Venice. His Eminence is also deeply interested in the selection of the Secretary of State made by the Pontiff, and he has paid a visit to Mr. Merry del Val, who in a few days more will become his colleague in the College of Cardinals. The fact that Mr. Merry del Val is descended from the Irish families, Merry and Wall—both from Waterford, who left Ireland after the defeat and flight of James II.—adds very considerably to his interest in the young Secretary of State. Everyone wishes the new Secretary all success, and his Eminence Cardinal Moran wishes it in a more particular manner—P. L. Connellan, in Dublin Freeman.

FRANCE

M. LOISY'S WORKS. Once more that undoubtedly able but injudicious writer, the Abbe Loisy, has got himself into trouble. His "Evangile et l'Eglise" raised a storm, and the book was put under interdict by Cardinal Richard. Now the erudite but obstinate ex-Professor of the Catholic Institute has written a book about his "Evangile et l'Eglise," entitled "Autour d'un petit livre." In this he retracts nothing. M. Loisy is hotly attacked by all the religious papers. Father Gayraud, formerly a Dominican, and who teaches that the Fourty Gospel in the "Gospels," says: "M. Loisy is a member of Parliament, writing no historic value as regards the events and the discourse in it, and that the three Synoptics are not authentic testimonies of the life of Jesus, etc. etc. Now, I say, and re-say, as a theologian, in accordance with the teaching of the Church on the authenticity of the holy books, and notably the Gospels, on the divinity of the Redeemer and of His Church, on the

divine origin of the essential elements of Catholicism, condemns such errors as those of M. Loisy." Father Gayraud easily admits that M. Loisy has been one of those who ably try to face historical problems in connection with the Church, and that he has written pages that scholastic theologians can endorse, but his "concept" as to the origin of the Church is damning. M. Loisy in the meantime denies that he has been doing all the dangerous things attributed to him, and he asserts that he neither means to leave the priesthood nor the Church.

M. Joris Karl Huysmans, the novelist, who nearly became a Benedictine monk, has returned to France from the Rhineland disgusted with the Cathedral of Cologne. That splendid edifice rather disappointed his expectations, as he found it badly restored. He admired the magnificent stained-glass windows, but his gorge rose at the conduct of the headier who guard the great pile as if it were a barracks. M. Huysmans has objected before now to the beads and "sacristies," who levy money on the people who want to see the pictures, the sculpture and the relics in famous Continental Cathedrals, but he seems to forget that those churches have to be kept in repair. Protestant Ministers and Catholic priests fereathered in a friendly and even fraternal manner at the Anti-Alcohol meeting in the School of Medicine recently. M. Casimir Perrier, former President of the Republic, was in the chair, and while he strongly condemned dram-drinking, he said that he did not want to crush well utilized in the motor car trade and for machinery. He called upon all French people to abstain as much as possible from alcohol and to drink only the best wine, and very little of that. M. Casimir Perrier's injunctions will be lost on the French who will never give up their wine, whatever they may do about spirits. There is no doubt that bad spirits are the North of France, and it was for the purpose of remedying this state of things that the Catholic and Protestant ecclesiastics present at the meeting, resolved to march hand-in-hand against the demon of intemperance.

IRELAND

THE PALLIUM INVESTITURE.

Sermon by the Most Rev. Dr. Clancy. The ceremony of conferring the Pallium on the Most Rev. Dr. Healy, Archbishop of Tuam, took place at the Cathedral, Tuam. The Investiture was performed by the Most Rev. Dr. MacCormack, Bishop of Galway, the Senior Suffragan of the Province of Connaught.

After the High Mass, the solemn ceremony of Investiture of the Pallium was performed by the Most Rev. Dr. MacCormack. The Most Rev. Dr. Clancy, Bishop of Elphin, ascended the pulpit, and, preaching from the text, 10th chapter of the Gospel of St. John, beginning with the 13th and ending with the 17th verse, he said there are few things in the Church's life and operations so interesting and inspiring as her ceremonial. The solemnity of her feasts, the order of her ritual, the mystic form and colour of her vestments are all distinct, with a sacred symbolism which is at once retrospective, being the reality of the figure of the old dispensation, and prospective, being the type of the future and loftier realities in the world to come. If this be true of the Church's ceremonial generally, we naturally expect that it should be yet more true that the symbolism should be more sublime, the suggestiveness more inspiring, the moral lessons and practical where there is a question of the ceremonies appertaining to the future and loftier realities in the world to come. If this be true of the Church's ceremonial generally, we naturally expect that it should be yet more true that the symbolism should be more sublime, the suggestiveness more inspiring, the moral lessons and practical where there is a question of the ceremonies appertaining to the future and loftier realities in the world to come. If this be true of the Church's ceremonial generally, we naturally expect that it should be yet more true that the symbolism should be more sublime, the suggestiveness more inspiring, the moral lessons and practical where there is a question of the ceremonies appertaining to the future and loftier realities in the world to come.

sake of the souls entrusted to him—"And I lay down My life for My sheep." Behold, beloved brethren, the ideas which I submit for your consideration to-day. The first great principle which the Pallium symbolises is the unity of the Church—"There shall be but one fold and one Shepherd." The most conspicuous characteristic of the Church is its unity; unity in faith, unity in worship, unity in discipline. The members of the Catholic Church all believe the same doctrines, believe the same dogmas, and are united in the same worship, and the same discipline. Similarly as regards worship the pilgrim finds himself in a strange land and knows not what religion its natives practice. But if he enters a church and finds the Holy Sacrifice of the Mass being celebrated, or sees the devout penitents being shriven at the confessional, or witnesses the distribution of Sacred Particles to the worshipping crowds around the Altar rails he at once recognises that he is in a Catholic Church, for the worship of the Catholic Church is everywhere the same. Lastly, there is unity of discipline—the people obey their priests, the bishops are obeyed by their subjects, and all are subject to the supreme command of Christ's Vicar on Earth. Contrast this admirable unity in faith and worship and discipline with the chaos and confusion of opinions and practices that prevail outside the pale of the Catholic Church. The members of heretical churches have no cohesion or consistency of belief, and are blown about by every wind of doctrine. They do not follow any uniformity of practice, but change their religious observances with the seasons of the year or the phases of the moon. They do not acknowledge any religious centre or authorities head which they are bound to obey, and the members of each State Church established by law. How grateful should we not be to God that he has brought us into the one true fold, and placed us under the one true Shepherd "who is the pillar and the ground of truth," who is the stable rock on which the one True Church of Christ has been erected and stands impregnable. On this State Church established by law. How grateful should we not be to God that he has brought us into the one true fold, and placed us under the one true Shepherd "who is the pillar and the ground of truth," who is the stable rock on which the one True Church of Christ has been erected and stands impregnable. On this State Church established by law.

be with you all days, even unto the consummation of the world." Add to this that the exercise of these powers involves the plenitude of the priesthood which shall be capable of reproducing and perpetuating itself. Of a character essentially different from the foregoing is the power of jurisdiction. Its nature may be exemplified from the civil or secular order. The judge of Assise comes on circuit at stated times, and metes out punishment where deserved, and in doing so he acts as the representative and is clothed with the supreme power of the King. Without such jurisdiction—for such it is—he could not hear causes, decree punishments, and perform the other functions of his office. Apply the same example to the Church, and the nature and necessity of jurisdiction become manifest. It is defined by Canonists to be a legitimate assignation of subjects, or a legitimate deputation to exercise spiritual functions. Taken in its broad sense, it embraces the legislative, the judicial, and the executive powers received in the Church. The Church being a perfect society, having its own organisation, and its own specific ends to attain, requires all their powers, but they do not always exist in the same degree, and are also differently exercised. Sometimes the members of the Church in their individual capacity are the beneficiaries, as in the tribunal of Penance; sometimes the Church as a whole as in the exercise of legislative power. Jurisdiction, however, whatever form it takes it is manifestly distinct and distinguishable from the power conferred by order, for one may and does exist without the other. Its existence in the Church is clearly proved from Matt. xvi, 13-19, and the reciprocal obligations of obedience is manifest from the words of Christ—"He that will not hear the Church, let him be to thee as the heathen and the publican." Now, on all this the Pallium has a peculiarly interesting bearing. We learn from the form of investiture that it symbolises the plenitude and perfection of the episcopal office, and, therefore, that it equals the perfection of the priesthood and the exercise within certain limits of the pastoral jurisdiction. The words of the formula of blessing also makes this clear—"O God, Eternal Pastor of souls, pour forth through our ministry the copious grace of Thy benediction and sanctification, that what they mystically signify, viz., the excellence and plenitude of the pastoral office they may in full measure produce." That the Pallium has always been regarded as conveying this meaning will be manifest from its history and from the anxiety of national Churches to possess it. Our treatment of the subject shall be brief. It has been asserted by many that the Pallium on eminent ecclesiastics in their dioceses was first bestowed by the emperors as a special mark of honour, and that it was unusual for ever-Popes to confer it without imperial sanction. For the latter part of this statement there seems to be very slender foundation, but it may be admitted without difficulty that the sanction of the civil rulers was often sought when it was proposed to confer such a signal distinction on their subjects. Alexandria was the custom for each succeeding prelate to take the Pallium of St. Mark, as it was called, from the neck of his predecessor and place it upon his own. From this we infer not alone that the Pallium was bestowed independently of the civil power but that it can be clearly traced back to apostolic institution. At first it would seem to have been conferred exclusively on the Eastern patriarchs and the suburban bishops around Rome, but by the middle of the Twelfth Century it found its way into these countries. In the life of St. Bernard we read that St. Malachy Archbishop of Armagh (or, as he was then called) was on his way to Rome for the Pallium when he died at Clairvaux. It was only some dozen years afterwards, at the Synod of Kells, held in 1152, that four Pallia were conferred by the special Papal Delegate on the four Archbishops of Armagh, Cashel, Dublin, and Tuam—whose jurisdiction from Rome had been exercised from the time of St. Patrick in the Irish Church, but as St. Malachy expressed it he desired that his See should possess the symbol of the jurisdiction which it exercised. At present the custom is to confer it on all Patriarchs, Primates, and Metropolitan, as also on Papal Legates, who speak in the name of the Holy See. But it ought to be observed, that only in the case of the Pope, who wears it at all solemn functions, does it indicate unlimited jurisdiction. In the case of all other Prelates it may be worn only during Solemn Mass in churches within their province, and then to signify that authority to officiate, to preside, or to adjudicate in certain well-defined circumstances which canonists prescribe. Yet, so important is the ceremony of investiture, that pending its performance the newly-appointed Prelate is not permitted to ordain priests or to perform the solemn consecration belonging to the episcopal office. One other aspect of the subject remains to be examined, the symbolism of the Pallium as worn by the Prelates of the Church. It is a token or sign of the pastoral authority and charity. The vestment, made from the shoulders of the Prelate to signify that, as pastor of souls, it will be his duty to seek out the lost sheep, and, rejoicing, to bear it home on his shoulders. Its circular form with the attachments falling over the breast and down the back is intended to indicate security of the fold to which the wandering sheep must be brought back. It will be observed that the vestment is marked with purple crosses which serve to remind the wearer that in the disappointments and rebuffs, and to bear the crosses which his Divine Master has prepared for him. Zealous and in the natives of the country and has then gone to Rome and had the printing done at the Polygot office. The fact that a large portion of the work done in the business depart-

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care—"I am the Good Shepherd, the Good Shepherd giveth His life for His sheep." All this is beautifully expressed in the formula of blessing. Such is the symbolism of the Pallium and the moral lesson which it conveys. Needless to say, that in the history of our own country these salutary lessons have been already understood, and faithfully carried into execution. The Metropolitan of the Irish Church have left a brilliant record behind them, and their children have kept the faith pure and undiluted through all the centuries of the past. The bright examples of the venerable Oliver Plunkett, whose cause of Canonization is in progress, and of the saintly Archbishop Quilley, who was murdered by his enemies at Ballydoe, near Sligo, are only types of many that might be adduced. Even nearer to our own times we have witnessed the undoubted heroism of the lion of the fold of Judah and the indefatigable industry and unostentatious piety of the great commentator on the Scriptures, who has left his impress on the sacred literature of our country. With such examples before us we may look forward with confidence to splendid achievements in the time to come from the present illustrious occupant of the chair of St. Jarlath. With a strong voice and a facile pen he will continue the labours he has begun for Faith and Father, and his successors will derive confidence and courage from the clearness of his intellect, the uprightness of his heart, and the consistency of his policy. To them, as to others, he will be a tower of strength, a light shining in darkness, the incarnation of the qualities that constitute the faithful pastor of souls.

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(Continued from Page 6.)

The congregations, or committees, are the mediums through which the greater part of the business of the Holy See is transacted.

The general plan of doing business at the Vatican may be best explained by saying that the Pope is the great centre towards which all of the congregations converge. Everything of importance they pass upon comes to him for final confirmation. A mass of mail matter is received at the Vatican every morning—it has been estimated at 23,000 pieces—and it is distributed with promptness and exactness. That which is addressed directly to the separate congregations, as, of course, goes to them at first hand, the multitude of letters addressed to the Pope are opened by his secretaries, and the communications that do not require the personal attention of His Holiness are referred to the appropriate congregations. Four secretaries, with their assistants, have all they can attend to in opening, sorting and distributing the daily mail. To be an employee of any of the congregations requires a high degree of intelligence. Accuracy is required above all else, and carelessness in transcribing important decisions, relating to faith and morals, can easily assume the importance of a venial sin. Salaries of the officials are small, in some cases not over \$200 per year. To this is added the cost of maintenance. Incidentally, it might be stated that the Vatican itself is a parish, quite distinct from St. Peter's. The Vatican parish includes all who live in that vast and beautiful edifice. The men who reside and are employed there are taught that there are only two ways to do a task—the right way and the wrong way. The man who does it the wrong way more than once is soon informed that his usefulness is impaired and that it would be well to seek employment elsewhere. But the forms are so precise that it seems difficult to go wrong. An employee is commanded to do a certain thing in a certain way, and apparently nothing but perversity can get him in the erroneous way. Rules are inflexible. It is like pouring hot metals into carefully prepared molds. The mass of matter is bound to come out in certain cast-iron patterns.

This sketch of the business methods of the Vatican would not be complete without calling attention to the fact that the Church possesses two complete printing establishments in Rome. They are very similar in their make-up to the Government Printing Office at Washington. One is in the Vatican palace, and the other, in the Polygot, known as the Polygot, perhaps the most remarkable printing house in the world. It contains complete sets of type cast in nearly all of the known languages. The most important of the fonts in the "art preservative" are the Latin, Greek, English, Italian, French and German. Bibles for different rites are printed in all languages, and books of piety and devotion are turned out by the tens of thousands. Cases have been known where a missionary, at the head of a band of priests who have successfully Christianized some heathen country, has set himself to the task of compiling a catechism and prayer book in the language of the natives of the country and has then gone to Rome and had the printing done at the Polygot office. The fact that a large portion of the work done in the business depart-

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ment of the Vatican is made a matter of conscience may in a large measure account for the perfection of the system and the economy of the administration. The officials who preside over the various congregations are only men of great learning of affairs, who have represented the Holy See at many of the courts of Europe. While the temporal power obtained, Archbishops and other prelates were Governors of provinces. Since then they have found opportunities, in other fields, of acquiring knowledge of modern business methods, a knowledge which has been shrewdly utilized in the management of the vast concerns known to us by those two brief words—the Vatican.