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The True AND CATHOLIC CHRONICLE. Witness

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Note and Comment

Among the names mentioned as a probable successor to Cardinal Stein...

A new Carmelite convent is being built in Seattle, through the generosity of a retired Catholic capitalist...

Verv Rev. A. Lacombe, O.M.I., the veteran missionary of the North-west territory...

Senora de Costa, who caused the great peace monument, the "Christ of the Andes," to be erected on the boundary between Argentina and Chili...

Rev. C. J. Armstrong, a Baptist editor of St. Louis, Missouri, in an article on the religious status of that city...

According to a report from Rome, the Pope has informed the Mayor of Venice that by way of doing something for the city...

Bishop McFaul, of Trenton, New Jersey, has made it obligatory on his clergy to supply a Sunday school paper to their Catechism classes...

One of the most interesting personages present at the Eucharistic Congress was Prince Max of Saxony. This brother of a king who has given up his royal rank to work as a simple parish priest...

It is rather hard on the New York public schools that a charitable society has established a school for office boys, in which, after school hours, "instruction will be given in copying, spelling, keeping accounts, city geography and other branches of useful knowledge which the schools are too busy to impart."

When Pius X was Parish Priest.

An Interesting Incident of the Early Ministry of the Present Pope.

At a time when the Holy Father is celebrating the golden jubilee of his ordination, the following incident of his early priesthood, contributed by Mr. Richard M. Verrega to the Catholic Herald of India, will be read with interest:

"I am indebted to my friend, Captain A. Jacobi, an Austrian officer, for the following touching incident which occurred in the early days of our Holy Father, Pope Pius X."

"In 1865 the Austrian infantry regiment No. 1 was manoeuvring in the neighborhood of the village of Tomolo, near Padua. During the exercises, one of the soldiers of this regiment was suddenly taken ill and fell senseless on the roadside, while the regiment went on its way, leaving him to be picked up by the ambulance."

"A few months ago Mr. John Baier—such is the ex-soldier's name—chanced to read in a Catholic calendar a detailed biography of the Holy Father and from this he learned that the young parish priest, his benefactor at Tomolo, was none other than Don Giuseppe Sartò—now Pope Pius X."

"Having in my veins Italian as well as Irish blood and by this double fidelity to your sacred person and your sacred throne, it is for me a source of unspeakable joy, unworthy though I am of the precious mission, to be able to offer at the feet of Your Holiness this assurance of an eternal devotion which cannot grow weak and which continues strong and living to-day as when first St. Patrick taught his children to cherish fidelity to Rome with the same earnestness that they should cherish their Christian legacy."

"The Holy Father replied briefly but in words of the warmest affection for Ireland, which had ever distinguished itself in its faithfulness to the Church and its devotion to the person of the Sovereign Pontiff—and then the Dublin deputation retired to the Hall of the Consistory where the Irish pilgrims, consisting of nearly two hundred persons, was eagerly waiting to receive him."

"They were ranged in a double row round the hall, and the Holy Father went from one to the other giving his hand to each to kiss, as they were presented to him by the Rev. Dr. Hagan, Vice-Rector of the Irish College. Then the Pope took his place on the throne and Mr. Edward Smyth, Secretary of the Central Council of the Young Men's Association of Ireland, read the following address: "Humbly prostrate at your feet, we the representatives of the Catholic Young Men's Society of Ireland, offer our sincere and cordial congratulations on the occasion of the fiftieth anniversary of your priestly ordination."

An Irish Day at the Vatican.

(By Vox Urbis, in "Rome.")

Rome.—The railway station of Rome has been an unusually interesting place during several days of the last week. On Monday the two teams of Irish athletes arrived, and on Tuesday five or six special trains brought in hundreds, perhaps even thousands, from various parts of Italy, as well as from France and Belgium. The international athletic meeting in the heart of the Vatican began at 7 on Wednesday morning, and the only four events for individual competition, a high jump, a long jump, a rope climbing competition and a hurdle race were all swept off by the Irishmen."

"A boy of the Bourkes ("Kelly and Bourke and Shea," again) rather startled the judges by jumping over the highest thing they could mark with, but it was only about six feet from the ground, and the nearest competitor could not come within half a foot of him."

"When it came to the long jump Brennan of Dublin gave a little hop—but when they came to measure it they could hardly believe their eyes for it measured eighteen feet. The next best was still about half a foot behind—later on if anybody jumps farther in subsequent heats Brennan will jump four or five feet further."

"Carroll climbed up the twenty-six feet of rope so quickly that you could hardly follow him, and another Irishman valled off with the hurdle race in fine style. On Thursday morning one of the features of the sports was a football match between an Irish team and a team of Romans. The Irishmen were too strong for their rivals—but they were also merciful, for they were content to win the match by twelve goals to nothing."

"Since then they have won the races of 100, 200 and 400 metres. Thursday was Irish day in the Vatican, for the Holy Father received not only the athletes and the pilgrims who accompanied them, but an official delegation from the Dublin Corporation sent hither to offer the congratulations of the capital of Ireland to His Holiness on the occasion of his Jubilee."

"At the head of these latter was Mr. Nannetti, and with him were the Councilors, some of them in their robes of office; Kelly, Rooney, Lennon, Murray, Urion, Gallagher, with City Treasurer Murphy and Secretary Hutchinson."

"Mr. Nannetti read a fervid address breathing devotion and to the Pope in every word. "Love for the person of your Holiness," he said, "profound respect for your words and teaching are closely connected in the Irish heart with that sentiment of unswerving fidelity to the Chair of Peter which has always been Ireland's proudest boast. In discharging modestly the lofty task entrusted to me I as a member of the municipal Council of Dublin, and having recently filled the office of Mayor, permit myself to testify to Your Holiness how deeply these sentiments are rooted in the capital of Ireland."

Hymeneal.

SPENCE-O'BRIEN.

A very pretty wedding took place last Monday morning at the Church of Our Lady of Good Counsel, when Miss Mamie O'Brien, only daughter of Mr. and Mrs. Henry O'Brien, was married to Mr. David J. Spence, Rev. P. J. Brady officiating.

The bride, who was given away by her father, wore a handsome Empire gown of ivory duchess satin embroidered in satin, with touches of silver, the yoke and sleeves of rose point lace, and a bertha of the same lace was draped over the bodice. Her tulle veil was worn over a coronet of orange blossoms and she carried a bouquet of white roses. Her only ornament was a diamond pendant, the gift of the groom. She was attended by Miss Joe McDonnell, who wore a white net gown over white silk with large picture hat and carried dark red roses.

Little Miss Doris Hague, niece of the groom, was flower girl. She wore a dainty frock of white silk with lace insertions and carried pink rosebuds. Mr. W. P. Spence, brother of the groom, acted as best man.

The Mass was fully choral. The choir, of which the bride had been organist for several years, was under the direction of Prof. J. I. McCaffrey. The groom's gifts to the bridesmaid and little flower girl were twin diamond rings, and to the best man a silver cigar case.

After breakfast at the home of the bride's parents, Mr. and Mrs. Spence left on their honeymoon, the bride travelling in a dark green tailored costume with hat to match. On their return they will take up their residence at 1399 St. Hubert Street.

St. Mark's Campanile.

According to the London Globe, the rebuilding of the famous Campanile of Venice has made rapid progress during the last twelve months; it has now attained a height of 150 feet. By the end of 1909 the main portion of the tower will be finished, and the marble loggia, which will surmount the column, will be begun. This time ample precautions have been taken to insure the strength and stability of the new Campanile. The old pile-work was found to be in an excellent state of preservation. A gilded statue of the Blessed Virgin in terra cotta, which was a special object of veneration, and which was reduced to fragments in the falling of the tower, has been cleverly put together again by experts, and will occupy relatively its former position. It is stated that when the tower is completed it will be impossible to detect any difference between it and the old one. The very bells will ring with precisely the same pitch and tone as by a fortunate coincidence the Maestro Perosi, a short time before the collapse, had noted their intonation. They will be recast in such a way as to reproduce the peculiar sonorous depth of tone which they formerly possessed. The inauguration of the new Campanile will be the occasion of elaborate fetes.

The Catholic Church.

For more than a century, declares E. van Roey, writing in La Revue Generale (Brussels), Modernism has been "developing itself progressively, in the heterodox world, under the name of "Liberal "Protestantism." During all this time Rome had nothing to say against the pathetic tenets of the new thinkers, since they were not of her fold. But the new thinkers ultimately succeeded in imposing their fanciful doctrines upon a section of the true fold, and then in the memorable Encyclical Pascendi, the Pope spoke with all the energy of which the Church is capable. Modernism is not at the present moment, says van Roey, confined to any particular religion. Besides the Catholic religion, it has considerably affected the Jewish, the Lutheran and the Anglican forms of belief. All have been affected, not through any concise form of religious thought which has operated upon the mind, but rather through the unconscious effect which modern science is making upon men's way of looking at things."

Modernism, and we say it without fear of contradiction, is the child, says M. van Roey, of Protestant theology. It is the product of philosophic subjectivism which postulates the placing of all authority solely in the intelligent being, and puts aside all idea of the law being laid down for one. A study of the "Liberal Protestantism" of the nineteenth century will clearly show the source from which "Catholic" Modernists have derived their heterodoxies. Kant, above all others, carried Protestant subjectivism to its highest point. Individualism, in deciding as to beliefs and dogmas, their validity or the contrary, is the keynote of his teachings. If man is not independent in the forming of his religious views, then the word freedom has no meaning, practically says Kant. Is this not Modernism? Is this not the prime spirit of the modern revolt against the teachings of the Church? What means the principle of vital immanence, if it does not mean that man possesses within him the personality of the Divine in a certain measure, and that, consequently, he may have a law unto himself in the disposition of his life? Even Luther was less ultramontane than our new Modernists. They admit no authority. Luther held that the human mind owed submission to God and to the highest manifestations of Divine Will that have been thrown throughout the ages on the screen of history. Kant, then, it is clear, is the philosopher of Protestantism. Hegel, in a large measure, followed the same ideas, showing that nothing existed outside the Spirit. Here is something of the theories, first postulated by the two aforementioned philosophers, now accepted by the Modernists of all creeds. Religion is the intimate contact with God. It comes not from dogma, or Bible, or tradition, but is in the heart of man from his very beginning. Faith in Christ is independent of anything He ever taught. Thus, says van Roey, it is clear that man may make God just what he wishes. His conception supplies the criterion; and he may regulate his conscience according to the manner in which he conceives God to be all-wise and infinitely perfect. Here, truly, the way is open for the idea of Pragmatism—or action practically untrammelled by consciences—and there is little difference between the teaching of Mr. Tynell and that of Nietzsche, when the results are reduced to their most simple expressions. This philosophy, Nietzsche learned from the teaching of Goethe—in Faust for example—and Goethe in his turn was wholly affected by the individualistic militarism of the Napoleonic period, and above all, by its greatest exponent, Napoleon, the incarnation of action without conscience. All Modernism, therefore, can be reduced to this expression, namely, Pragmatism, or action, without reference to other morality than that which one creates for oneself.

St. Joseph's Home Fund

The actual date of Father Holland's birthday has passed and we had hoped that a goodly sum would have been realized to present to him on Sept. 19th; but so many have been out of the city during the summer that our appeal failed to reach them and consequently nothing like the necessary amount came in. However, every day is a birthday—somebody's—so if each one contributed, his number of years either in dollars or cents, quite a comfortable sum in a little while would be realized. We thank those who answered our appeal and trust that those who have not already done so will send in their mite to help a worthy cause—To pay off the debt on the St. Joseph's Home for Working Boys. A cent will be as welcome as a dollar and will be acknowledged in issue following receipt.

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Form for St. Joseph's Home Fund donation with fields for Name, Address, and Amount.

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