

head and cannot think, no heart and cannot feel. When she moves, it is in wrath; when she pauses, it is amidst ruin; her prayers are curses, her God is a demon, her communion is death.' In France, the Radical-Socialist 'blocard' hatred of religion has paused at nothing. Ministers, like Viviani, have declared their object to be a war à outrance against belief in God and in a world to come. And the campaign has been carried to such lengths as to ban religious teaching from the schools and to set up in its stead an active propaganda of atheism. They have been (in Bacon's words) setting fire to their neighbor's house in order to roast their eggs—reckless of the evils which their crusade against religion has brought upon their unhappy and degenerate land.

One of the results of the anti-religious campaign is the enormous increase of juvenile crime. The 'red series' is the title now given by the press to the lengthening list of murders and other crimes of violence that constitute so menacing a phase of life in Paris and the provinces. Early in August a Reuter telegram from Paris to the British press ran in part as follows:—Statistics show that the tide of crime in France during the last thirty years has been steadily rising, the figures having almost doubled in that period. What criminologists regard as a most disquieting symptom is the enormous proportional increase of juvenile crime. The proportion of murders and attempted murders on the part of young people between the ages of sixteen and twenty-one is 4.20 per cent. of the general volume of crime, as compared with 2 per cent. for all ages above twenty-one. The bands of armed Apaches who infest Paris are for the most part boys between the ages of sixteen and twenty. Between 1896 and 1905 undiscovered crimes increased considerably, and it is estimated that the returns for the last year or two will be still more formidable. As to the causes, they appear to be so numerous that no agreement on the subject has been found possible.

Nelson clapped his blind eye to the telescope when he did not want to see a signal that was clear and peremptory. And atheist politicians and journalists are as persistently looking with their blind orbit—casting about for causes of the portentous increase in juvenile crime, when these two facts are all the time staring them in the face: (1) that it is a perilous experiment to bring up a young generation in the conviction that there is no Beyond, and no higher restraining force to passion or interest than the policeman, the prison-cell, or the edge of the guillotine; and (2) that the moral degeneracy of French youth has gone hand in hand with the war upon Catholic faith and Christian education.

POPE PIUS X.

JUBILEE ADDRESS TO THE CLERGY OF THE WORLD

On the occasion of the fiftieth anniversary of his priesthood the Holy Father (says the *Catholic Times*) has addressed to the Catholic clergy of the world an exhortation urging that their lives be in all things what suits their divine office. His Holiness points out that the admonition of the Apostles of the Gentiles to the Hebrews, when he wrote: 'For they watch as being to render an account of your souls' (xiii., 17), is strongly appealing and fear-inspiring. If this responsibility attaches to all who have authority in the Church, it belongs in a particular manner to him who, though unequal to the task, holds by God's gift the supreme position. Wherefore he is night and day subject to anxiety in this respect and never ceases to consider and strive for what will tend to

The Safety and Growth of the Flock

under his charge. Amongst other subjects one matter specially engages his attention—that the clergy should be wholly worthy of the office which they hold. He is persuaded that in this one direction lies the strongest hope for the prosperity and extension of religion. When he was appointed to the See of Peter he warmly exhorted the Bishops of the Catholic world that they could do nothing more efficacious than to instil the spirit of Christ in those who were destined to instil it in others. He acknowledges that as the result of that appeal many of the clergy were inspired with increased ardor, but at the same time others, in different countries, did not, he regretted to say, so conduct themselves that the Christian people could find in their actions what they might imitate. To these he

wished in the present letter to 'open his heart—the heart of a father, palpitating with eager love at the sight of an ailing son.' He accordingly adds his own exhortation to those of the Bishops, urging that the clergy should daily strive to become 'men of God,' to use the language of the Apostle. His Holiness earnestly commends the following text to the attention of the clergy: 'Be renewed in the spirit of your mind; and put on the new man who, according to God, is created in justice and holiness of truth' (Ephes. iv., 23-4). The realisation of this ideal, continues his Holiness, will be a beautiful and most acceptable gift to the Supreme Pontiff on the fiftieth anniversary of his priesthood. Taking a retrospect of the years he has spent in the priesthood, he thinks that the human imperfections, whatever they may be, which are to be regretted, appear to have been in some way expiated in exhorting and admonishing them to 'walk worthy of God, in all things pleasing' (Coloss. i. 10). The exhortation concerned not only the welfare of the clergy, but also that of the people, because they could not be separated from one another. A priest could not be good or bad without influencing others. The character of his actions affected the people, and when it was praiseworthy how great was the blessing! His Holiness, therefore, in this communication to the clergy insists, in the first place, on

Sanctity of Life.

They received the priesthood not merely for themselves, but for others: 'For every high-priest taken from amongst men is ordained for men in the things that appertain to God' (Hebr. v., 1). This was also pointed out by Christ, Who, to indicate what kind of conduct He looked for in the case of priests, compared them to salt and also to light. The priest, then, was the light of the world, the salt of the earth. He was so chiefly for the handing down of Christian truth, but it could not be denied that such an institution counted almost as nothing if the priest did not conform by example to what he taught by word. Hearers disdainfully, but not without reason, objected. 'They profess that they know God; but in their works they deny Him' (Tit. i., 16). Where sanctity was absent, there corruption must have crept in. Accordingly Christ, dwelling on the same comparison, called such priests savorless salt which 'is good for nothing any more but to be cast out' and even 'to be trodden on by men' (Matt. v., 13). The force of those words was the more evident inasmuch as the clergy discharged the duties of the priestly office not in their own name, but in that of Jesus Christ. 'Let a man,' said the Apostle, 'so account of us as of the ministers of Christ and the dispensers of the mysteries of God' (I. Cor. iv., 1); 'for Christ therefore we are ambassadors' (ii. Cor. v., 20). On this account Christ Himself placed them in the category not of servants but of friends: 'I will not now call you servants.

But I have called you friends; because all things whatsoever I have heard of My Father I have made known to you. I have chosen you and have appointed you that you should go and should bring forth fruit' (John xv, 15, 16). They were therefore to bear about in themselves the person of Christ; they were to fill their office as ambassador in such a manner as to comply with His wishes. Now, since 'firm friendship consisted in having the same inclinations and disinclinations,' they were bound to feel as felt Christ, who was 'holy, innocent, undefiled' (Hebr. vii., 26). As His ambassadors they should gain the confidence of men for His doctrines and His laws, observing them in the first place themselves. His Holiness shows that

Life in Clerical Seminaries

and the whole preparation for the priesthood is designed to be an initiation in Christian virtue. When the candidate first chose to enter the service of the sanctuary the Church wished him to declare 'The Lord is the portion of my inheritance and of my cup: it is Thou that wilt restore my inheritance to me' (Ps. xlv., 5). In which words, said St. Jerome, the cleric is warned that 'as one who is himself the portion of the Lord or has the Lord for his portion, he should conduct himself like a man who possesses and is possessed by the Lord' (Ep. lii., ad Nepotianum n. 5). And at the commencement of his priesthood the cleric was reminded that 'the odor of his life should be a delight to the Church of Christ, so that he might raise up the house, that is, the children of God, by preaching and example.' There were some who thought and maintained that a priest's highest duty consisted in wholly devoting himself to the benefit of others. Wherefore neglecting nearly altogether those virtues by which a man is himself perfected (virtues which they termed passive), they asserted that all one's strength and zeal should be given to the cultivation and practice of the active virtues. But this was a view dangerously fallacious and injurious. The Pontiff goes on to inculcate the self-abnegation that befits a worker in

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