

THE PAPAL CIRCULAR

HOLINESS STRIKES AT GREED, IMMORALITY AND IDOLATRY.

The Remedy For These Growing Evils Is Loyalty to the Teachings of Christianity—Mandatory Rules For the Shepherds of Souls.

The recent encyclical letter of His Holiness Pope Pius X, dated at Rome April 16, 1905, is considered in Catholic circles the most important and far-reaching document the Holy Father has written since his elevation to the throne of St. Peter. In this encyclical His Holiness speaks in positive terms on the vital importance of moral teaching for young and old and of the influence of religious instruction on the nation as well as the individual. He makes a general review of the deplorable condition of the world at the present time and suggests that the remedy lies in knowing more clearly and following more docilely the teachings of Christianity.

"There are today," says His Holiness, "vast numbers, continually being recruited by fresh accessions, who are utterly ignorant of the truths of religion, or who at most possess only such knowledge of God and of the Christian faith as to lead the lives of idolaters. In consequence of this ignorance they regard it as no crime to cherish hatred against their neighbor, to enter into the most unjust contracts, to promote the most unjust speculation, to endeavor to possess themselves of the property of others by enormous usury and to commit other iniquities not less reprehensible."

"Furthermore, they seem unaware that the law of Christ not only forbids immoral actions, but condemns immoral thoughts and immoral desires. Even when they are restrained from abandoning themselves to sensual pleasures they without any scruple feed themselves on evil thoughts, multiplying sins beyond the hairs of the head. We deem it necessary to repeat that such persons are found not only among the poorer classes, but in the highest walk of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule."

The preaching of "topical" sermons among the Catholic clergy receives severe arraignment, and the writing of controversial books and of learned treatises is not encouraged. Of this His Holiness says:

"We are aware that the office of catechist is not much sought after. As a rule it is deemed of little account, as it does not lend itself easily to the winning of applause."

"But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators who out of genuine zeal for the glory of God devote themselves to the defense and maintenance of the faith or to eulogizing the heroes of Christianity. But their labor presupposes labor of another kind, that of the catechist. Where the latter is wanting the foundations are wanting, and they labor in vain who build. Too often it happens that ornate sermons, which win the applause of crowded congregations, serve only to tickle the ears and fall utterly to touch the heart."

"The same may be said of those priests who devote much time and labor in writing books to illustrate the truths of religion. They are worthy of commendation for their activity. But how many read these books or derive from them fruit that corresponds in any degree to the toil and wishes of those who wrote them? Whereas the teaching of the catechism, when performed as it should be, never fails to be of profit to those who listen to it."

The encyclical closes by laying down rules for the shepherds of souls, all of which are made mandatory. They are to preach the catechism (Christian doctrine) every Sunday and feast day throughout the year. This instruction, which must be on the text of the catechism, must last at least an hour.

The younger members of each congregation must be instructed at stated intervals, and special rules are laid down for Lent and Advent.

The confraternity of the Christian doctrine must be canonically established in every parish, and when priests are few the better informed of the laity must aid in the work.

All colleges, universities and seminaries must have classes established to expound the truths of religion, and students in these institutions must aid in teaching those who attend public schools.

The Pope makes an eloquent plea for moral teaching in the schools. He says by bestowing the apostolic benediction on all who follow his words.

Protestants and Their Bible.

Q. How can a Protestant prove that the Bible is the word of God? A. He cannot prove it by its preaching, and his preacher cannot prove it by his church, because his church cannot be over 280 years old. The foundation of Protestantism received the Bible from the Catholic Church, in which the Holy book was considered to be God's word for over 1,500 years. Protestants cannot prove the divine authority of their Bible without the Catholic Church.

Lead Us Not Into Temptation.

The Catholic Citizen declares that the saying, "You can't keep people moral by legislation," is either a truism or a fallacy according to the way you interpret it. "The saying in the mouths of the wide-open class is usually a fallacy," says the Citizen. "You can keep people moral by legislation. Not the temptation, but the greatest maxim of morality."

ARCHBISHOP WILLIAMS.

The Venerable Head of the Boston See is Eighty-three Years of Age. Hale and hearty, perhaps a trifle younger if anything, his grace Archbishop John J. Williams on April 27 celebrated his eighty-third birthday and received the well wishes and prayers of the members in the archdiocese. Fourscore and three years has his grace lived, and for sixty years as a priest he has watched the rapid advance of the Catholic Church in America.

Today he can look backward nearly a century and tell one of the many events that have transpired in the world's history. He saw the first railroad locomotive, the coming of the telegraph and the telephone. He has practically watched the changing of the map of the world.

Several events have occurred during the past year in the aged archbishop's career. In that time he has become dean of the hierarchy of the United States, placing him at the top point, so far as years of service as a prelate is concerned. He underwent an operation upon one of his eyes, and as a result he is able to read and write with a greater ease than in many years before.

The archbishop is remarkably young for one who has attained the age of eighty-three years. Yet this is due to the careful manner in which he looks after his health, and this same care has been exercised all his life.

Although his grace has ceased to take an important part in many of the more elaborate ceremonies at the cathedral, he has not in any way retired from the management of the church affairs. Neither has he changed his mode of life that he has followed for many years.

Every morning he is up with the sun and daily celebrates the private mass in the chapel of the archiepiscopal residence at 7 o'clock. After breakfast his grace can be found in his office until noon, busy with archdiocesan matters. In the evening he retires at 9:30 o'clock, as has been his custom for years.

Archbishop Williams was born in Boston April 27, 1822. Early in life he was a deep student and was but twenty-three years old when he was ordained to the priesthood. His ordination took place in Paris on May 16, 1845.

It is well known that had he accepted the honor at the hands of the late Pope Leo he could have been a cardinal of the Church. Boston Traveler.

The French Clergy and Politics.

M. Combes in the article which he wrote for the National Review dwelt upon the charge which he put forward again and again for the purpose of damaging the French clergy—that they are antagonistic to the French republic. The charge has been taken up by other politicians and has frequently found its way into the foreign press. We are glad to observe that it is vigorously repudiated by Mgr. Delamain, bishop of Perigueux. His lordship speaks out with fearless courage. Admitting that in some parts of Brittany or of the south a small number of priests may have mixed in politics with the idea of aiding forms of government that have disappeared, he denies with all the emphasis at his command that the French clergy as a body have taken any part in dynastic campaigns. The bishop challenges the government to intimate a debate on the subject in the chamber and to bring forward proofs. The truth, he strongly affirms, is that the immense majority of the French clergy keep aloof from all politics. In the bishop's view an unwise policy dictated by timidity and by the habit of keeping within the strictest limits of the religious ministry.—London Catholic News.

Vatican Army Reformed.

Pope Pius X. is reforming his "army." The forces of the Holy See, at present hardly exceed 400 men, and half of these consist of the citizen soldiers known as the Palatine Guard, who are detailed for service in St. Peter's and the Vatican during the great papal functions. The Holy Father has reduced their number from 300 to 100. He has also reduced by thirty men the Swiss guards, who now number about ninety. On the other hand, he has increased the pontifical gendarmes, whose functions are more useful than ornamental, from 72 to 100. The number of the Noble guards has been left unaltered, but twenty-five of the older members of it have been retired and their places supplied by a younger generation.—London Tablet.

Hope and Prayer.

What a beautiful thing is hope! Some one has called it "the leading string of youth," and it seems particularly associated with the young. Perhaps this is because there is long life ahead of the youthful. But it is also the comfort of maturity and the proof of the aged. We cannot live in the past. Memories dear and precious gradually fade away. The present may offer little, but there is always hope for the future. When hope is lost, truly all is lost. It is loss of hope that leads to grievous offenses against God, and our only recourse in hopeless hours is prayer—prayer, earnest and sincere—even if in so praying we find ourselves cold. Relief will come if we persevere in prayer, giving us back the hope of happier hours.

The Point of View.

The Protestant papers are worried about the separation of church and state in the matter of the Indians because they could get little of the money. But they are not troubled about the separation of church and state in the matter of official chaplains, because they get most of the money.—Catholic Columbian.

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FALLACY OF NICARAGUA ROUTE

Three Objections to Panama Canal Are Dealt With.

It may be interesting to refer to the three objections which have been raised by the advocates of the Nicaragua route. These are the greater distance from our Atlantic and Gulf ports to San Francisco the obstacle to the passage of sailing ships caused by uncertain winds in the Gulf of Panama and lastly the health question.

As to the first, the objection is apparent rather than real since the time lost on the longer sea route will be fully compensated by the gain in time required to traverse the canal, to say nothing of the saving in cost due to lower insurance rates, which will probably be only about one fourth as much as by Nicaragua.

Sailing ships would require towage throughout the entire extent of the Nicaragua route, and the same distance at Panama would carry them nearly or quite to a point where winds might be expected. It is true that the winds in the Gulf of Panama are certain, but sailing ships have used the route for hundreds of years, finding it to be the best for transshipment of their cargoes across the isthmus.

In the matter of health the route by Panama enjoys an unenviable notoriety, but it must not be forgotten that the record has been largely aggravated by the disturbance of the surface soil in the construction of the railroad and the canal. As the excavations have now passed through this layer, and have reached the much less dangerous soil below, a marked improvement may be expected, especially when the requirements of modern sanitary science are rigidly observed. In fact the actual experience of the New Panama Canal Company more than justifies this expectation. After our good work accomplished in Havana we may count on an equal success on the isthmus. The apparent superiority of the conditions in Nicaragua is probably due in no small degree to the absence of population between the lake and the Atlantic coast.

In fine, now that the problem has been thoroughly studied, and that the facts are known, and that fortune has enabled us to secure the better route we have good reason to rejoice that hasty action was delayed, and that no mistake has been made in the selection.—Gen. H. L. Abbot, in the Engineering Magazine.

Kitten Baptized with Pomp.

Off the shores of the Bosphorus M. Pierre Loti, novelist and Academician, has had baptized, with mock pomp and ceremony, his ship's kitten. The affair took place on Dec. 8 on board the French guardship Vautour, which the novelist commands as Capt. Viaud. In honor of the event, the Vautour was bright with bunting. Flowers covered guns and gunrooms. The captain's quarters were gayly ornamented, and a crowd of guests was on board, among them being the commanders of the English and Russian guardships. The

French consul general, the Russian

naval attaché, M. Coqueulin, the actor, and ladies. The cat's sponsors were Mme. Roux wife of the commander of the Mouette, and the Vicomte de Salignac-Fenelon. Aft of the ship was erected an altar to the great Scandinavian deity Odin. The ceremony was opened by a burlesque sympathy of Roberg, executed anyhow by Pierre Loti and his officers, an embassy attaché acting as conductor. The newly born kitten was in a dainty basket well wrapped up in warm wadding. The grand priest of Odin, all robed in white, handed Mme. Roux a mysterious horn, at the sound whereof the head of the kitten emerged from the basket. Then the trio from Reyser's opera "Sigurd" was heard, and, after an invocation addressed to Odin the grand priest baptized the kitten "Beikis," which, being interpreted, means "pretty girl." A short poem was next recited, and then M. Loti entertained his guests at lunch on board the Vautour.—London Daily Telegraph.

Achievements of the Negro.

Forty years ago the negroes of the South did not own a square foot of ground, nor a roof to cover them. Now there are 120,000 farms owned by negroes, valued at \$250,000,000; 150,000 homes outside the farm ownership, valued at \$245,000,000, and personal property valued at \$165,000,000. So, starting from nothing, here is an accumulation of nearly \$800,000,000. When the work began not 1 per cent. of the negro adults of the South could read or write. To-day 40 per cent. can do so. Fifty per cent. of the children are attending school, and with more facilities more would attend. There are 800 colored physicians in practice, 300 lawyers and 30,000 school teachers. There are 300,000 books in the homes of colored people and they own and publish 450 newspapers and magazines.—Christian Work.

When a Man Sneezes.

It appears that many savage and semicivilized races of the orient have some curious customs regarding the sneeze. When the sultan of Monomotapa sneezes, for instance, the fact is made known from the palace by a certain signal. Instantly every subject within hearing of this signal sets up a shout, the cry is taken up by others, and so extends until it runs through the confines of his empire.

When the sultan of Senaar sneezes, on the contrary, every woman in his harem or within hearing turns her back on him and makes a sign of contempt by smiting her lips with her hands—disgusted that so mighty a personage should have to sneeze like an ordinary mortal.—Medical Record.

King Edward's Menu.

Cygnets was on King Edward's menu Christmas day. A cygnet is young swan. At St. Helen, in Norwich, about 100 swans are fattened for the table in the swan pit. The birds are liberally fed with the best barley and maize, which is placed in troughs below the surface of the water. A

fat cygnet weighs about sixteen pounds and costs more than \$10. Its flavor is said to be between goose and hare.

There are more than 1,000 swans at Abbotsbury, England, living a perfectly natural life, and none of them pined. The visitor sees the largest birds in England in full flight, for the Abbotsbury birds use their wings for all journeys to and from the sea, or down the long lagoon called the Fleet, that divides the shore from the beach.

Overrated Ancient Babylon.

Ancient Babylon was not such a great city as some have supposed, according to H. Valentine Geare, the archaeologist. He says: "The idea of Babylon's vastness and magnificence, to which we have become accustomed, has been practically exploded. Dr. Koderewy told me that the site of the city was larger than that of any other ancient city; but even so, the idea that it could be compared with London and its suburbs, which has been very generally held, is entirely erroneous. In point of fact, it appears that its walls were not more than eight miles in circumference. Moreover, the great palaces are shown to have been poor affairs after all, with wretchedly cramped apartments, and next to no pretensions to architectural style; and the temples were exceedingly crude buildings."

Sympathy doesn't cost anything but that's no reason why it should be wasted.

A man never kicks if his name is misspelled in the police records of a newspaper.

The Length of a Dream.

"The other afternoon," said a doctor, "I called to see a patient, and much to my satisfaction, I found him sleeping soundly. I sat by his bed, felt his pulse without disturbing him, and waited for him to awaken. After a few minutes a dealer's cart, with discordant ringing bells, turned into the street, and as their first tones reached me my patient opened his eyes.

"Doctor," he said "I'm glad to see you, and awfully glad that you woke me, for I have been tortured by a most distressing dream that must have lasted several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of the most horribly sounding bells and rang them in my ears, while I hadn't the power to move or speak to him. I suffered tortures for what appeared to be interminable time, and I'm so glad you woke me."

"The ringing of those bells for one second had caused all of that dream, and just at the waking moment."—Liverpool Post.

Ways of Mongolians.

A recent traveler in Mongolia writes: "On arrival in camp a sheep was killed for the stranger's benefit. It is worth going to Mongolia to eat mutton, which is unlike any other in my experience. No traveler who has written on the country fails to men-

tion it. Missionaries, Protestant and Catholic alike, refer to its succulence. The method of killing sheep is curious and unpleasant. The animal is thrown on its back, when the butcher makes an incision in its belly, into which he thrusts his hand, where he presumably severs an artery, as death ensues and the carcass is suffused with blood. He then takes a ladle and transfers the blood to receptacle at his side. No drop is spilt."

There is a very excellent product of milk to be had, peculiar to the country: "It is," says that same traveler, "made in large, round flexible flaps, about a quarter of an inch thick, with a hard coating top and bottom, and a substance resembling Devonshire cream in between. I was unable to find out by what process it is made. Col. Younghusband mentions it and refers to the value its portability gives it for the traveler." Though there is much cattle in the country beef is never seen. Oxen are kept and driven to the Chinese markets in the winter.

Cossack Light Cavalry.

The Cossacks still retain, from the days of their tribal wars, a formation called the "Lava." In forming the Lava, whether the force is a regiment or only a section, one-half is deployed in a single line. Behind the center is a small group of experienced men and sergeants, and 300 yards behind this group follows the remainder of the force. Should a small body of the enemy be met, the first line closes boot to boot, and charges to brush away the enemy by the impetuosity of the attack. Should their opponents prove only a line of skirmishers, or troops in retreat, the line opens out to three or four yards' interval, and charges. If the attack is unsuccessful the first line rallies on the supporting group, and the third line charges in its solid two-rank formation, while the first is reforming. The first then follows the attacking line, and supports it in any way needful.—Review of Reviews.

Inexpensive Bread.

Break two cups of compressed yeast into a gill of lukewarm milk in which has been dissolved a teaspoonful of sugar. Stand five minutes to dissolve the yeast thoroughly. Put four quarts of flour into the bread-raiser and make a hollow in the center, piling the flour on the sides. In this hollow put one and one-half pints of lukewarm (not hot) water, an even spoonful of salt and a spoonful of lard and the dissolved yeast. Stir well, adding about one-half of the flour from the sides, and sprinkle a little flour over it. Let it stand in a warm place about two hours to rise. Knead for about fifteen minutes, or until the dough works clean from the hands, adding more flour, if necessary, and let stand until light, which will be in about three hours. Now knead slightly on the board, put into three small or two large pans, and let it stand until the pans are full, which will be in about an hour. Bake in a moderate oven one hour.