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# The Globe and Montreal Chronicle

Commons R. N. 29  
Dec. 1908

MONTREAL, THURSDAY, JANUARY 14, 1909

PRICE, FIVE CENTS

## J. Godfrey Raupert On Modernism.

### A Masterly Handling of the Subject—Telling Answer to the Critics of the Encyclical.

Dr. J. Godfrey Raupert, who has been lecturing in Boston on the "Phenomena of Psychological Research," has written exhaustively on many subjects of the highest importance to the Church. His letter on Modernism, addressed to the London Times, however, deals with a subject much before the public eye, and treats the question with a master hand. The Times, which had published many columns each day in opposition to the attitude of the Sovereign Pontiff on Modernism, accepted Dr. Raupert's letter, but failed to give it space in its columns. When pressed to explain such action, it replied that the letter was too long, though several letters of greater length had already been published on the other side of the question. Under these circumstances, Dr. Raupert caused the publication by the London Tablet of the following letter:

"Sir:—It is evident from the recently published reviews, that the Holy Father's Encyclical has made a deep impression upon the non-Catholic mind and that the publication of the document is very universally felt to be a momentous event in the history of religious thought. Some of the articles which have appeared on the subject are extremely interesting and suggestive, and it would be difficult for the fair-minded reader to doubt the sincerity and good faith of the respective writers. There are, and always will be, types of mind who, by reason of constitutional bias or early education and environment, cannot appreciate the genius and spirit of the Catholic religion, and who are bound, on a priori principles, to take up an attitude hostile to the Church and to the faith. To minds of this type, imbued with the sense of the blessing of modern culture, arguments that are plausible will naturally suggest themselves and there is about the arguments sometimes that apparent reasonableness and common-sense logic which makes it difficult, if not impossible, to meet and controvert them.

"We do not, however, quarrel with the honest non-Catholic or anti-Catholic mind, with those who understand our position and condemn it, and who will state openly and frankly why they condemn it. We cannot hope, in a Protestant land and amidst Protestant associations and environments, to get all thoughtful men to think with our minds or see with our eyes. A good deal, however, of what has been said and is being written clearly indicates that there are some writers who either wholly misconceive or deliberately misrepresent our position, and who certainly ignore our very fundamental principles. They seem to be hopelessly at sea, at any rate, as to the attitude of the thoughtful Catholic laity towards the authorities and the recent Encyclical, and they seem to consider it quite impossible that any really educated Catholic can honestly and conscientiously accept and subscribe to the contents of the recent document. It is tacitly assumed that acceptance of the situation is not due to a loyal adherence to the principles enunciated, but to that moral and intellectual helplessness and unreasoning submission to authority which are supposed to characterize the religious life of the Catholic layman.

"There surely never was a greater mistake. So far from being in any wise calculated to distress the conscientious lay mind, the recent Encyclical can scarcely fail to be to such minds a source of strength and support, and to demonstrate to him the consistency and common sense logic of the Catholic position and philosophy. This is at any rate, pre-eminently the case of those who know something of the state of things outside the Catholic Church, and who, because of the principles laid down in the Encyclical, have joined her communion. For how does the matter present itself from this point of view? What briefly are the facts of the case?

"It has gradually come to the knowledge of the Supreme Pontiff and of the authorities in Rome that there are influence and thought-forces moving in the heart of modern society which in their opinion are seriously and increasingly affecting the religious life of the people, and which are threatening the very root principles of the Catholic faith. "Some of these thought-forces have their origin in interferences and deductions drawn from what are believed to be scientific certainties and discoveries in the physical order. Some are due to a peculiar critical, and as the authorities think, unwarrantable treatment of these sacred records which the Catholic Church has declared to be inspired. Some are based upon a method of modern philosophy and reasoning which, in the opinion of the Supreme

Pontiff, is calculated to destroy the basis of Revealed Religion and to bring mankind back to a moral and spiritual status such as existed in the world before Christ came. "I do not in the least propose to inquire how far the authorities may be considered to be correct in coming to these conclusions, or to examine whether this aspect of the matter is a reasonable and justifiable one. What I do wish to urge is, that it is upon this view that the Pontiff's letter to the world and his appeal to the thoughtful Catholic communities in all countries and nations is based. "Now what I am anxious to know is, What is there irrational or extraordinary in this position and attitude?

"Let it be borne in mind that Catholic theology does not start with the notion of vagueness and uncertainty in matters of religious belief. It does not start with the idea that Christianity is a philosophy or a set of statements, the precise bearing and meaning of which is to be determined by the judgement of each individual person. It starts with the firm belief and conviction that God has revealed Himself, that He has disclosed truths of the supernatural order which the unaided human intellect cannot ascertain for itself, and that these truths are of the utmost importance to the moral and spiritual life of mankind, and that they must therefore be retained and preserved in the original form in which they have been disclosed. "Catholic theology also holds and always teaches that for the defence, preservation and propagation of these unchangeable truths, a Divine Society was instituted, that there was promised to it the constant aid and assistance of the Divine Spirit, and that there was given to it the assurance that she would, to the end of time, remain their legitimate and divinely-authorized defender and exponent. "The history of nearly 2000 years bears witness that the Catholic Church has always and everywhere and rigidly maintained this position and that she has never failed to rise to a full consciousness of what she believes to be the raison d'être of her existence and of her divine mission to the world. Amidst the ever-changing ideas and philosophies of men, she has maintained that the Revealed Truth has been committed to her keeping, and that this Truth must be preserved intact for the welfare of mankind and the salvation of the human soul. "She has adopted a particular method of philosophy which she considered best calculated to preserve these truths intact, and to express them as accurately as the human mind is capable of expressing and of formulating them. "I am in no wise concerned with persons who dispute and challenge this teaching, or who repudiate the Catholic position. I am stating what Catholics are taught to believe and what they do believe and with what principles they start in the consideration of these questions and problems with which the recent Encyclical is concerned. "In the modern state each single individual is free to adopt the religion that commends itself to his judgment. No power in this world can compel a man to become a Catholic. To a person interested in the subject the philosophy and claims of Rome are explained, and he may accept or reject them as he thinks fit. But, having accepted these claims and believing them to be legitimate, he is expected to submit to the Church's teaching, to be obedient in his attitude to authority, and not to seek to determine for himself matters which the Church has long settled, and respecting which some of the best minds in every age and country have come to an agreement. "The Church exacts this mental attitude because she thinks she knows what is in man, and because the experience of centuries has taught her that perils and dangers of a manifold character encompass the soul in its passage through this life. She knows that, in every age, there have been those who have rebelled against her authority and who, possibly with the best intention, have endeavored to so adapt her dogms to particular philosophies and aspects of life as, in the opinion of the Church, to entirely obliterate their distinctive characteristics and to transform them out of all recognition. "With these postulates, and, emphatically and constantly asserted claims, of the Catholic Church kept in view, I fail to see what there is irrational and intellectually offending in the attitude expressed and maintained in the recent Encyclical.

The Chief Pastor of the Church, conscious of his immense responsibility, and recognizing the perils of the times, warns against prevailing ideas and philosophies which he and many with him consider to be destructive of the faith and which, in his opinion, are calculated to undermine and to ultimately destroy the true religious life of his people. "He points out the dangers and errors by which he believes his people to be threatened in this particular age, and he devises such measures as he considers best calculated to preserve the principles of that religion of which he is the recognized and authorized exponent and defender. "Could he do less than what he has done? Is it not his business to protect and guard the flock committed to his care against the attacks of what he believes to be its enemies and destroyers? "It is difficult to understand how any intelligent person, accurately acquainted with the Catholic position, and with the peculiar movements of modern religious thought, can find fault with the attitude of the Supreme Pontiff, and with the recent Encyclical. The non-Catholic press is persistently urging upon modern men the growing necessity of abandoning the Catholic position and of shaking themselves free from the intolerable yoke of Rome. It is inviting us to step out into the great freedom of intellectual and spiritual independence. But is the situation in the non-Catholic religious world, and away from the authority of Rome, such as to offer any kind of temptation to persons who believe in the divine origin of Christianity, and who have experienced the influence of Catholic doctrine upon their spiritual life and in the training and education of their character? Are they likely to benefit by forsaking the 'bondage' of Rome, and by exchanging it for the so-called 'liberty' of the non-Catholic view of Revelation? I am inclined to think that to thousands of thoughtful Catholics that liberty would appear in the light of an intolerable bondage—the bondage of incessantly changing views and opinions, and of a never bringing of the soul to a safe and secure anchorage. It would be to that of a condition of ever learning and of never coming to a knowledge of the truth. "We believe that experience teaches that a true spiritual life cannot be built up upon vagueness and uncertainty. We believe that we were not sent into this world to speculate for 50 or 60 years upon the origin of life, or upon what might possibly be God's attitude towards the world; but to develop a character, to build up a spiritual nature and so to cultivate the higher faculties of our souls as to lay the foundation for future happiness in a different state of life and being. And we Catholics believe that we cannot do this unless we know God's will and law concerning us, and unless we have received a revelation upon which to construct our soul's life. We believe that a Revelation which leaves its essential truths to be ascertained by each individual judgment and intellect, which is forever shifting its centre of gravity, and respecting which nothing clear and definite can be stated, to be no Revelation at all. And we consider that a church which has no authority, which never knows its own mind, which asserts a thing to be true and yet possibly not to be true, to be no church in any definite and comprehensive sense and an institution that can not only have no serious claim upon our sympathy and interest, but that cannot in the least help us to attain what we believe to be the true end of life. Supposing the recent attacks on our position were to induce some of us to reconsider our position, and with a view to securing greater freedom of life and of thought, to break away from our allegiance to the Catholic Church. "Where should we go? To what confession, or institution, or society, should we betake ourselves? A hundred mutually conflicting creeds are offered to our acceptance, and each one of them professes to have some claim upon our interest and attention. Should we go to Mr. Campbell and the New Theology? I doubt very much whether any thoughtful Catholic could ever contemplate the possibility of such a course. Mr. Campbell's teaching may impress certain orders of minds as a higher and more reasonable conception of Christian truth; in the Catholic sphere any newly ordained priest would tell us that it is in reality a heresy which is very old, and which the Church has long known and condemned. A Catholic would, moreover, find the whole thing utterly useless and worthless in his practical life as a man and a Christian. He would find it impossible to construct from it some kind of truths or principles which would sustain him amidst the trials and sufferings of life, and which he could with any confidence propose to those who are in physical or mental trouble or distress. The spiritual energies which, in the Church, he is expending in the interests of his soul, for its culture and advancement, he would have to expend in the effort to understand and assimilate this grotesque and extraordinary teaching. Or should he go to Mrs. Eddy or

## How the Papal Jubilee Was Observed.

### Pius X's Work Reviewed.

Looking back at the close of the Papal Jubilee the editor of "Rome" sums up concisely the manifestations and events which have signalized its observance. "Twenty of the Cardinals who live out of the Curia went to Rome to offer their congratulations to the Vicar of Christ, and the others, hindered by old age or bad health, sent their congratulations by letter; over 400 Patriarchs, Archbishops and Bishops from all parts of the Catholic World knelt before the Pope, often with hundreds of the members of their flocks, testifying their affection and loyalty to his person; His Holiness has received in the Vatican 150 pilgrimages and deputations, among which the English-speaking countries have been magnificently represented; special embassies and missions, felicitating him on his golden jubilee, have been sent by the Emperor of Austria and King of Hungary, the Emperor of Germany and King of Prussia, the Czar of Russia, the King of Spain, the King of Portugal, the Queen of Holland, the King of Belgium, the Prince Regent of Bavaria, the King of Saxony, the Prince of Monaco, the Presidents of the republics of the Argentine, Brazil, Colombia, Chili, Peru, Costa Rica, San Salvador; tens of thousands of Masses and Communions have been offered up for the Holy Father throughout Christendom; solemn services have been celebrated for him in tens of thousands of churches; public bodies have passed votes of esteem and congratulations, precious gifts have been sent to His Holiness by all ranks of human society from emperors to children in the schools, the Catholic people have increased their offerings of Peter's Pence for the occasion, and an immense quantity of vestments, crosses which came to visit him, for the celebration of the divine sacrifice have been sent for distribution among the poor churches of the world. "In its recent pronouncements the non-Catholic press has indulged in the usual tall talk about science and modern progress, and we Catholics have been spoken of scornfully because of our rigid acceptance of dogmas which, in the various writers' opinions, may have answered the needs of some particular age, but which cannot, they think, stand in the light of modern science and which the modern intellect has long cast aside. We are asked to accommodate ourselves to the changed attitude of science and to the modern views and aspects of life. But what and where, we ask, is this science, this modern view of things, to which we are to accommodate ourselves? What are its principles and where is its centre of gravity? Are we not in the presence of mere phrases and of mere meaningless statements? In the sphere of science there is as much change and difference of views and opinions as there is in the non-Catholic religious sphere, and a man really in earnest about the matter might have to spend a lifetime before he could hope to find out what the science of his own day really teaches. Every few years he would have to adapt and modify his creed and by the time he had accomplished that task, science would itself have shifted its position. "Is there not the highest possibility that, on the ground of some future discovery, some future Oliver Lodge will give us a new Catechism, and that by the time we have not only accommodated our religious views to this one we should, if we live long enough, have again to transform and modify them. Is there anything approaching certainty and unanimity in the sphere of physical science? Is there the slightest guarantee that things held to be certain to-day will be held to be certain twenty years or even ten years hence? Less than a generation ago orthodox science was considered a fool and unscientific who did not believe in the physical origin of thought and in the accidental origin of the Universe. Belief in the soul and in the existence of a supersensible world was held to be a delusion of dreamers and of idealists. In the present day the existence of the soul and of a hyper-physical world are being scientifically established, and eminent men of science in various parts of the world are becoming spiritualists. What will another age bring us; what transformation will it witness? And yet men are asking us to worship this fetish of science, and to accommodate what we believe to be the Revealed Truth of God to its ever-changing and contradictory pronouncements. "I am inclined to think that, so far from being at a disadvantage, the Catholic position has never been so good and strong as it is at the present time. A hundred events go to vindicate the Church's claim, and the rightness and timeliness of such pronouncements as the recent Encyclical. All that we have to do is to boldly assert these facts, and abandon the mere passive and apologetic attitude of mind. While the non-Catholic form of thought and institutions are passing through endless changes and transformations, and, in some instances, are breaking down entirely, the Catholic Church alone stands erect and bids defiance to her assailants. It is quite evident that she is just at present in very good hands, and we have every confidence that she will suffer no harm or loss. We have no intention whatever of leaving her communion and of exchanging the security of her divine protection for the quicksands of human speculation and uncertainty. "I conceive our present position to be not unlike that of a great Atlantic liner. There is a hurricane blowing, and there are dangerous rocks ahead. But we passengers have net

the clergy and people, very often before speaking he reads over again the lessons of the breviary or the gospel of the day. Indeed almost all his discourses are based on some text of the New or the Old Testament. But the Pope always prepares the evening before he has to deliver a specially solemn address or allocution, and on these occasions he seeks inspiration in the "Imitation of Christ."

### HIS INSEPARABLE COMPANION.

One has heard of the Pope's old watch he will not change for another because it was a present to him from his mother, and because "it ticked off her last moments on earth," but he has another, still more precious present from her, recalling those distant days when he was parish priest of Salzano. It is a little pocket edition of the "Imitation of Christ," which is his inseparable companion—a little volume, old and worn, and bearing many marks of long service. His private secretary, Mgr. Bressan, observing it open one day on the Pope's desk, and making some remark about the poor binding, Pius X said with a smile: "The Imitation," like "The Little Flowers of St. Francis" and the "Confessions of St. Augustine," seem to me to be out of place in rich bindings; humble and pious books like them look better in modest dress." Pius X does not read many books; but he never takes up a book without finishing it, and not infrequently he makes the latest volume he has read the topic of his conversation with his secretaries. We know how he glances every day over all the Catholic papers published in France and Italy, but the "Diogenes" of Venice is always set aside for a more careful perusal. When he was Patriarch of Venice he declared more than once that he would sell his ring and cross if necessary for the support of this paper—now, when in the Vatican, he reads the whole of it even, or rather especially, the births, deaths and marriages. "Have you seen," he will say to Mgr. Bressan, "poor X. is dead?" and he will recall some of the good points or some characteristic trait of the deceased. On such occasions Pius X. invariably uses the soft Venetian dialect, which your true Venetian from prince to peasant employs in his intimate conversation.

### CHRONOLOGY OF PONTIFFS' LIFE.

- The notable dates in the life of Pius X. are the following:  
1835—June 2. Birth of Joseph Sar-ton in Riese (Treviso).  
1846—Receives confirmation in Asolo.  
1846—April 6. Receives First Communion.  
1850—November. Enters the Seminary of Padua.  
1857—September 19. Receives the subdiaconate.  
1858—February 22. Is ordained deacon.  
1858—September 18. Is ordained priest in the Duomo of Castelfranco Veneto.  
1867—Appointed parish priest of Salzano.  
1875—Is nominated residential canon of the Cathedral at Treviso.  
1884—November 10. Preconised Bishop of Mantua. On November 16 consecrated Bishop in the Church of St. Apollinare in Rome.  
1893—June 12. Created Cardinal of the title of the S. Bernardo alle Terme. On June 15 receives the Hat, and is preconised Patriarch of Venice.  
1894—Makes his solemn entrance into Venice. The delay was caused by the tardiness of the royal "exequatur."  
1903—July 26. Leaves Venice for the Conclave.  
1903—August 4. Elected Pope and takes the name of Pius X.  
1903—August 9. Solemnly crowned in St. Peter's.  
1908—November 16. Celebrates his Sacrodotal Jubilee to the joy of the whole Catholic world.

### PRESIDENT ELIOT RESIGNS.

President Eliot has resigned the Presidency of Harvard College, a position which he has held for 40 years. He is probably the best known and most influential educationalist in the United States. He recently delighted temperance workers by announcing his conversion to prohibition. In doing so he said he had been all his life a moderate drinker, and had thought that a poor man had as good a right as he had to get some beer or wine when he wanted it. But since the effect of alcohol has been tested in hundreds of thousands of cases, and it has been proved that liquor, even in moderate doses, has a very ill effect, that it diminishes the efficiency of the working man, making him incapable of doing his best in the work of the day, that it lowers the intellectual and nervous power of all who use it habitually, he has become satisfied that even its moderate use is objectionable, and from now on he is going to support No License, for the sake of the good it does to all the men, women and children.

### YEAR'S WORK OF THE POPE.

The Pope himself has been even more generous, for he has made this year memorable by his great works for the Church of which he is the visible head. To say nothing of those scores of touching evangelical addresses which have so deeply moved the pilgrims who came to visit him, the year has been marked by two great documents "Lamentabili sane exitu" and "Sacrosancti dominici gregis," which have safeguarded the Catholic faith against the errors of the day by the sublime "Exhortation to the Catholic Clergy of the World," by the splendid reforms of the Roman Curia contained in the Apostolic Constitution "Sapienter consilio." Truly, whether the prophecy attributed to St. Malachy be genuine or not, Pius X. is well symbolized in the motto "Ignis ardens!"

A few months ago we published an account of the Holy Father's day—that well-filled day which begins early in the morning before anybody else is stirring in the Vatican, and which ends late at night when only a stray twinkling star is to be seen and there in the silent palace of the Popes. The closing days of the jubilee entailed an unusual amount of work on the Pope, and his doctor thought it necessary to see him nearly every day and to urge him to take a rest—but the Pope knew better, declaring that he was perfectly well and that he would have time for rest afterwards. There is a peculiar grace and lightness about his movements, which are very remarkable in a man of seventy-three, and which admirably reflect his normally serene and cheerful disposition. But Pius X. also feels intensely, and his emotions are very readily expressed in his voice and features. Otherwise he could hardly be the persuasive and powerful orator he has shown himself from the time he was curate in the village of Tombolo.

### PIUS X. AS A PRAEACHER.

Sometimes the Holy Father prepares his discourses very carefully, as in the case of his address to the English pilgrims a few weeks ago, which was written out word for word in the Pope's own handwriting; more often he speaks without notes, as in the case of that most touching discourse to the Irish pilgrims, and then even the best stenographers will fail to reflect the delicate shades of the Pope's speech. As a rule before receiving a pilgrimage the Holy Father questions the bishops who may be with it concerning the conditions of

the least intention of seeking greater safety by attempting the navigation of the ship, or by suggesting new methods of navigation to the commander. We are content to rest calmly and to possess our souls in patience because we know that an experienced man, who has the assistance of other experienced men, is on the bridge, and that he will bring the ship which has weathered so many storms and sailed past so many cliffs safely into port. "Yours, etc."  
"J. GODFREY RAUPERT."