

AND HIS WHIMS.

Occasional Contributor.)

Some Notes On His Holiness The Pope.

Unlike his predecessors, Sarto, as Patriarch of Venice, mingled freely with the poor of his jurisdiction. He had an hour each morning in which the lowly might approach him and tell their grievances. When he appeared in public, children flocked around him, and it is said that many times he has carried an afflicted child in his arms through the crowded thoroughfares. The gold chain of the pectoral cross and the episcopal ring were the only evidences of his high rank.

Walking one afternoon, he met a poor woman with a child in her arms, seeking aid. Stopping to question her, he learned the pitiful story of her fall and of efforts to secure employment. The Patriarch, after giving her substantial aid, added these comforting words: "All mothers are good, and no queen is greater than a good mother."

The Patriarchate of Venice has always carried with it the additional honor of Cardinal. In 1893, Leo XIII, at the fall consistory, bestowed the red robe on the Patriarch. The ceremony of his elevation to the Cardinalate was one of the most memorable events in the history of the Church in Venice. In addition to the nobility and the foreign diplomats a multitude assembled at the great cathedral to witness the ceremony and receive the first blessing of the new Cardinal. On this occasion Leo XIII. presented to the Patriarch one of the costliest pectoral crosses to be procured. It was seven inches long, with eight of the largest rubies in the Pontiff's possession in it.

Although his elevation to the title of prince of the Church, of necessity, placed certain social obligations upon the Cardinal, he continued to lead the same austere life he had followed during his earlier life.

There is much conjecture among those who pretend to have unusual sources of knowledge about the policy of the new Pope. It is put down here not because there is absolute reliance to be placed on it, but rather because it may have more or less of a foundation in real facts. It seems to be very true that Pius X. has no political affiliations. His selection was an effort to get away from the cardinals who had been somewhat pronounced in their relations with existing governments. He begins his reign with perfect freedom to consider the knotty problems arising out of the Italian question, or from the attitude of the French Government, or from the complications of the Triple Alliance. All these problems, as they arise, will be settled on their merits, without any past to apologize for or any future to pre-empt.

It seems also certain that Pius X. is a man of more than ordinary intellectuality, who has followed the teachings of Leo XIII., as a disciple follows the voice of his Master. As far as Leo could express a desire for his successor, he has pointed to Cardinal Sarto. We may then anticipate that the new Pontificate will not only not be in any sense a reversal of the policies of Leo, but will be their echo.

Leo's great work was formulated in his encyclicals. He faced an intellectual world that had torn up the very foundations of truth. Hence, it was necessary to re-assert these foundations, and to reaffirm the rights and duties of men to society, and of Christians to each other. The new Pope will watch over these newly-laid foundations until they may afford a secure footing for men of all nations and of all creeds. Pius X. is, naturally speaking, if we take into account the traits of his character, just the man who is best fitted to do this work. Look at his picture, and his character can easily be read from it. His type is that of a man of great spirituality, with a kindly heart that goes out in sympathy to the poor in their sufferings. In this trait of his nature may be found his vast interest in social problems. As the result of his labors the Patriarchate of Venice is now covered with a system of institutions like co-operative banks and associations, helpful to the small tradesmen and the peasant

farmer. He has the practical side of his nature strongly developed. The new Pope is well fitted to take the great principles that Leo has enunciated in his encyclical on the "Condition of Labor," and make them issue in practical form of relief for the alleviation of the condition of the workmen. His head indicates a good balance between his powers, so he is not likely to be carried away into extremes. He is a man of great deliberation. He is sensitive, but his sympathies are always in control. He has that peculiar poise of head and face in which students of character say that the eyeball is balanced both ways. It looks within and it sees without. Such is the man who is destined to round out and complete the work of the great Leo. His reign will probably not be memorable for the inauguration of new things. Leo has done enough on these lines for one century. But the advance guard will now mark time the rest of the army comes up. Pius X. will draw all hearts unto him so that the constructive element will solidify and make homogeneous the entire body of the Church.

He will, in all probability, take up the work of Leo on Christian unity; and here his peculiar gifts will contribute to an early success. The Eastern churches, too, are ready to return to the Mother Church. They are showing signs that the slavery of the civil power is becoming well nigh unbearable. Their Patriarchs and their bishops have been obliged to accept any infamy and condone any crime, and then publicly sing a "Te Deum" for it, as was done in Serbia recently. Men who have consciences revolt against this thralldom, and, as a consequence they yearn for the liberty of a spiritual principality. Leo has marked out the way for return. Their ancient privileges shall not be withdrawn, their immemorial rites shall be preserved intact. All that is needful is to recognize the spiritual authority of the Church of Rome, and conform in doctrinal life to her teachings. Cardinal Sarto, as Patriarch of Venice, was in touch with the East. He knows as much of their immemorial customs as any one in authority. He will undoubtedly hasten their return to the unity of Christendom.

Moreover, the new Pope is in closer touch with northern Europe than any of his immediate predecessors. He speaks German fluently as though it was his mother tongue. In fact, when he was born Venice was under the domination of Austria, and German was the prevailing language, in court circles anyhow. This familiarity with German has brought him in contact with the Teutonic mind and traits of character. It is an easy step from this to the English-speaking races. One of the first acts of his Pontificate was to receive a large band of American pilgrims, and it was easy to detect that his interest in things American was already awakened. He has watched the growth of the Church in the United States, and his admiration has been elicited not only by the strength of the faith among the American people, but by the wonderful expansion the Church has received. — Catholic World for September.

GODLESS HOMES.

Thousands of Catholics reside in what may be termed "Godless" homes. They may go to Church on Sundays, but their homes are without evidences of God or religion. There are no religious pictures on the walls; there are no Catholic books or papers about the house; at no time in the year, not even during the month of the Rosary (October) are there family devotions. Where all these things—religious pictures, Catholic books and papers and Catholic family devotions—are lacking—the home may be termed a Godless home.

At what a slight cost of time and money might not such homes be converted into Christian homes! A few dollars would buy some choice religious pictures. Five or ten dollars a year would provide a few readable Catholic papers or magazines. A few moments for family devotions during the evenings of October, would give a Christian aspect to the household.

We mention particularly Catholic books and papers, for these influence the thought of the home, cultivate an interest in things religious and insure a certain Catholic public spirit among the children. It is putting a low appraisal on the value of your soul and the souls of your family if you grudge the expenditure of five or ten dollars a year for Catholic books and papers.—Catholic Citizen.

Anyone who desists to "find it out," has no faith, and can have no faith.

TOPICS OF THE DAY.

NEW TEMPLES.—On all sides is the city spreading out, and on all sides does faith seem to be increasing. It is a healthy sign when we note how the faithful, at a distance from their centres of adoration, are looking to the proper authorities to facilitate their means of performing their duties to God. Next Sunday His Grace Archbishop Bruchesi will bless the corner stone of a new Church at St. Henri, to be erected at the corner of Atwater Avenue and Delisle street. It is to be a handsome structure with a seating capacity for thirteen hundred people. The new parish will be dedicated to St. Irene. While thus the work of religion is spreading westward, what do we find in the east end? On Sunday last the property-holders of Maison-neuve met in the college hall, at the request Rev. Mr. Dugas, the pastor, and decided to ask the Archbishop for authority to build a new parochial Church. The new Church required would have about four hundred seats, and would cost something like one hundred and twenty-five thousand dollars. The ground is worth two thousand dollars. The new Church, if the authorization is secured, will be built on Adam street. Especially since the Canadian Pacific Railway Company has undertaken to construct its workshops in that end of the city, it is wonderful how the population has augmented. Places where but a few months ago fields were seen are now filled up with rows of tenement houses. And the best sign of all is that as soon as the population commences to grow the first thing they ask for is a church. This is a healthy sign for the faith in our midst and goes a long way to answer the calumny that indifference could ever find a foothold in this Catholic city.

EVILS OF LICENSE.—A State of Maine lawyer, by the name of Geo. E. Allen, has written to the Bedford "Record" to protest against "The Evils of License," and he incidentally takes "a license" with truth, in order to find an illustration of his theory. He sets forth the following series of lies as an evidence of the dangers of licenses:—

"License is simply the Papal version of the Scripture, that it is impossible but that offenses will come, therefore let us make merchandise of the vices of mankind and get all we can out of them. Pope Leo in the sixteenth century, desiring to complete St. Peter's Church, sold 'Indulgences' to commit sin, the price being regulated according to the kind of sin committed and John Tetzel, his chief license commissioner, boasted that he had saved more souls from hell by his 'Indulgences,' than St. Peter ever did by his preaching."

This is about the most absurd and clumsy statement of a long exploded calumny that we have ever read. If Mr. Allen's case against licenses is based on nothing more solid, either historically or argumentatively than the foregoing, we have a very poor opinion of his chances. It would not be an encouragement for anyone to confide an important case into his hands, for if he knows no more about law than he does about the Catholic Church and her practices, he must be a very poor limb of that honorable profession. In the first place, apart from the nonsense contained in that brief paragraph, Mr. Allen is not even able to express himself in intelligible English. Take the first sentence and you will find that it gives you the calibre of the man's education. Mark it well: "License is simply the Papal version of the Scripture, that it is impossible but that offenses will come, therefore let us make merchandise of the vices of mankind and get all we can out of them." Now, we ask, in all sincerity, what does he mean? or does he know, himself, what he means? It is rank nonsense to talk of a "Papal version of the Scripture," but even were there such a special version how could it be "License?" As well say "License is simply the Presidential version of the American Constitution"—there would be about as much meaning in it, and certainly not any more. Then take the balance of that brilliant sentence: "That it is impossible but that offenses will come." What is impossible? This would we like to know before coming to the "therefore let us"—"let who make merchandise?" We have neither time nor patience to solve crazy enig-

mas; much less to squander upon the refutation of that which has been refuted so often that no self-respecting man, no matter how prejudiced against Rome, would now venture to advance as an assertion. We simply wish to show the character of this particular lawyer's education. He must be a pitiful example of that almost extinct species of bigots whose presence annoyed civilization in the years that are gone. Decidedly he is not likely to ever frame a constitution or build up a nation. He may have his own particular ideas about licenses, but if they are as hazy as those that he enjoys on Catholic matters, we doubt not that his antagonists, whoever they may be, will have an easy time in overthrowing his contentions. It is a pity to see a man of supposed education, occupying a rank, no matter how insignificant, in an honorable profession, parading his lack of elementary knowledge in such an open manner before the reading world. If there be anything wrong about the licenses in Maine, for the sake of the cause, the advocates against them should employ some other pen than that of Mr. Allen.

DRUNKENNESS IN LEEDS.—The city of Leeds seems to have adopted a system of suppressing habitual drunkenness that is proving a success. We are told that this system is "similar to that obtaining in the police departments of Canada and the United States." As yet we have no special knowledge of the exact same application of the law in Canada; it may exist, and may be applied in some cases; but we cannot profess to have any experience of it in any of our large cities. After a person is convicted in Leeds for being drunk a detailed description is kept of such person and every saloon-keeper in the city is notified not to sell him, or her, liquor in any shape or form for a period of three years. The following is the description given of the working of the system:—

"Immediately after conviction, the unfortunate one is photographed, and in a register the following points are noticed:—Name (and aliases, if any), residence, occupation and where employed, age, height, build, hair, eyes, complexion, marks or personal peculiarities, date and nature of conviction, court at which convicted. A photograph of the person is then placed in the gallery of 'celebrities' at headquarters. Within twenty-four hours every retail liquor dealer in the city receives a full description of the person from the chief constable's office. The dealer also receives the following notice:—'N.B.—Should any habitual drunkard, of whom you have received notice, or known to have been convicted as such, attempt to purchase or obtain any intoxicating liquor at any premises licensed for the sale of intoxicating liquor by retail, or at any premises of a registered club, it is requested that the person refusing to supply will at once give information to the nearest police constable, or at the police station, of such attempt, in order that the act may be carried into effect.'"

Then in commenting upon the foregoing the article from which we quote says:—

"The saloon-keeper will not dare to violate this law, nor will the person whom it is aimed at be foolhardy enough to ask him to do so. Of course, he can obtain liquor through a third party, but an amendment now, which will make it go hard with the person or persons who are vile enough to abet the drunkard in violating the law. In many cities of the United States every saloon-keeper has a list of people to whom the ordinances forbid him to sell, but as the dignity of legislative enactment has not been lent to such by-laws, they are pathetically ineffective."

What is here said regarding the United States we can say applies to Canada. We may have by-laws and regulations enough, but in practice they are more or less ineffective. In fact, we have habitual drunkards who can boast splendid records before the Recorder; some of them run as high as twenty and thirty convictions, but we have yet to learn that they will find it impossible to get more liquor when they come forth from their forced retirement. Still this does not change the fact that it would be a good and pious thing if these poor people were saved from themselves by having it made impossible for them to get liquor. If success has attended the efforts made in Leeds we do not see why like results could not be procured, through like means in Canada. No doubt that there are thousands who go down to the potter's field simply because they have not the will power to resist that awful temptation, and many because they lack the necessary incentives to resistance. As long as it is impossible for them to gratify their passion for drink they will

keep away from it in an involuntary manner. But the longer they are deprived of it the stronger they become physically and the weaker becomes the craving within them. And, it stands to reason, that if this augmentation of the resisting power and diminishing of the sway of the liquor over them goes on, the nearer they come to a state when redemption is possible. We would, therefore, be glad to have the Leeds system tried in our midst, for it might prove a success; and any attempt is better than to stand with folded arms and watch so many fellow-creatures going to ruin.

ILLUSTRATED SERMONS.

(By a Regular Contributor.)

As something bordering upon a novelty, we find a report in one of the morning papers of a new system of sermons, styled illustrated sermons, that has been adopted in one of the city non-Catholic churches, and which seems to be obtaining considerable favor. In order not to be mistaken we copy the report as it appeared:—

"At the Point St. Charles Congregational Church recently, Rev. William R. Harvey gave one of his illustrated sermons, which have become so popular, and the church was crowded. The object of these pictures is to bring home more vividly the lesson contained in the sermon. The sermon is preached, and the pictures are thrown upon the screen in their appropriate places. Taking as his text, 'I have a baptism to be baptized with, and how am I straightened until it be accomplished.' The preacher spoke on the last week in the life of Christ. The pictures used to illustrate his remarks were copies of pictures by Gustave Dore and Tischendorf together with Munkasley's famous 'Christ Before Pilate,' Raphael's 'Madonna and Child,' and a number of others. This plan of Mr. Harvey's has met with such favorable results that he has decided to give these illustrated sermons on the last Sunday evening in every month."

This is certainly a new and a praiseworthy departure for a denominational body. But it is very strange that the people who consider it as a novelty should ignore the fact that for nineteen centuries it has been in vogue in the Catholic Church. Down in the catacombs are still discovered those early paintings that represented to the first Christians the various scenes in the life of Christ, and which were made use of to better illustrate to the catechumens the sermons of instruction in Christian doctrine which were preached to them by the priests of the Church. Go into any Catholic Church in the land, or even into the smallest chapel and you will find the four stations of the cross. The world that knows naught of Catholicity except what may be written by way of calumnies, is under the impression that there is something wrong, something pagan about this system of images and representations. But what are they? Simply illustrations, that appeal to the mind through the eye, of the scenes and great events that constitute the subject matter of the sermons preached and the teachings imparted by the priest to the faithful. When we find that others, outside the fold, have, at this late date, seen the benefit of this appealing to the mind of the congregation through as many of the senses as it is possible, we would simply ask them to be fair and to give to the Catholic Church due credit for the wisdom, the rationalness, and the efficacy of a system of teaching for which she has been so frequently and so unjustly censured, but which, to-day, others find, in practice, to be of the very utmost utility in the imparting of Christian doctrine and the impressing of the same, in a lasting manner, upon their minds.

A PRIEST REPLIES TO A BIGOT.

A non-Catholic clergyman, named Dr. Lansing, a few weeks ago preached a sermon in Scranton, Pa., in which he attacked the Catholic parochial system and characterized Catholic nations and countries as ignorant and illiterate. Rev. P. J. Murphy, of Olyphant, takes it up and replies to the reverend maligner as follows:—

First question. "For many years schools."

the Roman Catholic Church claims the right to educate the children of this nation, and that public moneys should be appropriated for secular purposes."

Ans. The Roman Catholic Church has never advocated a monopoly of the nation's education. It has held that Christian education should not be divorced from secular instruction in our public schools. Catholics claim in justice, that the state should compensate for the secular instruction given in their schools as it does in the public schools. The Church is willing to turn over its Christian schools to the supervision of the public school officials in the secular studies, provided the state pays for the secular education for each child in the parochial schools. This system of compensating for the secular education in parish schools prevails in England, Canada and in most of the European countries, to the betterment of both church and state.

Second question. "It is a well known fact that Roman Catholics rarely put their children into parochial schools until they are driven and hounded into it."

Ans. This statement is a well known fabrication, as the Catholics are free to send their children either to the public or parochial schools, and moreover neither priest nor bishop can censure them for so doing. Where a parochial school exists, Catholics usually prefer to send their children to the parish school.

Third question. "In no spirit of bitterness, I desire to present some figures showing why it would not be wise to let the Catholic Church take charge of any part of the education of our children. I will compare eight representative Catholic countries, with eight representative Protestant countries. In the Catholic countries, the Catholic Church has full control of education."

Ans. The Christian education of the Catholic countries named by Dr. Lansing is not in the hands of the Church, but of the state. Christian education in France was blotted out by the blood of revolution, and the remnant of education that remained, the present administration, in its blind hatred of Christianity, is endeavoring to destroy by expelling the religious and closing their schools by force.

Fourth question. "In Catholic countries 61 per cent. out of every hundred persons are illiterate. In Protestant countries only four out of every hundred are illiterate."

Ans. This is an absurd and groundless statement of statistics; and figures do lie in this case. He does not tell us where he got the authority, in his reckless statement of illiteracy existing in Catholic countries. It is probable he has taken them from the fake statistics of Rev. Josiah Strong, secretary of the Evangelical Alliance. Rev. Dr. Gladden states in reference to these figures of illiteracy in Catholic countries as published by Strong: "The appalling depth and density of the ignorance of Protestant ministers when they treat on Catholic subjects can be attributed to the misleading statistics of Rev. Strong and Hawkins." This fraud was exposed in the "Independent" some few years ago by Rev. Deshon.

The average attendance of school children per one thousand population:—

Table with 2 columns: Country and Attendance. France 175, Belgium 135, Austria 130, Spain 106, Italy 90, Portugal 54, United States 130, Great Britain and Ireland 123, Germany 140, Canada 100.

From this table of statistics can be learned that the Catholic countries are not so far behind their neighbors in national education, and how false the accusation is of Dr. Lansing that the percentage of illiteracy is 60 out of every 100 in Catholic countries, and the Protestant countries only 4 out of every 100 are illiterate.

Fifth question. "Results show that the moral education of the Roman Church is bad."

Ans. Results show that the above table of statistics prepared by reliable authority brands the statement of Dr. Lansing as false and misleading, to say the least.

A few weeks ago 35,000 teachers, members of the National School Association, met at Boston for the purpose of exchanging ideas and the adoption of new means for the betterment of our national education. All the members of this distinguished body agreed: "Our vaunted school machinery has a fatal defect, viz., that in our persistent efforts to overstock the brain, we had forgotten the man behind the brain, viz., formation of character, development of the will and the necessity of the introduction of Christ into the schools."