

The Poet Pontiff.

Frequently have we had occasion to mention the striking and exceptional talents of the venerable and illustrious Pontiff Leo XIII. As ruler over the two hundred and fifty million Catholics of the world, as the infallible Vicar of Christ, everyone in the faith recognizes his supremacy; but, outside the domain of spiritual affairs there are many phases in the character of Leo XIII. that would suffice alone, or even any one of them, to immortalize an ordinary individual. In the ranks of statesmen his pre-eminence is universally recognized by the rulers of all the nations of the world. Then in the realm of letters, of science, of philosophy, of all that is inspiring and cultivated, he has long since earned his niche in the temple of fame.

As a poet he owes much to his native disposition, to the atmosphere of his childhood and his youth, to his delicacy of sentiment and kindness of disposition, as well as to his fertile and soaring imagination. In addition he is such a consummate master of Latin. And Latin is, perhaps, the most perfect language wherein to give expression to poetic ideals. An illustration of his wonderful command of that ancient tongue, is to be found in his Ode to the New Century, written on the occasion of his own jubilee.

We have the advantage of not only possessing that gem-like ode in the original, but the still further privilege of having before us an original translation by Rt. Rev. Bishop Howley of St. John's, Newfoundland. We need scarcely speak of the personal literary merit of Bishop Howley. His name and the productions of his pen are familiar in almost every household in the land. We are positive that our readers will enjoy the treat of sublime Latin, from the Pontiff, and delightful English from the Bishop.

Poem of His Holiness Pope Leo XIII. to the New Century.

AN. CHRISTI MDCCC. PRIDIE
KALENDAS IANVARIAS A
IESV CHRISTO INEVNTIS
SAECVLI AVSPICIA.

Cultrix bonarum nobilis artium
Decedit aetas; publica commoda,
Virescunt naturae relectas,
Quisquis avert, memoret canendo.

Saeculi occidentis me vehementius
Admissa tangunt; haec doleo et frero
Pro! quot, retrorsum conspicuas,
Dedecorum monumenta cerno.

Quarante caedes, sceptrum diruta,
An pervagantis monstra licentiae?
An dirum in arcem Vaticanam
Mille dolis infum duellum?

Quo cessit Urbis, principis urbium,
Nullo impeditum servitio decus?
Quam laetia, quam gentes avitae
Pontificum colere sedem.

Vae segregatis Numine legibus!
Quae lex honesti, quae superest fides?
Nutant, semel submoti ab aris,
Atque ruunt labefacta iura.

Auditus? effert impia conscia
Insanientis gressu sapientiae;
Brutae naturae supremum
Nittitur asseruisse nomen.

Nostrae supernam gentis originem
Fastidit exors; dissociabilem,
Umbras inanes mente captans,
Stirpem hominum pecudumque miscet.

Hec quam proboso gurgite volvitur
Vis impotentis caeca superbiae,
Servate, mortales, in omne
Iussa Dei metuenda tempus.

Qui vita solus, certae veritas,
Qui recta et una est ad Superos via,
Is reddere ad votum fontes
Terrigenis valet unus annos.

Nuper sacratas ad cineres Petri
Turbas plorant sancta petentium
Is ipse duxit; non inane
Auspiciis pietas renascens.

Iesv, futuri temporis arbitror,
Surgentes aevi cursibus anque;
Virtute divina rebelles
Coge sequi meliora gentes.

Tu pacis alioque semina provehis;
Irae, tumulいた, bellaque tristia
Tandem resident; improborum
In tenebris ago regna fraudes.

Mens una reges, te ducit, temperet,
Tuis ut instant legibus obsequit;
Sitque unum Ovile et Pastor unus,
Una Fides moderetur orbem.

Cursum peregi, lustraque bis novem,
Te dante, vixi. Tu cumulum adice;
Fac, quaeque, ne incassum precantis
Vota tui recidant Leonis.

—Leo XIII.

Centennial Ode of His Holiness
Pope Leo XIII. to the New Century.
Original translation by Rt. Rev.
Bishop Howley.

Sing he who lists, the Age that now
departs;
Which fosters Science; cherisheth the
Arts;
Which Nature's secret forces doth
reveal,
And all things bendeth to the com-
mon weal.

But, as the dying years I backward
scan,
And view the crimes and shameful
deeds of man,
My heart deep touched these crying
evils mourns,
And with indignant ire my bosom
burns.

Shall I complain of slaughters —
scepters hurled?
Of vice unbridled stalking thro' the
world;
Of direful war waged with a thou-
sand wiles
Against even Vatican's high, sacred
piles?

Oh Queen of Cities! who didst never
bow,
Thy neck to yoke of servitude, —
where now,
That glory, which in by-gone ages
shone
Amid the Nations, round the Pon-
tiff-throne!

Oh woe! when kings to faith and
conscience blind
Impose their godless laws upon man-
kind,
No longer Faith nor Justice can be
found
And Altars, desecrated, strew the
ground.

Hark ye! the impious boastings of
the crowd,
Who with their silly lore "puffed
up" and proud,
Deny the Power Supreme of Na-
ture's God,
And place instead Brute Nature's
inert clod!

Senseless, they scorn the honor of
mankind,
Vain shadows grasping in their shal-
low mind,
And with the beasts that grovel on
the ground
The noble origin of man confound.

Alas! how in its vortex, yawning
wide,
In blind and powerless rage, whirls
human pride
Oh all ye people, scattered thro'
the lands
Keep well, thro'out all time God's
dread commands.

He only is, "The Life, the Truth,
the Way"
Direct to Heavens—He only can re-
pay
To Mortals striving in "this vale
of tears"
The vows and yearnings of the
fleeting years.

'Tis He who now to Peter's relic-
shrine
The throngs of holy pilgrims doth
incline
In prayer to visit—pledge of open-
ing morn,
Of Faith reviving—Piety reborn.

Oh Jesus! ruler of the flowing tide
Of Future years. The course serene-
ly guide
Of this New Century; compel each
erring land,
To better paths, by thy divine
command.

Oh cause to spring the seeds of joy-
ful peace;
Let wars,—dire angers,—tumults, —
quickly cease,
The frauds of wicked men exposed
lay
And unto realms of darkness drive
away.

Beneath Thy guidance, let all kings
be led,
In Unity of thought—Thy laws
obeyed,
Let all the world within One Faith
enrolled

Be by One Shepherd ruled, within
One Fold.

I've run my course,—full eighteen
lustrus,—I,
By Thee upheld,—Do Thou the Crown
supply,
Oh grant this final grace, that on
Thy ear
May not be poured in vain, Thy
Leo's Prayer.

—M. F. H.
St. John's, March 29, 1901.

—The Easter Lily.

Notes From Ireland.

SECTARIAN ANIMOSITY.

Speaking at the Dublin dinner of the Surveyors' Institution recently, Sir Antony MacDonnell said that on coming back to his own country after half a lifetime of foreign service, detached from any political party and entirely above any sectarian feeling, nothing had surprised and pained him more than the extent to which sectarian feeling prevailed in Ireland. Seeing that Sir Antony's time since he returned to Ireland has been entirely devoted to a most laudable effort to reform the Castle with its various departments and ramifications, his words bear a significant meaning and speak volumes for the bigotry with which he has to contend. He also asserted that he had not met anyone he Catholic or Protestant who had not deplored this miserable condition of things. No doubt the loudest weepers were those who live and thrive on sectarian animosity. It has ever been thus in Ireland. Commenting on those remarks, a correspondent of the "Catholic Times" says:—Had Sir Antony leisure to interview the directors of our principal railways he would most assuredly find them deploring the bigotry which prompts Catholics to "introduce questions of religion" at the annual meetings, simply because their Faith is a bar to employment and preferment in the services of the Irish companies that live and thrive on the Irish people.

As already stated in these columns:

At the recent convention of the Irish National League in Dublin a resolution was passed calling on Mr. Thomas Sexton, former member of Parliament, to return to public life. Mr. Sexton's reply was as follows:—"Dear Mr. Rooney,—Accept my sincere thanks for your kindness in calling this morning to express to me personally the feelings of the members of the League in Belfast with regard to the resolution which, at their instance and on your motion, the National convention has done me the honor to adopt. For this manifestation of the favor and confidence of my countrymen I am and shall always be most grateful. Since I retired from the House of Commons, my health, impaired more seriously than I knew or supposed at the time, has allowed me to get through a fair amount of ordinary work, regulated by ordinary conditions; but, knowing as I do the exceptional strain and mental pressure entailed by certain Parliamentary duties, and the peculiarly trying conditions under which they have to be discharged, I feel myself unable to undertake them. Hence I have been obliged to decline invitations from several constituencies, one so lately as this day fortnight. If I thought I could do service, even for a limited time, mere risk to health would not prevent me, but the question is one of attempting a task beyond my strength from the first. For the present, then, I can only thank the members of the convention, and hope I may yet be able to offer some proof of my gratitude.

"Yours sincerely,

"THOMAS SEXTON."

MAY CELEBRATIONS.—The weather on Sunday was anything but favorable for outdoor processions, and the Inchicore Fathers acted wisely in confining all the solemnities to the church. In spite of the cold and inclement weather a very large concourse of people assembled. The city confraternities were represented in force, and there was also a very strong detachment of little girl processionists from all parts of the city, dressed in snowy white. The preacher at the 12 o'clock Mass was the Very Rev. D. McIntyre, Provincial, who gave a very learned and lucid sermon on the infallibility of the Church. At 4 o'clock the Rosary was recited by Father Wilkinson, O.M.I., after which Father Brady, O.M.I., occupied the pulpit and preached, with great eloquence and earnestness on devotion to our Lady. The sermon was followed by a grand procession round the beautiful church, in which the city and local confraternities and little girls, beautifully dressed, took part, after which Benediction was given by Fa-

ther Wilkinson, with Father Brady as assistant.

The second of the May processions in honor of our Blessed Lady took place on Sunday in the beautiful grounds attached to St. Paul's, Mount Argus. The morning was so wet that it seemed doubtful if a procession could take place at all. However, the afternoon was finer and the confraternities of the Christian Doctrine and of the Sacred Heart, headed by the band of the Boys' Brigade, Church street, took part in the out-of-doors celebration. The attendance, of course, was not by any means as large as on the first Sunday. The Very Rev. Father Wilfrid, C.P., rector, preached a practical sermon on devotion to the Blessed Virgin, and mentioned that a statue which had stood in the grounds for the last 30 years had been injured in the recent storm, and that contributions were solicited to replace it. The third procession will take place next Sunday, when it is hoped the weather conditions will be more favorable.

A STRANGE ACTION.—The following strange case is reported in the "Catholic Times" by its Dublin correspondent:—

In the Law Courts on Thursday a trial which lasted three days and excited considerable interest in Dublin came to a close. It was an action brought by the Very Rev. E. J. O'Malley, P.P., St. Agatha's, against the Most Rev. Dr. Walsh to recover £4,727, described as "money paid to and for the use of the defendant" in connection with the site of a new parochial church. Although the cause of the action was thus described, the real question at issue was whether a parish priest is at liberty to embark on any scheme of church building without the sanction or in opposition to the wish of the Ordinary of his diocese.

The jury, composed mostly of Protestants and presided over by Judge Madden, also a Protestant, after a patient hearing of both sides, returned a verdict for the Archbishop, adding a rider in which a hope was expressed that Father O'Malley would see his way to come to terms with His Grace, so that a scheme for building a church in the parish might be carried out. It is to be hoped that Father O'Malley will have regard to the well-meant rider of the jury to whom he appealed. If he does, no one will be more pleased than the Archbishop of Dublin or do more to extricate him from a position which must be painful to a priest of his high character and great zeal in the service of God.

The Irish In America

We are accustomed to receive good advice, and though it may be couched in a variety of styles, it is always acceptable, especially to those who are anxious for the success of their race on this continent. Sometimes, however, that advice is exceedingly practical. An example of this last mention form of advice we find in an address, delivered a few days ago in Boston, before the Charitable Irish Society. The speaker was Mr. Edward F. McSweeney, former assistant United States Commissioner of Immigration. The title of his address was, "Irish Immigration, its Character, Scope and Results." The main object of the speaker, seems to have been to insist upon the Irish people in America turning from law and politics and going into the fields of more practical art and business. The lecturer had had exceptional opportunities of studying the subject of Irish immigration and of observing the immigrants both collectively and individually. There is much in all that he said which should be deeply considered, for there is a grain of wisdom in each sentence. He thus describes the advancement and improvement in the conditions of the immigrants:—

"Our race was formerly classed as being composed of saloon-keepers and policemen. In the second generation alone of Irish in Massachusetts to-day, there are more lawyers, doctors and authors than there are saloon-keepers, and more teachers than policemen. The verdict of time will, I am sure, give the Irish immigrant the measure of credit he deserves. The United States, and Massachusetts in particular, is under the greatest obligation to him. They gave him a home, but in return he did his full share toward building them up to the position they enjoy. The second and third generations should, however, awake to the fact that they have a struggle before them. The changing character of

the alien arrivals has brought here race forces that have been trained in a school of adversity just as bitter as the Irish, and who come here eager to take the place of the Irish in every field of human endeavor if they can. This is to their credit; the strongest always win, and they deserve to, and my only purpose is to point out the fact, because it is my honest belief that, if they want to, the Irish can do as much in the next fifty years as the Irish immigrants did in the fifty years gone by."

Mr. McSweeney then insists upon pride of race, and in this he has every reason to speak out, for we cannot deny that too many of our people have learned the lesson of effacing their national identity, with the vain hope of attaining more rapidly some temporary end. He says:—

"The first thing to be done is to instill pride of race everywhere always. The Germans in the United States are better citizens because they keep alive pride in their race. Of late years there has been a tendency among a certain class to drift away and to follow the lead of a peculiar creature who has been abroad in the land and who is a radical absurdity calling himself a Scotch Irishman. Many Irishmen have been led astray by this freak, who belongs in the class of things that do not exist—like the dodo, great auk and the whamoodle. Once Irishmen begin to excuse themselves for being what they are, they are lost. Only race degenerates are ashamed of their race and their fathers. The Americans we despise and ridicule are Anglo-Americans; the Jews who bring shame upon their race are those who hide their religion and apologize for their fathers. Adversity brings out the strong virtues of a race; prosperity saps them; and if in an alien land the Irish forget and do not continue to live up and love the religion, race and traditions that have preserved them intact all these centuries, they will and should perish. What the Irish need to-day is plain talk. The virtues of honesty, loyalty, fidelity, industry and courage were the chief characteristics of our fathers and they must never be allowed to become minor qualities in the New England Yankee-Irish."

This is all emphatically true; but the most practical part of the entire discourse is that in which the speaker dwells upon the activity and commercial energy that are to-day demanded of all who would win. He says:—

"The world of the century we are entering is an industrial and commercial world, the qualities that made men successful in the ages of battle and discovery, exploration and colonization, will secure success to-day and in this century. Courage, imagination, fidelity, tenacity, honesty, reverence are as potent in trade, industry and finance as in the other departments of human activity. If the fires of our fathers have burned out of their sons; if there be nothing but ashes and dust in their hearts and brains, the race will, and would better perish."

"The men of the twentieth century will be manufacturers, merchants, financiers, engineers, men of executive ability and technical training. There may be a place somewhere for the born genius who does things by inspiration and intuition, but it will probably be in a museum. So far, the history of man seems to show that results are achieved by work."

"When these facts have been instilled into the Irish heads and without any accompanying 'salve' when we devote less time to race glorification and more time to race rehabilitation; when we understand that races and individuals are measured by their performance and not by their promise we will start in to grasp our share of the prizes of the coming age and get them."

These are all truths of a high order, and they come from a source that commands the attention and respect of all. We feel often that we are only squandering our energies and gifts in vain attempts to attain the unattainable, and we, meanwhile, allow our best opportunities to pass away unnoticed, or unutilized. The new world is vast, and he it in the United States or in Canada there is a grand field awaiting us all. No race is better equipped physically and mentally than the Irish race to draw all that is possible out of the soil and out of the industries of the land. And if the splendid advice of Mr. McSweeney were followed we would soon become a great factor in the direction of this continent's affairs. Work and determination are the words that the Irish must adopt as a motto in America.

CHURCH AND STATE.

By a Regular Contributor.)

The situation in France has been becoming more and more acute every day. It is now quite clear that M. Combes has reckoned beyond his strength, he has gone too far. There is no longer any secret in the fact that he and President Loubet are at variance on the important matter of Church and State. And if anything were wanting to prove this situation, we would have it in the very words of the President, when he delivered his last speech in Algiers. However, during the course of last week the Ministry nearly toppled over. It was only by a technical effort of procedure that Combes succeeded in saving his government. Two motions of confidence were proposed. One dealt with the immediate severance of Church and State, and the abrogation of the Concordat; the other approved of the Government's policy, while expressing the hope that it would maintain the liberty of worship. It was this latter which saved the ministry. Had the former carried Combes would have been made all-powerful; but it was defeated by a majority of over eighty, leaving the Government, on this issue, in a minority, and antagonized by a considerable bulk of its own supporters. But on its heels came the second motion of confidence, requesting the maintenance of liberty of public worship. This was carried by a fair majority; thus leaving the Government in power, but bound to a policy that practically contradicts that of the past few months.

They who can see clearly into the mass of contradictions in French politics, do not fail to recognize here the beginning of the end for Combes and his anti-religious policy. The "Herald's" correspondent, J. Cornely, gives, in his last letter a pretty fair summary of the situation, and from it we can glean the rays of hope that the situation impart. He says, in his despatch of last Saturday:—

"The French Parliament has resumed its sittings. According to custom, the Deputies hustled each other to demand of the Ministry an accounting for everything that occurred during their absence, not only about the congregations, but also about the disturbances that were occasioned in churches and even the intestine strife of the administration, which is attributed to the ambition of M. Edgard Combes, son of the president of the Council of Ministers, who is represented as seeking to upset the Prefect of Police, M. Lepine, in order to take his place."

"M. Combes survived the first shock of battle very well. He replied by scolding, the interpellations aimed at him as father of a family. As for the interpellations on his religious policy, he demanded an immediate discussion. This was the Parliamentary field of a battle which lasted two days, Tuesday and Wednesday."

"The tactics of the opposition consist in attributing to the Ministry responsibility for disorders provoked by the socialists, who are going to make disturbances in churches to prevent from preaching former members of the religious orders who have not been made secular priests. The tactics of the President of the Council are, on the contrary, to prove that he is only opposed to the congregations and intends to protect liberty of worship—that his policy is anti-clerical, not anti-religious."

"Such was for two days the basis for the debate. It was complicated by a move of the socialists, who wanted to make it appear as an assent to a discussion of different bills relative to the abrogation of the Concordat and the separation of Church and State. M. Combes rejected for the time being this combination, which a part of his majority adopts; for on this point a part of the majority, the extreme Left, is more advanced than the Ministry."

"There resulted right in the midst of the sitting, between the Cabinet and the majority, a struggle which the opposition perceived. Its members immediately suspended their attack in the hope that the 'block,' not being any longer attacked by them, was about to break up. But the friends of the Ministry scented the manoeuvre and the usual majority formed again on an order of the day expressing confidence. The conduct of M. Combes toward the congregations met with approval, and the hope was expressed that he would be able to maintain liberty of worship."

The School Question Of Newfoundland

(By An Occasional)

By a correspondent of St. John's, we learn the strange news, that the Bond introduced a School sions of which do a teaching of religion schools. It is a blot of liberty of the subject to create a general and free-thinkers in any. And stranger that the Government supporters who will crifice their religious the shrine of their pter, from which we nation, is signed "is written by one w possessed of the cou- victions. A few pa may serve to show tion is and to incule principles that it is our people should ke ter setting forth the telling that the Bill sent, is likely to telling the Catholic the Government how ashamed to vote for who so barefacedly most cherished princ says:—

"I say, speaking that there is nothing parent as the questi- gious and moral tra- child. No matter wh to the contrary, this step to the taking a teaching from our and it will not be the schools of the ing out men and w and scoffers. People city life have no ide- tions that beset the outpourts with regard The formulas and Catholic religion a at and made a bye- vance of fasts and h up to ridicule, and child, brought up fr- ings without religio- therefore unable to for the faith that is become tepid and ce- tually develops inte- Take away religious- our public schools, anchor of Catholic from its cable. I v the Catholics of the Ontario and Quebec read of the action supporters of the ment? These peopl been fighting the B and religious teachi- They have not hesi- themselves to be tax for the maintenance lege. They have de- vate as well as the towards this object upon it as the mos in connection with While others are fig to have their childr- God-fearing and l- zens (for one is the the other) our legi- ing every effort to and moral train- schools."

We need not follo which principally c- politics of the Islan another passage wh bearing, and whic- tion. He says:— "If any further p- of the reticence of bers on this matter point to France, w Combes and his de- avoring to uproot- sion from the soil o make her a nation I have no hesitati- If some of our pre- their way, they wou- wise. Knowing wh is the basis of reli- Combes is levelling- against them in or- from the nation. If agree to eliminate schools he would b- in subsidizing wor- Speaking as a Cat- ident that every rig- oile in the country, well, will endorse t- ferring to "religio-