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Material intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1903.

To the Editor of THE CATHOLIC RECORD, London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Believe me to remain, Yours faithfully in Jesus Christ, I. D. FALCONIO, Arch. of Leides, Annot. Delic.

LONDON, SATURDAY, AUG. 1, 1903.

THE LATE POPE AND HIS PROBABLE SUCCESSOR.

By the night preceding Friday, July 23rd, the body of the Holy Father was placed in state in the great basilica of St. Peter's, and many thousands of persons, including both Italians and visitors from other countries, entered the basilica to pay their last tribute of affection and veneration to the beloved pontiff whom the world had known for a quarter of a century as the Head of the Church of the whole world, and Christ's Vicar on earth.

Many remained on the piazza in front of the church during the whole of the hot night in order to secure a place at the head of the line that they might not afterwards be crowded out and lose the opportunity of getting a last view of the Pontiff's benevolent face before his body should be deposited in its last resting place.

At 6 o'clock a. m. the bells of the Cathedral tolled sorrowfully, and then smaller bells chimed through the notes of the scale ending in a deep bass chord.

Two regiments of Italian Grenadiers now marched quickly across the piazza to the stone steps, to preserve order, and at five minutes after six the throng began to enter the church.

The steady forward movement of people made the pressure terrific, and serious results were feared especially to the women and children, some of whose dresses were torn in the crush; but Providence appeared to guard them, and there was, therefore, no need of summoning ambulances to carry injured persons to the hospitals.

Railings were erected within the church to keep the people in a straight line leading directly to the bier, and during the progress all eyes were turned toward the body of the Pontiff which lay on a catafalque ten feet high, so placed that it might be visible to all in the line. The head was raised facing the passing multitude.

The Pope was dressed in full pontifical vestments such as he had worn on great festivals, and as he had been wont to be seen wearing when he appeared before the people.

All ranks and stations in life were in the line which viewed the dead Pontiff, there being noblemen, military officers, and soldiers of Rome and Italy and of foreign countries mingled with workmen, lines of convent girls under charge of nuns, school boys under the care of priests, and of other pupils in charge of lay teachers.

A Solemn Pontifical Mass was celebrated at 9.30 a. m. for the repose of Pope Leo's soul, at which several thousands assisted while other thousands continued to pass by the bier to gain a last look at the body. Those who were assisting at Mass were so separated from the line of visitors that the different companies did not interfere with each other. There was ample room to thus arrange the multitudes, as the church will accommodate 70,000 people at a time, and therefore the comparatively few thousands who were in at the same time for different purposes did not create any confusion.

This was the first occasion since the occupation of Rome by the Italian Government that Italian troops entered within the limits of the Vatican territory, which is, theoretically at least, held sacred from any interference by the Italian Government; and on this occasion their presence is said not to have been an intrusion, as they were there at the request and on the invitation of Cardinal Oreglia, who during

the interregnum governs the Church, and will continue to do so till a new Pope is elected.

The day appointed for the burial of the Holy Father was Saturday the 25th ult., and on Wednesday, the 29th ult., the obsequies would close, after which preparations would soon be completed to begin the conclave by which a successor to Pope Leo XIII. will be elected.

There is much speculation indulged in by the secular press regarding who will be elected by the sacred college to assume the reins of the government of the Church. These papers represent Cardinals Rampolla, Gotti, and di Pietro, as being candidates favorable to the general policy which was pursued by Leo XIII., and it is boldly asserted that between these there is a combination and an understanding that they will aid each other so that one of them may be elected. It has even been asserted that should Cardinal Rampolla not receive a good support on the first ballot, he will throw in all his influence for the election of Cardinal Gotti, with the understanding that he will continue to be the Secretary of State under the new regime, as he was under Leo XIII.

The Roman correspondents who make these statements, and the papers which accept them as truth, add that should neither Cardinal Rampolla nor Cardinal Gotti stand sufficiently high on the first ballot, their united influence will be given to Cardinal di Pietro.

Knowing as we do the officiousness of nearly all the Roman correspondents who furnish news to the European and American press regarding the Church, and their desire to supply sensational intelligence to their journals, we may safely assert that these reports of ecclesiastical canvassings which are based upon the knowledge these reporters have of how things are managed in political campaigns, are purely fanciful. The Cardinals, however, no doubt, their preferences, and their well considered ideas as regards the policy which should be pursued in conducting the affairs of the Church, but they have certainly not communicated their views to the reporters who are busying themselves in trying to ascertain them. In fact, some of the reporters have admitted this, and more than one of them have stated that nothing can be ascertained from the Cardinals themselves in regard to the prospects of the various Cardinals who have been named as prospective candidates. But they tell us they have ascertained these prospects and plans from the intimate friends of the Cardinals. We know very well from the habits of these dignitaries that both the Cardinals and their friends are too well acquainted with the gossiping proclivities of many people of the world to make them acquainted with private matters of so much importance as the election of a Pope involves. We may, therefore, say with perfect safety that the reports which have been given out on this point are the mere fantasies of idle and officious gossips.

And here we must add that some of the non-Catholic religious papers have taken considerable pleasure in commenting upon the supposed "political log-rolling" which has been asserted to be going on in reference to the election of a Pope. They have said that the proceedings are undignified and unworthy of the rulers of a Christian Church, however necessary or unavoidable such methods may be when a political office is to be filled by popular choice.

Our answer to this is evident from the explanation we have given. The statement of the reporters regarding the supposed proceedings are utterly unreliable, and our religious contemporaries should have valued till they were assured of the facts of the case instead of drawing invidious conclusions from what are undoubtedly unauthentic statements.

We may remind these prurish writers that at certain episcopal elections which took place in connection with the Methodist and Anglican bodies within the past few years, it came out publicly that there was indeed "log-rolling" which was unbecoming, but we have yet to learn that Episcopal and Pontifical elections in the Catholic Church are conducted in the same style, though we may admit that through the eighteen centuries during which the Church has existed there have been a few instances in which wicked men have created disturbance by their undesirable interference. But these instances only prove that satan, the world, and the flesh, are continually at war with the Church, but that they cannot prevail to confound the general good order with which ecclesiastical elections are conducted under the guidance of the Holy Spirit, Who, with Christ, according to Christ's own promise, will always abide with the Church, aiding its pastors to teach all nations, and to administer the mysteries of God.

According to the account of the

matter given by the reporters as above explained, the party opposed to that of Cardinal Rampolla and his adherents has for its leaders Cardinals Oreglia, Serafino Vannutelli, Satolli and Agliardi, with the possibility "that this group will centre all their votes if necessary on Cardinal Sapicellato, Archbishop of Capua, in order to defeat their supposed opponents."

It is easy to see that these forecasts are fantastical, but we have no doubt that any one of those named as probable candidates would be worthy successors of the good, venerable and beloved Leo XIII.

PROTESTANTISM AND ANGLICANISM.

In view of the recent discussions which have taken place in the United States concerning the proposal to alter the name by which that branch of our communion is known across the border, the Protestant Episcopal Church, the Rev. G. O. Troop of Montreal preached on Sunday, June 21st, in St. Martin's Church of that city, apparently with the intention of advocating the retention of the word Protestant in that title. Indeed, so strongly does he urge that the Anglican Church is "Protestant that we might readily suppose it to be quite a drawback that it has not the epithet Protestant in its ordinary designation. He says:

"Moreover, the word martyr, and the word protestant are etymologically equivalent. It is the glory of the Anglican Church that she is a Martyr Church—that is a Protestant Church."

The rev. gentleman thus endeavors to lead us to the belief that the real meaning of the term Protestant as commonly used is what he here explains it to be, namely, a martyr. In another part of his address he points out that the word in its etymology comes "from the Latin protestari which means to bear public witness." The Century Dictionary tells us that to protest is to make a solemn declaration or affirmation of, to bear witness or testimony to; to assert; to asseverate; to declare." From this he reasons thus:

"The word 'Protestant,' we are told, is a negative word. It is merely the echo of an old battle cry." On the contrary, I maintain that, etymologically, historically, and doctrinally, it denotes affirmation, and not negation."

We admit that the word protest in its wider acceptance signifies all that is claimed by the Rev. Mr. Troop, but all dictionaries give the negation as one of its meanings, and nearly all state that this is its common signification.

This is expressly asserted in Webster and the Encyclopedic Dictionary. The latter gives as an example of this common use,

"The Opposition, content with their protest, refrained from calling for a division."

This is an extract exactly parallel with the use of the word at the diet of Spire in 1529, on the occasion when the protest was entered which gave Protestantism its name.

It remains, therefore, for us to enquire what was the intention when that name was adopted to designate the so-called Reformed Churches.

Rev. Mr. Troop says that "Historically, it is derived from the protest of Spire, the central principle, of which was the affirmation that the authority of the Bible is supreme above that of Councils and Bishops." He also quotes the Rev. Dr. Dornier's History of Protestant Theology which says that

"The true meaning of the word Protestant is a free and candid testimony to Scriptural and Evangelical truth, in opposition to all perversions of it; hence we dare not allow this name of honor which our fathers won and bore with self-sacrificing courage to be taken from us or become distasteful to us, seeing that all depends simply upon our asserting it in its historical significance according to which the protest against injustice and error had its root and power in positive truth."

We maintain that the meaning which the word had in the protest made against the decrees of the Diet of Spire was negative, and not positive, and it was, therefore, in the negative sense that it became indicative of the Protestant system. It protested against doctrines and teachings of the Christian Church of all ages—against teachings which were for ages accepted as the teachings of Christ. It was, therefore, a negative term from the beginning, and it has also been accepted in this sense by the great bulk of Protestants, who assert boldly that they are so called because they "protest against the errors of Rome." These pretended errors are in reality the teachings of Holy Scripture, as they constitute part of the deposit of faith which have been handed down from age to age by the one Church of Christ which has existed continuously from the days of Christ and the Apostle whom He commissioned to preach His doctrines.

The terms of the protest show this. The imperial commissioners had for-

bidden the celebration of a form of worship which had never been heard of before, and the Diet of Spire confirmed the edict of Worms which maintained the ancient teachings of the Catholic Church. Of course, Protestantism held that these teachings were erroneous, but they were the teachings of fifteen centuries, and the minority, supporting the views of Luther and Zwingle, stating:

"The diet has overstepped its authority: our acquired right is that the decree of 1526 unanimously adopted remains in force until a Council can be convened. Up to this time the decree has maintained the peace, and we protest against its abrogation."

The decree of 1526 here referred to was permissive to each State "to live, rule and bear itself as it shall be ready to answer for to God and his imperial majesty, until the meeting of a general council." It is evident from this that the protest which gave a name to Protestantism was a negation, not only of Catholic doctrine, but also of the right of the State to maintain that doctrine. Historically, therefore, Protestantism is a negation from its beginning. It is for this reason that the synods of many dioceses of the Protestant Episcopal Church in the United States have passed resolutions that the name Protestant should be abolished as a description of the Church. They argue that "true Christianity is a positive religion and cannot be described as a mere protest against something else. That something is the Catholic Church; and if there were no Catholic Church, Protestantism would have no object. This could not be the case if Protestantism were the truth revealed by Christ.

The force of this reasoning is evidently felt by the Rev. Mr. Troop, or he would not have deemed it necessary to give a positive meaning to the word which is contrary to its universal acceptance.

But, it may be said, so long as the word "protest" has a positive as well as a negative meaning, we must be free to give it which ever meaning we please, and therefore the positive meaning, if we think it proper to do so.

To this we answer that Christian truth, or indeed any truth whether scientific or historical, is true in its substance, and cannot change to accommodate itself to changes in the meaning of words. Hence, if it was once true that the entity called Protestantism meant the denial of Catholic doctrine, it will always remain true, even though another meaning may be given to the word "protest" differing from that from which the thing was so designated in the first instance. This proposition is an axiom which needs only to be stated that its truth may be seen.

Further: words often change their meaning in the course of time: then a proposition which was true in the first instance may become false. Thus "astrologer" was originally a word designating a man learned in the science of the heavenly bodies, their motions real and apparent, their influence on and their relations to each other. When the same word changed its meaning and came to signify one who pretends to know the fortunes of men, or the contingent future by reading the stars and planets, attributing to them an influence on the future lives of men, it ceased to be true that "an astrologer is a man of learning," though this is a certainty while the word had its first meaning. It follows from this that we are to be guided by the historical meaning of words when we wish to ascertain the truth of a statement and not by the etymological meaning merely; though it often, and even usually happens that the etymology of a word will throw light upon its historical meaning, which is the meaning assigned to it in any given language. Thus to ascertain the true meaning of the word Protestantism, we must look to the circumstances under which it was used by the first Protestants, and not to other meanings which may be given to the Latin word "protestari" from which it is derived.

From all this it will also be seen that the boast of Rev. Mr. Troop already quoted is the merest bombast, namely, that "it is the glory of the Anglican Church that she is a Martyr Church—that she is a Protestant Church." It is true that in their remote etymology the two words martyr and protest are related, the Greek martyr meaning a witness, the same as the Latin word testis from which protest is derived, but there is nothing in the manner in which Anglican Protestantism especially was established to connect it with the idea of a Christian martyr who gives his life to witness the truth. Anglicanism can never shake off this characteristic of its origin that it was established by Henry VIII. to whitewash his lusts, and to accommodate him by approving his conduct whenever he wished to murder or divorce a wife; and faithfully it fulfilled his expectations.

We deem it necessary to make these remarks in vindication of Catholic truth which the Rev. Mr. Troop wantonly

attacks in his sermon. In defending his own cause of Low Churchism, or rather in attacking his own brethren of the High Church of the United States, it was not needful that he should direct his shafts also against the Catholic Church, which he does in saying: "We (Anglicans) are entitled to use the word Catholic in its true sense, although in popular significance it has been narrowed in its application to one branch of the Church of Christ, and that branch which least exhibits true Catholicity."

The Rev. Mr. Troop's main purpose in delivering his lecture is evidence enough that the Anglican Church is not Catholic, for it betrays the fact that Anglicanism is so utterly divided between High, Low, Erastian, and Broad Churchism, that it cannot have any claim to being the one Catholic Church of Christ.

The Catholicity of the true Church is found expressed in the commission which Christ gave to His Apostles to teach all nations, all things which Christ revealed, and in His promise to remain with His Apostles all days even to the consummation of the world. In these three ways the Church is Catholic, but the very name of the Church of England shows it to be a local institution, not the Church of all nations; neither did it exist all days since Christ instituted His Church, because it began only in A. D. 1537 when Henry VIII. assumed it headship, and its intestine bickerings in regard to doctrine, of which the Rev. Mr. Troop's discourse is an example, are evidence enough that it does not teach all things which Christ revealed. Mr. Troop's discourse would be repudiated by at least one-half of the clergy of his own Church in England as well as by about or nearly the same proportion of those of Canada and the United States, for even at the present moment it is a general ambition among them to boast that they are Catholics, not Protestants, notwithstanding the fact that the Rev. Mr. Troop asserts that they are Protestants and at the same time the very thing against which they protest: "To be, and not to be at the same time."

We fancy that the Protestant Episcopalians of the United States will settle their own dispute quiet independently of the dogmatic pronouncements of the Rev. Mr. Troop, though we shall not venture to predict what action they will take on the question of changing their name. Several diocesan synods have already pronounced themselves to be on one side, while nearly as many are as decidedly on the other.

The Rev. Mr. Troop prognosticates that his interpretation of the word Protestant "lives for all time." We may safely predict that it will not survive the day when the light of truth shall make the facts of the case plain.

A gentleman in New York has been good enough to write us to the effect that our name has been presented to him, amongst a select few, as a person who might be interested in an undertaking which would bring us 25 per cent. the first year. We beg to return him our most sincere thanks, but must decline his very kind offer. If his business were a legitimate one, and would bring the profit to which he refers, it occurs to us as somewhat strange that he should come to Canada and pick out our humble self for such a very generous offer, when so many persons could be found in New York city who would only be too glad to invest their money in the business.

We trust none of our readers will be simple enough to send their money to persons engaged in such fraudulent enterprises.

SUNDAY OBSERVANCE.

We publish in this issue a card of thanks from the officers and members of the C. O. F. to Mayor Stewart, Dr. Mitchell and other gentlemen of Perth, embracing all denominations, for their kind assistance in connection with their recent religious excursion to Ottawa, reference to which we made in our last issue. It will be remembered that some narrow-minded people attempted to interfere with their religious celebration because the excursion was held on a Sunday, but it was in no sense a desecration of the Lord's day, as their programme included special religious services in Ottawa. These bigots were brought to task by the respected parish priest of Perth, Rev. Thos. Davis.

We very much regret to state that our contemporary, the Courier of Perth, refused to publish the card of thanks of the Foresters. We trust the editor has not fallen into line with those of his neighbors who would hang a cat on Monday for killing a mouse on Sunday.

"Despite the spacious splendors of the Vatican palace," says the Catholic Union and Times, "Pope Leo's sleeping apartment, in its rigorous simplicity, resembles an anchorite's above rather than the nightly domicile of the most illustrious personage on earth."

NON-CATHOLIC MISSIONS.

Rev. H. E. O'Grady, in the Missionary. I receive letters from all parts of the United States asking me about details of the mission work in the Southland. It is very evident from this that the movement has aroused a true Catholic spirit throughout the length and breadth of our land. These few lines will serve as a reply to each and every letter I have received.

The work is progressing splendidly, and for my part I am well satisfied with results.

I visited places in Alabama this season where the people told me I was the first Catholic priest they ever heard speak, and for many it was their first opportunity of seeing one.

These poor people would after the talk come up to the speaker's platform and, taking me by the hand, say: "God bless you for that sermon! You don't realize how differently I feel about your Church. I have always believed, as I was taught to think, that Catholics were the meanest people on earth, and that the Church taught them to be mean." No respectable person would care to speak to a priest when hundreds and thousands have expressed themselves in this manner. I for one am well satisfied with these results, and know in God's own good time every one will see the benefits of this real Catholic work.

The men from whom we claim to inherit our spiritual powers were commanded to preach the message to every creature and to go to every place. If I cannot do this literally they ought to be glad and most willing to assist in every way in their power those who are trying to follow out this injunction. I started into this work in the fall of 1899, and have never had a home since. I had my few belongings stored away in a shed, and I know they have long since been destroyed; but I don't care anything about that as long as God has seen fit to use me as an instrument to do some good in Alabama.

I have spent fifteen years in mission work in the Southland, and long experience can say there is no better field in America. The people of the South are not tainted with doubt and unbelief. They believe firmly in the Divinity of Christ, and this is the foundation of our hope. They are fearfully prejudiced against the Church, but this is only the natural consequence of the teaching they have received. I travelled with a Baptist preacher the other day for some hours, and we had a long and very animated conversation about religion. He informed me he had never read anything in favor of the Church and had never seen a copy of our Bible. I gladly presented him with the New Testament, Faith of our Fathers, and where they openly professed to hate the Church and everything connected with her.

With all these odds against me, and being the only Catholic present, I have received the kindest treatment and the greatest consideration. What will our readers think of this for immediate results? Two years ago I visited a town in Central Alabama called Greenville. On account of its central position and for many other reasons, it was considered to be very advantageous to locate a mission house and a small mission church in this town. I had a talk with Bishop Allen, of Mobile, on the subject, and he fully agreed with me that the location was good.

We looked around for a site in the town, and finally selected the best one the place afforded. It is a square in the centre of Greenville. The price paid for it was \$1,000. On such a prominent place we can build only something that would be a credit to us,—something that would be always present in a sermon. I visited the place last summer, and amid dust, dirt, and dirt, travelled around asking for assistance to put these two buildings on the lot the non-Catholics of Greenville had so generously paid for; for, with the exception of a few dollars, it was the money the outsiders contributed helped us pay for the property. My mission to the North was a failure. I did not get enough for my expenses. In one place where I had for more than one reason a right to expect something, I was told, after having received promise of help, that the diocese had to support some nuns in France and could not help my work. I was refused collections from when Syrian, Greek, and priests from all parts of the country received them. I pray the Almighty God will bring these lines to the attention of some one who can and will assist us to build our mission home in Greenville.

LIKE ST. FRANCES.

POPE'S FIGURE FEW BY HIM WHILE ON DEATHBED.

The Rome correspondent of the Lokalanzeiger of Berlin wires his paper of a picturesque incident of the Pontiff's illness. For a long time a pigeon had been in the habit of flying to the window of the Pope's bedchamber daily to be fed. It grew to know its gentle benefactor and would feed from the Pontiff's hand and allow him to stroke its head.

A few days ago it flew to the window. No one came to feed it and it tapped with its beak until the Pontiff ordered the casement opened. Then it flew into the room and perched on the Pope's bed. Centra, the valet, was dispatched for bread crumbs, and the Pope fed the bird and caressed it. He instructed Centra to see that the bird was fed daily during his illness and after his death.

"Leo XIII. is the first Pope the Protestant world ever knew," says the Western Watchman. "They climbed to the crest they thought was the vulture's, and found therein a dove."

THE LATE ST.

Leo at Life. Great in life's close. Fear not, O brother! Thou shalt see the last of Peter's line. And Christ, the to be with the mending the adv. Peace to thy. The whole world dust as it sleeps. Day in the gr. (editorial) But.

A Majestic and. Among those their age a large to Leo XIII. T of his character not only of the non-Cat in scholarship as has met and p of problems wh. Though he co expenditure of the world, he rooms so plain. dicte poverty— is as unique as i Catholic Unive.

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His Reig. As in h. head of th. the world. and with. one whose. him the h. men of all. Leo's plac. of his con. him in g. any sense. backed by. "ent light. saw, and. mailed ha. the Chur.