to France. Then followed a forged

brief claiming that Philip was subject to

the Pope in both temporals and spirituals.

The Sacred College protested officially

against it. Whilst the brief was false

the royal reply was authentic. It

claimed that His Majesty was subject to

no ene in temporals. Here was the

quarrel in which Philip le Bel laid the

foundations of the Gallican school and

of modern political atheism. This King

did not deny that the pope, under God,

is supreme in spirituality. He did not

choose to remember that the two orders

are not separate, and that their separa-

tion draws down the annihilation

of the temporal. Pope Boniface

speaks of submission to the Pon-

tiff as to the source or organ

of Christian principle; he does not claim

obedience in the merely temporal order.

"We know," said the Holy Father,

"that there are two powers ordained

of God. How then can any one believe

that such foolishness entered into our

mind (as to assert that the French King

holds his temporalities from the Pope?

We protest, therefore, that we have no

intention in any way to usurp the King's

jurisdiction, but the King cannot deny,

any more than any other Christian, that

## The Catholic Record

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and marriage notices cannot be inserted usual condensed form. Each insertion O cents.
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# LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey

My. Thomas Cottey

My Dear Sir.—Since coming to Canada I he
been a reader of your paper. I have noted with sa
faction that it is directed with intelligence a
shility, and, above all, that it is imbued with a stre
Catholic spirit. It strenuously defends Catho
principles and rights, and stands firmly by the tea
ings and authority of the Church, at the same t
romoting the best interests of the country. Foll
ing these lines it has done a great deal of good
the welfare of religion and country, and it will
more and more, as its wholesome influence reamore Catholic homes. I therefore, earnestly re-

> Donatus, Archbishop of Ephesus, Apostolic Delega UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

fr. Thomas Coffey

Dear Sir: For some time past I have read yo

stimable paper, the CATHOLIC RECORD, and congruinte you upon the manner in which it is publishe
its matter and form are both good; and a tru

Catholic spirit pervades the whole. Therefore, wi

pleasure, I can recommend it to the faithful. Ble

mg you and wishing you success, believe me to i

LONDON, SATURDAY, NOVEMBER 27, 1909

#### TO OUR READERS.

Thirty - one years ago, on the 4th of October last, the first number of the CATHOLIC RECORD was published. Its initial number bore the warm approval of the late beloved Archbishop Walsh, of Toronto, who was at the time named, Bishop of London. The paper was to be a Catholic journal, pure and simple, its primary purpose being a defence of the Church whenever and wherever assailed by its enemies. We think our readers will agree that during all these years it has been faithful to the promise made in its prospectus. As proof that such is the case we need only refer to the fact that it has been warmly endorsed and commended by His Excellency Mgr. Falconio, papal delegate to the United States, by His Excellency Mgr. Sbarretti, papal delegateto Canada, and by nearly all the Archbishops, Bishops, and priests of the Dominion, These recommendations too, we might mention, came without any solicitation on our part. We have said the paper was published with the purpose of de fending the Church. Our readers will have noticed that it occupied a larger field, and that a goodly portion of its pages was devoted to educative purposes-week in and week out proclaiming the duty of the Catholic people to their God, to their Church, and to their

During"the 'past few years the CATH-OLIC RECORD has obtained a greater and firmer foothold than ever before in the Catholic homes of the Dominion. From Newfoundland to Vancouver, and in many of the states of the American republic it has made a headway which is to us as surprising as it is gratifying, while its advertising patronage has increased in proportion as its very extensive circulation has become known. For these reasons we have decided, in the course of a few weeks, to enlarge the CATHOLIC RECORD from forty-eight to fifty-six columns. New and faster printing machinery has lately been purchased, which will enable us to give the Catholic news of the day up to a later hour before going to press. Particular attention will also be given to its typographical appearance. We still adhere to the old system of hand-set type, because it gives a reading matter more agreeable to the sight than machine work. With the approbation of the highest ecclesiastical authorities, and with some of the most distinguished priests of the country on its editorial staff, with the greatest care exercised in the selection of Catholic news and Catholic literature, we hope to be able to keep the CATHOLIC RECORD in the front rank amongst the ablest Church

## REV. MR. KNOWLES' HERO.

There is another of Mr. Knowles' yarns which deserves contradiction, not that importance can be attached to any of his statements but by reason of his position and also upon account of the circumstances under which he spoke. A gentleman speaking from a pulpit and addressing people who have certainly average intelligence claims attention. The subject speaking as also the object addressed are two relative terms which mutually support each other by the respect which the former should command and the latter demand. A mere traveller might return and advertise to of Europe. People who sow the storm lecture upon the fairy scenes he had will reap the whirlwind. We fail to ap- Paris by the English Ambassador of the That "We" could not do better: it had even from the Holy See

frightened him. Mr. Knowles cannot thus draw upon his imagination. He owes it to himself and his people to be faithful in his account and just in his estimate of events. He tells us that "the execution of Ferrer, anarchist though he was, was at the instance of the Vatican." That is untrue: it is a base calumny. We have not heard falser statement against the Vatican for a long time. In the first place it shows how educated men can pass through oreign countries without getting a correct idea of things. It shows how early prejudices accompany people. What is more to be regretted, it shows how unjust English speaking travellers are to the Vatican. We regret that this Galt lecturer did not give some details about his martyr-Professor Ferrer. He admits that Ferrer was an anarchist but maintains in the same breath that his execution will have disastrous results for the Church and will make for "religious liberty." Let us quote some better authority on this anarchist. A writer in the Boston Herald declares that the people who have been declaiming against the Spanish government for his execution would have been the first to clamor for it had the crimes for which he was responsible been committed in their own countries. These anarchists were the sworn foes of order religion, property, and our very system of civilization. Ferrer was no idealist willing to sacrifice rank and fortune for a dream. He acquired wealth and position while acting as a teacher and leader of anarchy. Here are a few extracts from the text-books of Ferrer's school:

"Society to-day is divided into the privileged and the disinherited. The former usurp everything, while the latter die of hunger.

Religion inculcates falsehood and teaches foolishness.

To maintain order is to maintain injustice against the working-man.

All religions are based on ignorance and aim at exploitation and oppression."

That is bad enough. Let us look at the fruit of the evil tree. We are now about to quote from the pastoral letter of the Vicar Apostolic of Barcelona, written after the riots. In Barcelonaa city of hard toil and progress-lawless crowds delivered up to the flames forty churches and religious houses, "brutally driving forth from their peaceful dwellings inoffensive citizens whose only crime was that under the protection of divine and human laws, they consecrated themselves to the care of orphan and helpless children of the town." These lambs of Mr. Knowles' destroyed with the fury of vandals venerable art treasures, valuable archives and libraries, twelve parochial churches, one of them being stained with the innocent blood of when the temporal should control the the pastor. They profaned what was most sacred. They desecrated the dead be coerced into the police service of the bodies of nuns, made a sport and mockery of them for the rabble and then indulged in unbridled orgies of passion amidst the ruins of the razed convents. Yet the Rev. Mr. Knowles does not blush to publicly assert that this conduct makes for liberty. He listened too readily to the vile fiction of imaginary crimes and disorders, which, springing from masonic lodge rooms and judaic press rooms, has no other object than to root out from the heart of Europe the last remains of the Christian faith. There is no doubt that Ferrer deserved capital punishment. The point that lans do not like Boniface for his Mr. Knowles wishes to make is that the Vatican was to blame for it. What nonsense — or better; what malignity! This rev. gentleman is a poor traveller. He has eyes, and he sees not; ears, and he hears not. All this protestation against Ferrer's execution was a piece in the anti-clerical concert of Europe directed from Paris. They are mere incidents in the crusade preached against the Church by the atheists and anarchists of the civilized world. What the Galt minister said the mobs of Pisa, Rome and New York had spoken before -more roughly perhaps but still in the same substantial tones. The Rev. Mr. Knowles said that Ferrer's execution meant disaster for the Church and religious liberty for the people. The New York mob passing St. Patrick's Cathedral lowered the flag and cried "Down with the Catholic Church." In Pisa they made an attack upon the Cathedral. In Rome, so famous for the architectural beauty and historical associatious of its churches, bands of ruffians went about with petroleum to set fire to it. In order to conciliate Philip and some of these churches. This is what the good minister of Galt takes as the hatred of the people against the Church. He never reckoned with lodgeroom methods or revolutionary principles. With his eyes bandaged the French clergy from according subhe could not discern the international carbonari whose theories are scattered broadcast through the Catholic countries of Europe sowing hatred against all authority and order. We simply warn such travellers as the Rev. Mr. Knowles to be more careful about

misjudging the grand old Church and of

praising the fire-brands and black hand

witnessed or the hobgoblins which had preciate the pastor of the Knox Church Holy See. Here was another source of done its best all along. Missionary acat the rate manifested by the Galt Re- irritation. A third was when the ontiff sent the Bishop of Pamiers as legate porter. He may be a student, though he gives no evidence. He may believe in seeing things at first hand; his lecture shows that his optic nerve is affected. He may labor under the delusion that he obtained information about men and events from authoritative sources or think he has delved beneath the surface -he is away, far away from the mark. He must have fallen amongst robbers. Men who excuse anarchists and who find no warning in anti-religious demonstrations should stay at home. On reviewing our remarks we think we have left untouched Ferrer's direct implication in the Barcelona riots. Ferrer was guilty of promoting the abortive revolution, he took an active part in it when it was started and he headed one of the gangs of ruffians who burned several churches and convents. He was described in the police records at Paris as a dangerous revolutionary and a propagandist of subversive ideas who would have stopped at nothing to put them into execution. When Canadian ministers lay flowers on this scoundrel's grave we need not be surprised at the anticlerical displays in the old world.

> BONIFACE VIII. AND PHILIP THE FAIR.

In accordance with our promise we approach this subject. Our correspondent quotes from Geo. Burton Adams' Modern History: "A quarrel had arisen between Philip IV. of France and Pope Boniface VIII. The bitter conflict ended in the death of Boniface. Shortly after Philip secured the election of a Pope whom he persuaded to leave Rome and take up his residence at Avignon on the Rhone where he became completely under the influence of the kings of France. The Pope here lived in much luxury, which had an evil effect on the Church."

gave "vague, equivocal and evasive In this question we propose to follow Cardinal Wiseman. Non-Catholic historians in general are apt to be unfair to every Pope. This prejudice has somewhat, though by no means entirely disappeared. The character of some of the later Pontiffs has been by force of circumstances placed in the world's lime-light. England learned in its struggles with Napoleon to have a mite of sympathy for Plus VII. whose meek virtues defied the emperor with as much force as Albion's guards. The papacy and the empire were the two contend ing parties for the last thousand years. Napoleon strove to wrest the Pontifical keys from Peter's hands. Mediæval principles stood up again in the great arena of history to test their strength and know if the time had not cone spiritual, and if the Church could not State. Mediæval popes were no different from their modern successors. They were, without almost an exception. men of great virtue and learning. Similar problems faced them, similar trials awaited them. One of these was Boniface VIII. who ascended the Papal throne 1294. Few Pontiffs ever had other, he seated himself on the Papal such a stormy reign. None ever bore throne where he awaited his murderers. the burthens so sadly alone. Scarcely Colonna and Nogaret approached the any have had so few apologists. Ital-Pontiff. Nogaret threatened to take the ians were prejudiced; for Italy was divided into two factions, the Ghibelby the pretended general council. His lines and the Guelphs. French historpaded him with insults. The Pontifica quarrel with their king. Boniface was treasury was plundered and the palace a man of great mind, which he had pillaged. A reaction set in. The citienriched with profound learning. He zens rose against Sciarra and Nogaret displayed many virtues, and "he could," and drove them and their followers out says Wiseman, "plead in extenuation of of town. Boniface was borne back in his faults the convulsed state of public triumph. When asked what punishment affairs, the rudeness of his times, and should be inflicted upon the prisoners. the faithless, violent character of many "I forgive them," he replied with noble among those with whom he had to deal.' generosity. On his return to Rome He was stern but not revengeful. Hallam testifies the equity of his award shortly afterwards the great Pontiff was received with transports of enthusiasm. between England and France. This The fierce storm had been too much for dispute between Boniface and Philip the aged Pope. His great soul was unforms the first point of our corresponbroken although his strength was spent. dent's quotation. One of the first He rendered up his life to God on Oct. causes of the quarrel was the erection by 11, 1303—the most maligned, the most the Pope of the abbey of the canons foully slandered of the Papal line. He regular at Pamier into a bishopric and had fought a just cause without winning. having appointed as bishop a person very He began in promise, continued with much disliked by the King. In 1296 the courage but closed his career with Pope published a Bull forbidding all defeat. The universal dissensions round ecclesiastics to pay tax to laics out of the about Boniface were too much for him. ecclesiastical revenues without express Magnitude of soul, a firm will, profound permission of the Hely See. The Bull learning, skilful management made Boniwas aimed at Edward I. of England, but face one of the greatest of great Popes-Philip of France chose to be offended by Religion owes to him the institution of show his affection for France Pope the jubilee and science the establishment of the Roman university called the Boniface wrote another bull explaining Sapimza. We leave the other points of his prohibition. He wrote : "If your our correspondent's quotation to a later kingdom-which God forbid !-were in date. imminent danger, far from prohibiting sidies to you the Holy See would sacri-CATHOLIC TOLERATION. fice its crosses, its chalices, its sacred

vessels, rather than expose to danger

so noble, so dear a kingdom which has

been so long devoted to the Roman

Church ?" Boniface VIII. having been

chosen as arbitrator between England

and France rendered judgment which

met with the satisfaction of the two

kings. This decision was carried to

he is subject to us by reason of sin." That he might leave nothing undone to bring Philip to a sense of his duty the Holy Father sent to him eleven articles of agreement, the acceptance of which would have set things right and brought about a lasting peace. They concerned the Pontiff's right about the clergy, the conferring of benefices, the appointment of legates, the administration of ecclesiastical property, the treatment dealt out to the legate upon one occasion and the adulteration of the coin of the realm by the King. To these demands the King replies. The end soon followed. King Philip resolved to proceed to the last extremes. On June 13, 1303, the estates met in the Lonore. In presence of King Philip, the Lord of Vezmobre accused the Sovereign Pontiff of several charges -of unbelief in the importality of the soul-and the Real Presence. He swore he would prove them all in a general council. Philip who sided with the charges requested the prelates to join him in procuring a General Council. When the estates separated Philip sent messengers to stir up all the provinces. The Pontiff, in order to be cut of the power of the Ghibellines then dominant at Rome, fled to Anagni. Philip's boldness followed him. On the 7th of Sept. 1303, William of Nogaret and Sciarra Colonna leading a troop of French and Ghibelline soldiers broke into the town with shouts of "Death to the Pope Long live the King of France." The palace gates were forced, the soldiers rushed in, fire and sword in hand. Open the doors of my apartments, said the intrepid Pontiff to his attendants, "I shall know how to die for the pontifical vestments, wearing the crown of Constantine, with the cross in one hand and the Keys of St. Peter in the

> THE VATICAN AND THE ANAR-CHIST FERRER.

## THE CHRISTIAN GUARDIAN ON

Sometimes one reading the Christian Guardian would think that it is really sorry that it cannot be tolerant to the Catholic Church. Here the other day it headed an article: Possibly we could both do better. The plural subject was not the editorial "We." Not much. blane the Spanish government for closing its ears to an appeal for mercy

counts were zeal, and unjust criticism of Catholic doctrines and practices were only warnings to the brethren. The We" in question included both Catholic and Methodist. Well, perhaps we can do better. Because we protest against some of the imputations put upon us the Christian Guardian should not think we bear animosity. Some things there are we will not stand. We will not pass over in silence false charges and sinister imputations applied to our benign Mother, the Church. We would like to see the Christian Guardian study dialectics, a sound philosophy and Catholic dogma. They would help our contemporary materially to do better. If we vigorously call our Methodist friends to order it is that they may stop some of their ranting missionaries. When w tell them that their self-examination terminates in self-complacency we bring proof. The very article is a sample. A South - American missionary heard a Catholic priest address his people:

"My beloved flock! There have been some signs lately of a disease that preaks out every once in a while, called Protestantism. The men who follow this Protestantism. old but dying heresy are very cunning in their ways. They will come to you with arguments of their own and with a of their own, wishing to deceive even the elect among you. I warn you. dear children, of this danger, and tell you what you ought to do.

cial.

When you see a Protestant coming to your he argue with him; he is sure to do you harm. Do not even ask him as to the purpose of his coming. When he is near your door just take hold of the you close your door at night-time, and hit the comer on the head with it, for that is the only effectual way of arguing with a Protestant."

The Christian Guardian fails to see the humor of the argument, admits that Protestantism cannot retaliate in kind and concludes that the door-bar is a set policy of the whole Catholic Church. With all this the Christian Guardian would have us believe that it is doing better. Its better is bad enough.

THE HON, CHAS, MURPHY. By a happy coincidence it was on the Feast of St. Charles, Nov. 4th, that the citizens of Ottawa tendered a banquet to the Hon. Chas. Murphy. Frequently a man is not a prophet in his own country. There are exceptions. And Mr. Murphy is deservedly one of these exceptions. Ottawa is his home, not merely of a short time and since his entrance into politics, but of his youth and but make much ado of trifling defects. manhood. His hosts at the banquet When others praise, we but coldly were his fellow citizens of every class approve, or observe a strange silence. and creed - his neighbors and his friends-who differed from him in many things, but who agreed together in the one feature of the evening's gatheringthat the Hon. Chas. Murphy is a man of whom both the city of Ottawa and the pick flaws in their actions, or place an Irish of Canada may justly be proud. evil construction upon them. We harp As The Evening Journal of Ottawa put upon some slight imperfections, and it: "Mr. Murphy's ideals are high, his focus the attention of our hearers upon intellectual power is indisputable, he is them. Like Nabuchodonosor's (from Church of God." Robing himself in his both clean and strong." A great deal Daniel II. 32-3) statue, a neighbor is contained in this, though more might may have a golden head, arms be said upon the subject. The young of silver, though feet of clay. Against Secretary of State has shown the same upward gaze and maintained the steady strong points of his character are overgait as when in his earlier career he was plodding up the road which not till attacked. When others unfold his lately led him into the highway of Pope as a criminal to Lyons to be tried public life. Mr. Murphy is Catholic the head, shrug the shoulders, and Irish. Here is the double value or scornfully smile. We sometimes throw enemies threw him into a dungeon and that multitudes beyond the city of out a hint or suggestion of what we might Ottawa's gates put upon him-the hopes they place in him. We could not sit at the hospitable board or pledge the gentleman's health, but week by week, and every day, we rejoice in his success and in the confidence with which his uprightness of character and his faithful adherence to Church and Father-

land inspire us.

Since writing our article upon the imputation made by the Rev. Mr. Knowles, of Galt. who stated that Ferrer was executed at the instance of the Vatican. our Roman exchanges have come to hand. Fortunately the weekly Rome has a paragraph upon the subject. We commend it to Mr. Knowles' special attention. It contradicts the Galt Orange Sentinel, is in a despondent traveller very flatly and places him in no pleasant light. We commend it also to the Galt reporter, and ask that it non-Catholic sects receive and read the copy it. If the calumny had the benefit of the reporter's circulation the contradiction ought to have it also. The following is the paragraph taken from Rome under date Nov. 6, 1909:

"The Corriere d'Italia has private news from Madrid that after the news from Madrid that after the condemnation of the anarchist Ferrer the Cardinal Merry del Val proposed to the Holy Frther to intercede with the Spanish government for the life of the criminal, and that His Holiness willingly agreed, but that the sentence was ex ecuted before the proposed intervention of Holy See was considered by the Span-ish authorities. Very likely the information of the Corrière is accurate, but now that all the acts of the Ferrer trial are before the public nobody car blane the Spanish government for clos-

### LIBELLING A PRIEST.

The Roman clergy are, as a rule, averse to resorting to the courts to defend themselves from the attacks made against them by irresponsible parties, or even by those whose position might entitle their opinions to credence. Whether this is on account of a desire to refrain from notoriety, or that they have too much meekness, preferring to suffer silently, as did their Master, we do not know; but there are exceptions to every rule; and it might be a deterrent to the slauderer of the priesthood if there were more frequent exceptions, and the guilty party brought to task for his works. A striking instance of the exception referred to has just taken place in St. John's, Newfoundland, whereby the Rev. M. J. Clark, of Torbay, and parish priest at that place, sued a paper called the Plaindealer, for libel. The paper stated that the priest had taken a very active part in the recent election in the colony, that he had been always desirous of keeping upon intimate terms of friendship with the wealthy, while he did not consider it an honor to be presented with an address by poor but deserving parishioners; and that he dropped a man's acquaintance as soon as he suffered reverses, political or finan-

We learn from the Evening Chronicle published at St. John's, that at the first hearing of the case the libel was dismissed upon a point of law raised by the defence, viz : that the article published was not a libel upon the priest in his capacity as clergyman. Father Clark thereupon entered an appeal before the full bench of judges; and a verdict was given in his favor. The Plaindealer then gave notice of an appeal to the Privy Council, but evidently thought better afterwards, for they abandoned this course, and judgment has just been rendered awarding Father Clark \$3,000 damages.

Father Clark is a native of Dublin. Ireland, beloved by his parishioners, and, in displaying the fighting characteristics of the Celt, when wrongly accused, was also fighting the battle of justice for his people, who would have felt keenly an adverse verdict. The Plaindealer should also be a fairdealer.

### UNKIND WORDS. A kind word costs little, yet we sel-

dom bestow it upon the absent. We often choose to detract from their worth. We speak little of their noble deeds, Self-love, at times, prompts us to minimize other's virtue. It is a delicate way of excusing our own sloth. When our own conduct does not favourably compare with that of our neighbours, we the latter we direct our criticism. The looked, whilst the weaker ones are superior parts, we perhaps toss add were we so inclined. This does more harm than a positive accusation. Our little reservation makes our hearers more curious, and leads them to jump at false conclusions. The "buts." followed by suggestive blanks, are the unkindest

cuts of all. True charity, on the contrary, should ever induce us to speak well of others, or preserve a Christian silence. If we cannot altogether conceal their defects, something may be found to allege in excuse. A little word of censure or encouragement may turn the scale towards despair or hope, as the poet has

> Many a shaft at random sent Finds mark the archer little meant; And many a word at random spoken May hurt or heal a heart nigh broker

OUR TORONTO contemporary, the mood because it has come to his knowledge that a number of clergymen of the CATHOLIC RECORD, while these same preachers of the gospel take a cold storage attitude towards the official organ of the Orange association. We may say to our friend of the Queen City that these gentlemen, in making selection of the CATHOLIC RECORD for Sunday reading, display remarkably good taste. It is a Catholic family paper and its reading matter is sent into the big world with the object of doing good and promoting higher ideals. It has a missionary purpose too. It teaches non-Catholies that the old Church is far from what it is represented to be by vicious writers such as Rev. Mr. Hocking and his class. Yes, the ministers who read the CATHO-LIC RECORD are men of good taste They know an excellent article when

order in for copie in the le clergym what wo opening Money render," must be for all, your I Separat defence read) " house." Orange reports days of of July Dear c name of Give it would b " for th Orange breede

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