



## CURRENT COMMENT

Our glorious Pope is still able to conduct a great function. This was made clear last Monday, when he held a Consistory, in which he conferred the cardinalial dignity on seven prelates. We are told that the Sovereign Pontiff's features seemed slightly more clear-cut and his hands trembled perceptibly; but his voice was plainly heard, though it had lost something of its volume. The ceremony was shortened as much as possible and only lasted about 35 minutes.

The new cardinals are: Monseigneur Fischer, Archbishop of Cologne; Monseigneur Taliani, Papal Nuncio at Vienna; Monseigneur Cavicchioni, Secretary of the Congregation of the Council; Monseigneur Ajuti, Papal Nuncio at Lisbon; Monseigneur Nocella, Secretary of the Consistorial Congregation; Monseigneur Katschthaler, Archbishop of Salzburg, Austria; the Most Rev. Herrero Y Espinosa, Archbishop of Valencia. Of these seven new cardinals, four are Italians, two Germans and one Spanish. The rumors that have been set afloat of late about a new American and a South American and perhaps an Indian and South African cardinal were evidently premature.

Cardinal Satolli was, at the same consistory, transferred from the titular see of S. Maria in Ara Coeli to the diocese of Frascati, near Rome. As Frascati is one of the six suburbicane sees, to which only cardinal bishops are appointed, this means that Cardinal Satolli, formerly Delegate Apostolic to the United States, has also been raised from the order of Cardinal priests to that of cardinal bishops, a mark of high favor. Cardinal Scrafino Vannutelli has likewise been promoted from the diocese of Frascati to that of Porto and Santa Rufina, which is the second highest in rank of the six suburbicane sees.

There are always six cardinal bishops. These must, of course, have the episcopal character, that is, they must have received the sacrament of the episcopate. Up till this last consistory there were 45 cardinal priests and eight cardinal deacons. The cardinals of these two latter categories need not be bishops; in fact, until the death of Cardinal Antonelli (1876), prime minister of Pius IX., the cardinal deacons were not necessarily priests, Cardinal Antonelli never having received priest's orders. But the custom now is to raise none but priests to the Roman Purple.

The total number of cardinals has varied greatly in the course of ages. In the twelfth century their number was raised to fifty-three, and this number remained fixed for a considerable time. Then a period of fluctuation ensued, during which the Sacred College was sometimes reduced to a mere handful of persons. The Council of Basle ordered that the number of cardinals should be fixed at twenty-four; but the decree was not ratified by the Pope, and no attention was paid to it. Leo X. raised the number to sixty-five. The final regulation, which prevails to this day, was contained in the constitution "Postquam Vetus" of Sixtus V., published in 1586. By this it was ordered that the number of cardinals should never exceed seventy, thus composed: six of episcopal rank, holding the old suburbicane (or suburbicane, as they were then called) sees of Ostia and Velletri, Porto and Santa Rufina, Frascati, Sabina, Albano, and Pal-

estrina; fifty cardinals described as priests, holding a corresponding number of "Titles" or parishes in Rome; and fourteen described as deacons. This makes seventy in all, but the total is never quite reached. There are still half a dozen vacancies in the Sacred College.

At this recent consistory the Holy Father delivered a short allocution, in which he spoke of the great joy he had felt at the demonstrations of loyalty from all over the world on the occasion of his pontifical jubilee, and of the sorrow which the persecution of the Church had brought to his heart. Although he did not add any names he evidently alluded to the suppression of religious orders in France.

Apropos of the Pontifical jubilee, Father Theodore A. Metcalf, now apparently in England on the sick list, but still attached to the archdiocese of Boston, Mass., writes to the Tablet a very learned letter in which he effectually disposes of the hoary myth about the use of the words, "Thou shalt not see the years of Peter," at a Papal coronation. Although he admits, as we have maintained in these columns, that "the years of Peter" may mean all the years, namely 34 or 38 according to the uncertain date of our Lord's death (A.D. 29 or A.D. 33), during which St. Peter was Vicar of Christ, still he maintains that the phrase, "Thou shalt not see the years of Peter," is invariably taken to refer to the duration of Peter's Pontificate in the city of Rome. Then he proves, by apt quotations from Cancellieri (1802), Papebrochius (16th century), Macro (1677), Sondini, Moroni and others, that there is not the slightest trace of this expression in any liturgical ceremony, and that the whole thing is a popular error, a fable. This error, he suggests, may have arisen from "the formula, 'Holy Father, thus passeth away the glory of the world' (Pater Sancte, sic transit gloria mundi) which has been used for many centuries, and still forms part of the liturgy. The Cardinal Deacon chants these words three times before the Sovereign Pontiff during the ceremony of coronation, at the same time burning some lighted flax or tow, held at the top of a rod, which he carried, to symbolize the transient character of all earthly honors. The idea that life is short is certainly conveyed in the words; and, given the common saying, derived from experience, that no Pope during so many centuries had lived to the years of Peter in the Roman Pontificate," although many Popes were elected at an early period in life, "one can readily trace the possible confusion about the ceremony, among those who did not know" the non-existence of the words in all rituals.

His Eminence Cardinal Vaughan died at midnight last Saturday, June 20. He had long been suffering from heart disease, and three months ago there was a time when the end was hourly expected. Herbert was the eldest of six sons, out of eight in all, who became priests, while six sisters took the veil. Their father, Colonel Vaughan, of Courtfield, Herefordshire, sprang from an ancient English family who, like the Howards, Petres and others, remained conspicuously faithful to the true religion amidst all the terrible persecutions and ostracism of three hundred years. When the gallant Colonel died some twenty years ago his one regret was that his family had not all become extinct by consecration to God. Of his own eleven brothers and sisters no less than ten had become priests or nuns. But his children were in this respect more remarkable than their uncles and aunts: for two of them became archbishops, Herbert, who

has just died Cardinal Archbishop of Westminster, and Roger Bede, a Benedictine, who died many years ago Archbishop of Sydney, Australia; another, Jerome, who also died some years ago, was Prior of a Benedictine Monastery; a fourth, Bernard, the famous Jesuit preacher, is now devoting himself to the poor of East London; a fifth, Kelm, has founded a pious association of priests and has done great good by his labors for the diffusion of the Catholic edition of the Scriptures in South America; the sixth, and not by any means the least, is Monsignor John Canon Vaughan, author of several admirable expositions of Catholic truth, and of one especially on the Bible, now appearing in the Liverpool "Catholic Times," and which, we are pleased to see by the latest issue at hand (June 12), will appear in book-form.

It must have been a solid consolation to the late Cardinal of Westminster, in the gathering gloom of death, to have been spared to witness the practical completion of his great work, the new Catholic Cathedral of Westminster. His illustrious predecessor, Cardinal Manning, had longed for it, worked for it, even seemed on the point of getting it all paid for by one millionaire; but the millionaire missed fire, and it was reserved to Cardinal Vaughan to organize subscriptions, to choose as architect one of the most original and capable craftsmen of the day, and to carry out the gigantic undertaking, which now stands the largest church in the British Isles.

Cardinal Vaughan realized very early in his priestly career the importance of the press. Hence it was that he seized the first opportunity to become the proprietor of The Tablet and the Dublin Review, those two mighty factors in the Catholic reaction. On the "historic Dublin" it were idle to lavish praise; the collection of its bulky volumes is a storehouse of Catholic apologetics. With the Tablet, however, fault has often been found by many who would wish to see in its editorial pages a more hearty sympathy with Ireland's aspirations and a less exclusive devotion to Tory ideals. Nor will it avail to throw the onus of this narrow attitude on the lay editor alone, since, as we bore witness shortly after his visit to this country some five or six years ago, he himself informed us that the Cardinal had the drift of all leading articles submitted to him before publication. But, granting all this, the broad fact remains that the Tablet is admittedly the finest all-round Catholic journal in the world. In theology, philosophy and literature, its wide range of knowledge is commensurate with the soundness and wholesomeness of its views. Its outlook upon the Catholic world embraces the entire globe. Its correspondence columns admit views the most antagonistic to its own. Its weekly letter from Rome is highly valued by other Catholic journals. Its art criticisms are the work of the best experts. Its regular and occasional contributors wield the English language with a combined delicacy and vigor unsurpassed by any weekly in the English-speaking world. And the credit thereof is due, in a great measure, to the master hand, now at rest, which chose and guided the staff of that great Catholic organ.

On whom will the mantle of Wiseman, Manning and Vaughan fall? No star of the first magnitude is as yet visible on the horizon; but we are free to hope and pray that a man may be found with the all-embracing genius of Wiseman, the keen eye to living issues which distinguished Manning, and the power of marshalling forces and organiz-

ing helpers which made Vaughan so effective a worker in the metropolis of the Empire.

In the temporary absence of our Editor-in-chief we may perhaps be forgiven if we say that last Sunday, before attending that memorable meeting at the Catholic Club, reported elsewhere, Father Cherrier, in his own church, delivered his soul on the present status of the school question with an energy and an earnestness which, even in him, were unusual. He recalled the crying injustice of Catholics having still to pay for two sets of schools, the heaviest payment being for the one they abhorred, and all this in spite of a solemn judgment in their favor from the highest tribunal in the Empire. He showed how paltry and uncertain were the concessions made to accidental groupings of Catholics, and how, on the other hand the Catholics of this and all other Protestant districts had not a shred of redress. He pointed the finger of scorn at the hypocrites who, while laying the corner-stones of their schools with all the tomfool insignia of secret societies, yet profess to be shocked at those teachers who prefer to wear a decent uniform rather than to encourage the vanity of their pupils by the ostentatious display of their own.

When Father Drummond lectured at Oak Lake, the 4th of this month, on "Famous Irish Orators," and the chairman, Mr. Andrew, in the course of a preliminary canter through the history of Ireland, mentioned the bull by which Pope Adrian IV. is supposed to have made a grant of Ireland to the English King, the lecturer interrupted the chairman, to the great amusement of the audience, with the remark, "the bull is not authentic." This remark, which at that date was only highly probable, now seems to assume the character of critical certitude, for a despatch from Chicago, dated June 23, announces that, according to the findings of Professor Joseph Thatcher, of the University of Chicago, who spent a year in the Vatican library reading up innumerable Latin documents, the famous bull, "Laudabiliter," over which controversy has raged for seven centuries and a half, is neither genuine nor authentic, that is to say, it is not written or dictated by Pope Adrian IV., and it does not record a fact. We eagerly await Prof. Thatcher's proofs.

The delayed obituary, which appears in another column, deserves careful perusal. The examples of Christian charity therein recorded are both stimulating and consoling.

We are pleased to see that the Free Press has taken our hint about translating "Le Manitoba's" most justifiable attack on Dr. Sproule, and has done the translation very well. From another point of view, our daily contemporary's silence against our own less spectacular comments on the same personage is equally gratifying, since it shows that our arguments are too dangerous to be widely circulated.

The Morning Telegram of last Tuesday had an interesting "write-up" on St. John the Baptist, patron of the French Canadians. There is, however, one passage therein which calls for an explanation. "The association" of St. Jean Baptiste, we are gravely informed, "is to the Province of Quebec much the same as the Orange order to Ontario. Founded in 1834 it was closely followed by the rising of 1837-38, the leaders of which were all members of St. Jean Baptiste association." It is important to state that these words are taken from J. Castell Hopkins's "Canada:

An Encyclopaedia of the Country," vol. 6, p. 315, and that Father Drummond, who is quoted a couple of times in the interview, is in no way responsible for them. There is about as much resemblance between the Orange order and the St. Jean Baptiste society as between a hedgehog and Shakespeare; both are animals, but one is human, the other a repulsive brute; so both organizations are associations of human beings, one national, fraternal, breathing a positive religion as its life-elements, never touching on negative or protesting religions, the other anti-national, based on hatred of the greater half of Christendom, and bristling with vanity, hypocrisy and cruelty.

The further assertion, that the leaders of the rebellion were all members of the St. Jean Baptiste Society is ridiculously false. The society was then too young to have spread all over Lower Canada, and was confined to Montreal, where the leaders of the rebellion did not belong to the St. Jean Baptiste Society. Moreover, this society was always approved and encouraged by the clergy, who, as is well known, unanimously condemned the rebellion of 1837-38.

The Free Press has published two editorials on two successive days, Tuesday and Wednesday of this week, concerning the school question. The first one says "the rights and powers of the province in educational matters were settled by the general election of 1896." Hard as this is on Sir Wilfrid Laurier, who then loudly proclaimed his readiness to right the wrongs of the minority, it is fortunately not true. The general election settled nothing. The second article tries to embarrass Mr. Roblin by maintaining that the school question is a local issue and must be settled here. This is only partly true. It began as a local issue, but the Dominion government is charged with seeing that the local government do the duty laid upon them by the Privy Council. If the Dominion government still refuse, there lies an appeal to the King, which would at least have the advantage of letting all the world know that our double executive tramples ruthlessly on the constitution. At any rate it will henceforth be impossible for any one but a fool or a knave to say that the school question is settled, and, by dint of hammering and kicking, the public conscience will end by being aroused. Catholics, sinking all political differences to unite on this great and vital issue, will finally convince the rest of the Dominion that 42 per cent. of its population will never submit tamely to unjust taxation.

## Clerical News

Several Oblate Fathers and Brothers arrived here last Saturday from Europe. Rev. Father Jonquet, of whom we wrote last week, will visit Edmonton and Ile a la Crosse to collect materials for the life of the late lamented Bishop Grandin. Rev. Father Hartmann, accompanied by Brother Corbel, goes to the Oblate residence in Duluth. Rev. Father Schulte, whose departure from Liverpool was mentioned in our last issue, goes to Dawson City. Four other Brothers are destined for Calgary.

Rev. Celestine Augier, formerly Provincial of the Oblate Order in Canada, and sometime Provincial of the Marseilles Oblates, has published a splendid letter thanking "the Catholics and the friends of liberty in Marseilles" for their public tributes of esteem and affection. He says the persecuted Oblates will remain in that city, with which their order is identified, their founder having been the restorer of the diocese of Marseilles.