

# The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century.

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### WORDS

Words are like coins—they get rubbed down as they pass from hand to hand. Sometimes they are defaced by thoughtless or dishonest traffickers. Yet they are the currency of a people's mental exchanges, despite the deterioration of use. It is the true teacher's function to trace their original history, for the pupils progress largely depends upon the corrected definitions and revised values. Just now we are attending a lesson on the word patriotism. It is costly, but its need outweighs the expense. And the lesson is that the true patriot does not regard his country as a tawdry mistress to be supplied at any cost, but as a dear wife whose unblemished reputation is more precious than life itself. The patriot reverences the eternal law of justice.

### ON THE WAY

That section alone is impregnable defended which holds mercy and justice to be supreme powers, and can rely upon the devotions of its sons and daughters when summoned to bear witness for impugned common rights or to champion the cause of human brotherhood. This then is the real and true patriotism which is supplanting the coarse maxims and swollen resources of worldly policy. Its mission is to subdue lawless might in all spheres of its activity. It will conquer at length: for the sword of the spirit steadily enforces the reign of truth and good-will. Never has mankind engaged in so costly a struggle to preserve and extend spiritual frontiers and to make an end of the organized hyprocriser that usurps the throne of the highest in human lives.

The spirit of prophecy still lingers in the haunts of real piety, and the old vision of a restored and purified world has its counterpart in unnumbered faithful hearts. And when the freed people can sit in their own porches and under their own vines, none daring to make them afraid, the strength and sweetness that live in the depths of the human soul will burst forth in streams of glad surprise. The blood of freedom's martyrs will again be the seed of rich harvests. Truth and beauty will adorn the workaday world with an unearthly radiance. For amid the joy of thanksgiving simple folk will again discern authentic proof of that celestial calling which makes true kings and patriots of the lowly faithful under every sky. Even now the laws of fraternity are working new marvels—healing the wounds of the stricken, welcoming poor fugitives to unbroken home circles, and making way for the dawn of assured peace and progress.

Brotherhood is, we are learning, a fact and not merely a word spoken unctuously by those who regard a laborer as a piece of machinery to be purchased at the least possible cash, and thrown aside as worthless when it is of no further use, and we are of the opinion that the world is beginning to realize more fully that the Brotherhood, which regards man as one with God-given faculties, and having spiritual and mental aspirations that require to be satisfied even more than the wants of the body, will be an insuperable barrier to discord.

### A WARNING

As virtue is more than manliness, so is patriotism a finer passion than the pagan lust for supremacy. This has long been deemed a truism of the classrooms and the pulpits. But the events that are now holding European nations in an awful suspense show that: while the sponsors of civilization are formally committed to the principles, they are far from making it the rule in their dealings with one another. We are witnessing a wholesale repudiation of the principles that replaced the old Judaic legislation: Joshua and the Judges pertain to a twilight past; yet the ruthless tactics of these days are outdone by Germanic warriors, who have relapsed into tribal cruelty so extreme and indiscriminate that Herman would have been ashamed of it. The barbarous and bestial acts perpetrated in brave Belgium will forever

be a standing blot in the page of history, and will mark the most tragic record of imbecility and iniquity in the annals of our race. It used to be the hired braves and mercenaries of continental wars who threw off all restraint amid the intoxication of victory. But these modern vandals have dared to outrage twentieth century morals and manners by deeds of vengeance and of vice so abnormal as to shock the most perverse and hardened. And they have done and are doing this in obedience to orders given by the apostles of militarism. They were told that Germany must hack its way to the open sea to win a colonial empire. Her place in the sun must be via the sword and the Krupp. They were taught that war is essential to the health and strength of nations, and were exhorted to hate and to hate with method. From these principles sprang the monstrous brood that glibber and mock at civilization, and spurn and desecrate its treasures won by love and faith throughout the centuries.

### KNOW THYSELF

Says Father Donnelly in "Mustard Seed": "One of the few recorded prayers of a famous Scotch poet was to the effect that it would be a good thing to see ourselves as others see us." He, however, admitted that the results would not be conducive to devotion.

"Why do you bring suit for libel two years after you were called a hippopotamus?" asked the judge. "Well your honour," replied the plaintiff, "it was only yesterday I saw the animal." The number of suits for libel against self-revelation would certainly crowd the docket if seeing ourselves as others see us came to be the fashion.

Take a cross section of your soul, and you would have to cut through successes, dreams, ideals, flatteries, congratulations, dotings of fond parents, ambitions, and shoulder-clappings of friends, until you finally reached the shrunken and wrinkled kernel of self. No wonder the Greeks admired the man who said "Know thyself," and considered him one of the seven wise men of the world. St. Ignatius' recipe for self-knowledge is called a retreat. There was a short retreat given once upon a time. The supreme excellence of the Director dispensed with long explanations. His exaritants saw themselves as God saw them, and they dropped their stones and went out one after another beginning with the oldest. Self-seeing is a potent discourager of stone throwing.

### EVER THE SAME

In 1840 Carlyle wrote: "Popery can build new chapels—welcome to do so to all lengths. Popery cannot come back any more than paganism can, which also still lingers in some countries. But indeed it is worth these things, as with the ebbing of the sea you look at the wave oscillating hither and thither on the beach; for a moment you can not tell how it is going. Look in half an hour, and where is it? Look in half a century where your Popehood is?"

From a human point of view the position and prospects of the Papacy at this period might have seemed to be desperate. An anti-Catholic spirit was in honor in Europe; the Church was looked at askance by the Government; the scientific charlatan was singing the requiem of religion.

As a force in human affairs the Papacy was no longer a factor. And yet during all this time the Church was giving proof of extraordinary vitality. A deeper spirit of loyalty to Peter had manifested itself. The Oxford Movement attracted some of the noblest minds of England to the Church. In many countries the hierarchy was restored or reorganized. Religious societies of all kinds to meet the needs of the times were created. To day we may exclaim with Windthorst: "In our day it is a glorious thing to be a Catholic!"

The influence of the Papacy touches all lands. They who give it no allegiance recognize its power, and have no hesitancy in saying that when the nations come together in peace-conclave Pope Benedict must be given an honored place at the council-board.

## CARDINAL MERCIER'S PASTORAL

St. John's Nid., Daily News

To day we commence publication of a document, which will be regarded as a classic and an inspiration so long as time shall last. The pastoral of Cardinal Mercier has its literary value, and that not a small one, but there is a far greater value attached to it. It embodies and radiates the spirit of purest patriotism and religious zeal. It is absolutely fearless in expression, the utterance of a father to his family, a patriarch to his people. Sorrow, humiliation and penitence vie with justifiable pride, gratitude and praise. Naught he extenuates, naught sets down in malice. The tale is one of profound pathos, but it is told with the zeal and directness that marked the utterances of the seers of old. Read in the churches—such as remain of them—or under the great vault of heaven to the sorely stricken people of the little Belgium land, it must have brought power to their weakness, and consolation to their sorrow. Small wonder that those who had slain the prophets, destroyed the people, and transformed the once happy and flourishing land into a multi-magnified garden of Naboth, desired its suppression. Truth has a blade that might can never dim. The venerable Cardinal stands out amidst the ruins of his stricken land, firm, unflinching, fearless, as Elijah of old, gentle, consoling and helpful as Elisha, crying in a man-made wilderness, with a voice that will echo and re-echo down the ages. Cardinal Mercier has added a chapter to the volume of World history that can never be obliterated.

## VILLAIN USES A NUN'S HABIT AS DISGUISE

MAN MASQUERADING AS NUN ACTS DRUNK ON STREET CAR

Buffalo Union and Times

It is recorded in Holy Writ that even the all-patient Christ became furiously angry when He found men dishonouring the temple. So it is with the patient Catholics of Buffalo over a recent action by which the habit of a religious community of women has been held up to derision in a public conveyance. The Catholics of this city have been subjected to a succession of humiliating incidents devised by minds degraded as they are malicious. Yet this anti-American, anti-Christian campaign of ill will to neighbor and citizen has gone one step too far, as did the desecrators of the temple.

This is the story of the fendiish plot contrived by worthy sons of the Father of Lies. At the closing hour of the working day, when men and women were crowding the street cars—consequently a large audience to witness the production of the hell-born plot—a figure robed in the religious habit boarded a Main street car at Exchange street. With apparent difficulty the wabbling form scrambled up the steps and entering the car, latched itself into a seat. Intoxication was made to speak in every grotesque action of the black-robed figure, its antics increasing as the crowd of passengers increased. And as the spectacle came more and more repulsive, Catholics present shuddered and decent men and women of other religions were shocked at the irreconcilable picture of drunkenness in a nun's habit, while kindred spirits of the performer chorled with a merriment like to Lucifer's when Adam and Eve fell.

Block after block was passed until the point was reached where the "drunken nun" was to prove the iniquity of convents and the necessity that there should be state legislation to turn the searchlight upon these secretive harbors of frail humanity. At a Main street convent, where the Sisters care for the poor orphan and train her to take her place in the world, a self-supporting, reliant woman, the "nun" alighted and, in full view of the craning necks, staggered down the street and turned into the convent gateway.

But the arm of the Lord has not shortened, and when the "nun" left the car, so did two Catholic men. During the journey up Main street these two men's suspicion had deepened with every block and they determined to see the end. The incongruity of a nun travelling alone first drew their attention, while the unprecedented sight of the modest mien of a consecrated religious being transformed into that of a drunken woman of the streets, confirmed their very grave doubts.

When the "nun" having made good an apparent entrance into the convent grounds, returned again to the street, the last card in the contemptible game was played and lost. The man grabbed the impostor, dragged off the dishonored black veil and habit and exposed the face and figure of a creature fashioned by God to represent manhood, but whose act had transformed him into the veriest scimitar that ever crawled upon God's earth.

Unfortunately the two indignant champions of innocent, devoted woman—the choicest instruments of

heaven's mercy towards the poor, the suffering and the fatherless—allowed their wrath to outweigh their wisdom and, instead of calling a patrol and having the monster answer to the law of the State for breaking its code and outraging the feelings of the Catholics of Buffalo, administered a severe trouncing which landed the derelict of a man in a nearby hospital.

Perhaps the atrocious insult has an added bitterness to the writer because of the memory of the dear dead whose close relationship was that of a devoted aunt and who wore the same garb as that dishonored by the man who claimed to have acted the part of money. For the sake of money the Jews dishonored the temple and angered the gentle Master; for the sake of money Judas betrayed his loving Lord.

## BISHOP'S PRAYER OPENS WORLD'S FAIR

From the Monitor, San Francisco

The great San Francisco world's fair, the Panama Pacific International Exposition, was opened last Saturday, and most fittingly and properly the gates of the "City of Jewels" were lifted up to the sound of prayer and praise to Almighty God on high.

The invocation delivered by the Right Rev. Edward J. Hanna, Bishop of Titopolis and Administrator of the Archdiocese of San Francisco, at the opening exercises was a beautiful and inspiring prayer. The clear vibrant voice of the Bishop was heard by tens of thousands as he rose and spoke this soul stirring invocation:

"O God our Father, in whose power are the destinies of men, in whose hands are the ends of the earth, look down with loving kindness on Thy children here gathered in Thy name. From the uttermost bounds of the earth have we come to commemorate one of man's greatest achievements down the ages. Make us, Thy children, realize that Thou art the source of light and of inspiration; make us realize that great things are wrought through Thee alone. In the fulness of our material blessings, make us thankful to Thee, the giver of all good. In the greatness of our power make us know that Thou alone art the Strong and Mighty One. Amid the abundance of earthly treasure, make us seek first the kingdom of God.

"Let humility triumph over pride and our lawless ambition; let love conquer envy and malice; let meekness possess the land; let selfishness overcome the greed, and let a desire for the things that pass not fill our minds and our hearts.

"To the city of St. Francis, enthroned in beauty by the Western sea, give the grace of kindly hospitality, the blessing of an ever-widening vision of true greatness, a faith and a hope that know not failure. To our glorious California give abundance of harvest, a bounteous plenty of Thy treasures and a valiant race of men blessed in the knowledge and sanctified in the observance of Thy law. To our favored land, which is from sea to sea, vouchsafe strength and unity and that peace which the world cannot give. Make us feel that the mighty City of God rises sublime through the centuries only when built on the foundations of justice and of truth; and, finally, to all the nations here represented, grant a vision of the highest things of life—of the things that make for true progress, for real brotherhood, for lasting union, for unflinching love for mighty achievement in time and for that glory which is everlasting, Amen."

On every hand in the length and breadth of the great exposition, the Catholic spirit that blazed the trail for civilization in California is in evidence. Over the great portal of the Tower of Jewels—the chief entrance to the exposition—stands, with soldier and explorer, the cowed figure of the priest. At the great California building—the Franciscan padre—a beautiful statue of Junipero Serra—again looks down from his niche above the portal into the cloisterlike enclosure that fronts the edifice.

So it is on every hand. In his address at the opening of the fair, Hon. Franklin K. Lane, Secretary of the Interior, chose the pioneer as the symbol that bespoke the true significance of the occasion. "As I went through these grounds yesterday," said he, "I looked for some symbol that would tell me the true significance of this moment. I saw that the sculptor had carved prophets, priests and kings; he had carved the conquerors of the earth, the birds in the air and the fish in the sea. He had gone into legend and history for his symbols, but in none of these did I find the suggestion that I sought. I found, however, in the court that lies before me, the simple, modest figure hidden behind some soldiers—a gaunt, slim, plodding figure, and I said to myself, there is the figure that represents this day, for without the American pioneer we would not be here this day, no banners would be flying, no bands playing." But when the Secretary thus passed over "priest and prophet" he ignored, after all, the prime in-

spiration that urged on that symbolic pioneer, especially here in California. The truth is, look what way we will, if we but look thoughtfully, we cannot escape the dominating figure of "priest and prophet" in contemplating the great world's fair. If the hundreds of thousands who will visit the exposition during the next ten months will draw therefrom the lesson pointed out by Bishop Hanna—"that the mighty City of God rises sublime through the centuries only when built on the foundations of truth and justice"—then the fair will not have been in vain.

## NO PURGATORY—BUT PRAY FOR THE DEAD

The Archbishop of Canterbury has been troubled by letters from correspondents who want to know how far it is lawful for Anglicans to pray for the repose of the faithful departed. The Archbishop replies cautiously thus: "The subject of prayers definitely offered on behalf of those whose life on earth is ended is shrouded in so much mystery as to call for the utmost care and reserve on our part in handling it. 'God is in heaven and we upon earth'; therefore let our words be few." The Church of England, it is hardly necessary to say, has nowhere declared it to be unlawful or erroneous to believe in the propriety and efficacy of such petitions. But as a consequence of exaggerated and superstitious teaching, and of grave misuse, our Church reverently, yet rigidly, excluded from prayers prescribed by authority for public and general use phrases which convey a definite prayer for the departed soul, distinguished from, or separated from, those now upon earth. For example, the words in our Order of the Holy Communion "that we and all Thy whole Church may obtain remission of our sins" were regarded by high contemporary authority as including the faithful who are beyond the grave, but it cannot be said that in their context they necessarily have that meaning. I desire loyally to maintain the distinction, markedly drawn by Bishop Andrews and other great Anglican divines, between those beliefs, based upon definite Scriptural proof, the teaching of which is incorporated in our public formularies, and on the other hand opinions and beliefs which fall short of such definite proof. If the distinction be borne in mind, I have no doubt at all that prayers for the dead are permissible to loyal sons and daughters of our Church so long as they do not imply a condition of the departed which our Article xxii. (Of Purgatory) has definitely condemned.

One wonders whether these cloudy words will bring comfort or consolation or enlightenment to anyone. For if the idea of Purgatory is excluded—what is the meaning of prayer for the dead? What is there left to pray for? The Archbishop says the whole question is so important that it will be a pleasure to "give further counsel on the subject to any clergy of the diocese who may desire such help." Surely, in this time of stress and sorrow, someone will be found bold enough to take advantage of this permission and to ask His Grace to say what—Purgatory being excluded—is the precise effect to be hoped for from prayers for the dead. In view of the many Anglican "memorial services" now being held over the country, some words of guidance on this important question should surely be welcome.—The Tablet.

## PROVINCIAL CONTROL OF EDUCATION

If it were expedient for either House of the Dominion Parliament to pass a resolution on the bilingual school question as it affects the Province of Ontario, the one moved and seconded by Senators David and McHugh is as little open to objection as a resolution on that subject could be. Nevertheless it embodies an expression of "regret," which is by implication the assertion of an opinion, that the "bilingual school question" has not been settled on "fair and patriotic lines," or "in accordance with the views of the fathers of Confederation and with the spirit of our constitution." The mover of the resolution, who openly avowed the authorship of it, disclaimed all intention to "derogate from the principle of Provincial autonomy"; it is passing strange to find him trying to put the Senate on record as favoring one of the two sections into which the people of Ontario seem to be sharply and deeply divided. Senator David has a right to his own opinion about the means taken by the Education Department of this Province to secure for every child in Ontario a practical knowledge of the English language; the Senate has no right to adopt his view or propagate his opinion. Nothing could be better calculated than Senator David's resolution to defeat his avowed purpose. Any expression of an opinion on either side of the bilingual school question by either House of Parliament would at once intensify the cleavage he

deprecates, and make it harder to find a friendly and final solution of a most difficult problem. If he is wise and well advised he will withdraw the resolution, which has served the temporary purpose of enabling him and others to make speeches on a dangerous subject quite outside the range of Federal politics. It can serve no good purpose, and it might be drawn into a precedent to justify some very bad ones.

It ought to be accepted as settled once for all, in the Senate and out of it, that for Ontario the bilingual school question is Provincial, not Federal. It also ought to be taken as settled that English, and English alone, is now and shall remain the official language of Ontario. It is settled, too, that competent instruction in English shall be given to every pupil and in every school in all parts of this Province. Adequate instruction in the French language, in the German language, or in any other language, may be given in any school by order of the responsible authorities and under the supervision of the Education Department. Other languages may be taught anywhere. The English language must be taught everywhere. That is Ontario's law.—The Toronto Globe.

## BELGIUM'S PART IN THE WAR

While the memory of the Great War lasts the sacrifice of Belgium will be recorded as an incentive to high ideals in national life. Belgium had much to gain by surrender to the overwhelming hordes of Germans that poured across the frontier before the other guarantors of Belgian neutrality had an opportunity to strike. In the sudden emergency that was sprung upon her she never hesitated in making her irrevocable decision to resist the violation of her territorial rights. In this choice she preferred martyrdom to dishonor. When, however, some American newspapers suggest that Belgium was badly treated and deserted by Britain and France it does not detract from the glory of the Belgian nation to join issue with these friendly critics. Taking Dr. Sarolea's book, "How Belgium Saved Europe" (The Mueson Book Company), as a text, some reviewers have read into the remarks of the distinguished Belgian author more than is justified by the text. That "Belgium believes that she was deserted by the Allies; that she was left to fight her battles against the might of Germany; that she was permitted to be ruined that France might be saved; that she was made a martyr by the Allies for 'strategic reasons' that she did 'more than her duty' and, for her reward, has been allowed to be devastated as no nation has been devastated for centuries," is an unfair interpretation of Dr. Sarolea's words, and one which the author would, it is certain, be the first to repudiate.

Belgium, apart from the Allies, had her own duty and destiny to fulfil. That she rose to the full height of national consciousness and resisted every temptation to wear her from the straight line of duty is to her everlasting credit. She could not, however, have saved her honor and done less. To surrender lightly her national independence, to barter her soul for Prussian gold, or yield it to Prussian brute force, would have deprived her at one stroke of the glory that is hers in this campaign. The whole facts regarding the first stages of the war are not yet available. But enough is known—and Dr. Sarolea admits this much—to show that the war came with dramatic suddenness for all the Allies. "The Allies," as Dr. Sarolea concedes, "were left no time to help their sorely tried neighbor. They had a more urgent task to perform. They had to stem the irresistible tide. They had to fight their own gigantic battles." It is true they appeared at Mons only to retreat before overwhelming numbers. It is true that Belgium could not be saved from the heel of the Prussian despoiler. But in all this there is no failure to live up to the letter and the spirit of the treaty. All was done that could be done to meet the emergency, and the decimated ranks of the British army that fell back from Mons showed no dishonorable intent to forget Britain's obligations to Belgium.

Britain went into this fight primarily to redeem her treaty obligations, and if, in the peculiar circumstances, Belgium suffered, it is British blood and British gold that are being poured out that Belgium as a nation shall live and shall be avenged for her wrongs. It does not lie in the mouth of neutrals who have shirked their obligations to civilization and to humanity to suggest that Britain, at any stage of this war, has deserted any of her Allies. Above Belgian honor and Belgian rights is the cause of civilization, of liberty, and of progress, for which Britain is making sacrifices unexampled in the history of nations.—The Toronto Globe.

The nation which reveres God and respects womanhood cannot be destroyed. The race which despises these is doomed to ruin and extinction.

## CATHOLIC NOTES

In the Cistercian monastery, Rein, Germany, there was recently found a beautiful crucifix, the handiwork of Michael Angelo.

It will be remembered that several years ago Brussels erected a monument to the memory of the Spanish Anarchist, Francisco Ferrer. Five hundred thousand Spanish citizens protested in vain against its erection. The German Governor of Brussels on Jan. 24 ordered the removal of the monument after declaring it a public scandal.

George A. Whipple, who died in New York recently, was a son of the Rev. George Whipple, a professor at Oberlin University, from which institution he himself was a graduate. Mr. Whipple's mother was a niece of Daniel Webster, and he was the first cousin of the late Bishop Whipple, of Minnesota. Mr. Whipple, who became a convert in 1910, is the father of two Jesuits.

Bishop Boeynaems recently administered confirmation to forty lepers, half of whom were converts, at Kalampong, Malakal. The small number of candidates is accounted for by the fact that the sacrament was administered here not quite two years ago. Thirty new lepers, collected from different islands of the group, are expected to arrive at Kalappa in the course of a few weeks.

The French Government is strangely inconsistent. In France it is driving out the nuns, in the French colonies it is honoring them. Recently, at Port of Spain, Trinidad, under splendid ceremonies, it presented a gold medal to Mother Thomas of the Angels, Prioresse of the Coeceteria Asylum for Lepers, because of her devotedness to the poor inmates.

"The growth of Catholicity in America since those facts no amount of newspaper silence can conceal. If the Catholic Church has lost any ground in Europe—and that, when the whole continent is considered, may certainly be questioned—she has more than made it up in America. To-day the United States is not only a Catholic country, but perhaps the most practically Catholic country in the world."—The Tablet.

During the battle of Laarburg in Alsace on the 20th of August, 1914, a monument of the Franco Prussian war was damaged by a cannon ball, the wood forming the cross being shot away, the immense figure of our Lord, the Corpus, remaining perfectly intact and unmoved, the feet resting on the stone base, the figure retaining its upright position. Later a wooden support was placed in position to insure its stability and to prevent it from being blown over by the wind.

A former Lutheran minister of Dubuque, Ia., Frederick Schuchard, and his family, are going to enter the Catholic Church, if they have not already taken that important step. Mr. Schuchard has resigned his position as Lutheran clergyman and has secured employment in a factory. This man has been led to change his views about religion by reading and by investigation of the false charges made against our Church, its priests and religions by such publications as the Menace.

The famous statue of Christ, which stands in the very heart of the Andes, at Puente del Inca, the dividing line between Argentina and Chile, was erected in memory of the settlement of the boundary dispute between the republics some years ago, and bears this inscription: "Sooner shall these mountains crumble to dust than Argentina and Chileans break the peace, which at the feet of Christ the Redeemer they have sworn to maintain." Would that the peace which formerly reigned between the now warring nations had been sealed with the same sacred pledge.

The late Lord Kelvin held throughout his life that science not only had never, but could never, upset or stultify the claim of religion to voice the supernatural. He expressed his own certainty that there is a Creative Mind, and that Mind belongs to God. Levin, who had perhaps the greatest scientific mind of the modern world, converted many great scientific materialists to his view, and it may be said that the scientific movement of to-day tends in the direction of working with the admitted idea that there must in all investigation come a point where only a supernatural will remain as a working hypothesis.

Two of the sisters of the future Empress of Austria, the two in the Benedictine Convent, Isle of Wight. One, who is only her half sister, was professed recently; the other is still only a novice. The future Empress name is Zita, and we are told that as a child and as she grew into girlhood she hardly ever had a new frock, as it was the custom in her household that the frocks of every daughter descended to the one next of age. The Benedictine convent in the Isle of Wight, in which the Archduchess's sisters have chosen to serve God, was one of the first places visited by the late King Edward VII, after the serious illness which caused the postponement of his coronation.