

## MISCELLANEOUS.

### FATHER HYACINTHE LOYSON ON POPE PIUS X.

Father Hyacinthe Loyson is a remarkable personality. He still loves the Church which many years ago he left with deep sorrow. "My heart remains profoundly Catholic," he writes in a recent letter, an English translation of which appeared in the June number of *The Open Court*, (p.374). But like many pious Frenchmen he looks upon the present policy of the Vatican toward France as a grievous blunder, and he does not hesitate to express his opinion with remarkably outspoken frankness. Because he yearns for a higher Christianity and a genuine Catholicity, he boldly calls attention to things which even heretics would hesitate to say. A recent letter of his, published in *Le Siècle*, October 3, contains statements which have weight because they come from a venerable man in his seventy-eighth year, ready to leave the world at any time, a man of high ideals and noble aspirations, whose every utterance as well as his entire life aims at reform.

Our American readers will doubtless be glad to read an extract from that letter.

#### "SPAIN AND GERMANY AT THE VATICAN.

"It is said that Spain and Germany rule at the Vatican, and this is true in a certain way. Three men are especially influential there, Cardinal Merry del Val, Cardinal Vivès y Tuto, and Father Martini, General of the Jesuits. All three are Spaniards and reactionaries; all three are closely bound to each other by ties of blood as well as of thought. Spaniards are as clannish as the Jews.

"I am personally acquainted with Cardinal Vivès y Tulo. During the winter which, under the pontificate of Leo XIII., I spent at Rome with my family, he was sent to me from the Vatican upon a peculiar errand. The object was to reclaim me for submission to the papal authority, while I might still retain my wife, my son, and my priestly duties. This could not be accomplished because of my irreconcilable attitude—my *intransigence*, but I have retained a respectful, and even affectionate remembrance of the Rev. Father Joseph Calazancio de Llevaneras, which was the name of Vivès y Tuto in the Capucin order before he was promoted to the Cardinalate. He is in his conviction very ultramontane, but in his sentiment very Christian—a combination which occurs more frequently than is believed among the laity.

"The same is true of the Pope, whom I do not know personally, but in regard to whom I am well informed. His is a fine character, sincere and

devout, but devoid of high culture. To satisfy his conscience he can read the works of the Abbé Loisy from beginning to end before condemning them; his mentality would prevent him from understanding them in the same way as the mentality of the Pope and Holy Office of 1633 prevented them from knowing what they were doing when they condemned Galileo. Coming from a family of laborers, which I am far from considering a reproach, he has retained too much innate crudity; and with no scientific or political horizon, this good Italian curé, Giuseppe Sarto, imagines that he can instruct France and the modern world by the divine inspiration within him. '*Deus providebit,*' he repeats devoutly after each of his blunders. 'God will provide,' is his entire policy; a sublime one, but none the less shortsighted.

"A friend of mine has had a special and very gracious audience with him, and yet his impression is rather mediocre. The Pope was not quite tidy that day—perhaps on account of the bad habit of taking snuff, to which some of his predecessors have also been addicted—which is a little shocking in a superhuman being. Pius X. expressed himself in very severe terms in regard to the President of our Council, Monsieur Combes—but in return he sang the praises of the German Emperor, and forgetting momentarily that he is a heretic, a schismatic, and excommunicated, he exclaimed, 'What a saint of an Emperor!'—'*quel santo imperatore.*'"

"William II. without doubt is a superior mind, but I am sure he will himself be greatly surprised at the new title conferred on him. I do not think that he abuses this 'canonisation' in putting his personal influence at the service of the reactionaries of the clerical party. He is too liberal, in religious matters at least, and too true a friend to modern culture to share their views and to believe in their success. And when I say that he rules at the Vatican, it is only because of the admiration he excites there.

"Yet we remember the enthusiasm with which the journals of the Pope in Italy, during the visit of M. Loubet at Rome, spoke of the 'blond son of Germany casting his eagle glance over dazzled Europe,' and the complaisance with which they compared him to the 'vulgar commercial traveller of anticlericalism,' as they called the President of the French Republic.

"But what is more humiliating to us, is that our own bishops, and a large number of our priests, and our fellow-citizens among the laity, take sides with our foreign insulters and declare with the Count de Mun, that by recalling its Papal ambassador at Rome, our government has lowered France 'to the level of pagan nations.'

"The bishops of the old Galican royalty neither spoke nor thought in this way upon similar occasions. They were more truly 'Nationalists' than their foreign successors!

*"Deus providebit.*

HYACINTHE LOYSON."

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*Le Signal*, the largest Protestant paper in France, published the following extract of a letter from the late illustrious Charles Renouvier, who stands in the first rank among the eminent philosophers of the past century, after reading Père Hyacinthe's article on the Death of Leo XIII.

"That which strikes me in your article, after its power and simplicity, is not to find you so marvelously delivered, as many others may be, from the chains which the church forces upon its slaves; but that you are delivered even from the least trace of these chains! I refer here to those errors of

mind or conduct which rarely fail those men who 'change their party' after their revolution of sentiment, and who are in danger of taking action against their former beliefs, where they should not, and are led into regrettable affiliations. The elevation and originality of the position you have taken in religion is truly admirable. The world does not feel its power; but will it not some day?—Alas! the world is far from God! And is not Europe menaced to descend to the level of China, where religion is but superstition, and morals a more or less binding fagot of social convention?"

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#### THE WIZARD'S PROFESSION IN ANCIENT JUDÆA.

We know from cuniform inscriptions that the ancient Babylonians believed in the immortality of the soul, and on special occasions they found satisfaction and comfort in calling upon their dear departed ones to communicate with them in affliction, and to ask for advice in tribulations. The same practice seems to have prevailed at times also in Israel. The Old Testament describes how Saul went to the witch of Endor to see Samuel's spirit rise from the realm of the dead, and to question him concerning the outcome of an imminent battle with the Philistines. Witches and wizards were an important profession in Hither Asia at that time, and their methods must have resembled the séances of modern mediums. They must have been quite prosperous, but with the rise of monotheism they were ostracised in Judæa by the priestly party as recorded in the priestly sections of the Mosaic law, and we may very well assume that before they were entirely suppressed, many a tragedy must have been enacted such as forms the historical background of the thrilling story of David Clarallen which appears in the present number of *The Open Court*, and will be concluded in the next. The author, who apparently is well acquainted with Old Testament history, writes that the suggestion of this weird tale, so dramatically related, came to him while conducting an advanced Sunday school class, and we hope that it will help our readers to form a realistic picture of the ancient Jewish hierarchy with its strong contrasts and intense religious devotion. Where there is much light there are deep shadows, and the religious zeal for the one and only true God has but too often been associated with a most narrow-minded and almost barbarous bigotry. The plot is true to historical accounts and bears testimony to the power of the author's imagination, which has restored to life the dry bones of Hebrew scholarship.

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#### THE IGOROTES.

Among the new subjects of the United States there is a tribe of savages living in some remote part of the Philippine Islands, called the Igorotes. They are little known even in Manilla and may have lived in their present homes for many centuries at the time when the Philipinos took possession of the islands. The Philipinos (like the Japanese) appear to be a mixture of Malay and Hindu, while the Igorotes (like the South Sea Islanders) may have to be counted among the first settlers of the country. Obviously they are accustomed to a warm climate, for the men are only covered with a thin rope-like loin cloth, while the women are fully and decently dressed.