

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

Dear Sir: For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good, and a truly Catholic spirit pervades the whole.

LONDON, SATURDAY, AUGUST 8, 1908.

GOD IS LOVE.

Returning to Christian Science we take up the above proposition as presented by these novel theorists and contrast it with the Catholic doctrine upon the subject. Christian Science, like nearly all private-judgment systems, errs in assuming that the type of God is in man and that the type of man is God. God is a spirit and man is made-to-His likeness, therefore man is a spirit also.

bedience produced and still produces. The consolation must be something more than temporary belief. Sufferings may try a man; it does not turn him from that path which more than any other is worn with the footsteps of the saints. Nothing is so common, nothing so hard to avoid as sorrow and sickness. Death, the king of terrors, is universal. And even that is not the worst. Judgment lies beyond—yet God is love. Nowhere is His love so inventive, so omnipotent and providential as in the passive side of life. God sent His Son—the man of sorrows. He came bearing a cross. He passed through the world, and quitted it in the agony of death. When life is looked at through the crimson glare of the Precious Blood; when we see the master act of God's love; when we know by faith the price at which we are bought, we understand how God is love and how suffering is the test and proof of His love for the world.

THE FIGHT AGAINST INVESTITURE.

CONTINUED.

It was not a very great step from the relations of kings and Bishops to those of emperors and Popes. The relations of the latter grew closer and closer. Stephen IV. granted Louis le Debonnaire the right to have his legates present at the consecration of Popes. John VIII. chose an emperor from two rival candidates, and established a new principle of papal interference in imperial elections. The emperors in turn contended jealously and boldly for their part in papal elections. Certain families had now gained great power in Rome, and to avoid their influence in electing a Pope, it was necessary sometimes not to await the arrival of the emperor or his legates, but to proceed at once to the consecration. When the emperors objected too vigorously against this procedure, these powerful and dangerous families gained their ends and elected candidates not worthy of the papal throne. To remedy this abuse Otto I., on becoming emperor, accorded the fullest liberty in these elections and undertook to see it preserved. John XII. was Pope at that time and history admits that he was a bad young man. When, after intriguing with the Greek Emperor, John heard of Otto's advance upon Rome, he fled from the city and gave Otto a pretext to accede to the wishes of the German Bishops in deposing the Pope for his wickedness and treachery. This was effected in a council, and Leo VIII. ascending the throne, it is said, granted to Otto and to his successors forever the privilege of appointing the incumbent of the Holy See and of investing Archbishops and Bishops. Certain it is that thenceforth the Emperor interfered more than ever with the freedom of papal elections. Things were in a much worse state than ever, since there now seemed to be a sanction for the assumption by temporal princes of spiritual jurisdiction—a feature that brought forth at times two Popes and sometimes three Popes; while with the Church and its question of lay investiture it was a case of where two or more heads were not better than one. But in the last quarter of the eleventh century a great Pope ascended the throne, more willing to fight abuses than he was to live. Gregory VII. was the last Pope whose election was ratified by the Emperor. Henry IV. had protested against the election, but confirmed the appointment when Gregory had refused the chair of Peter unless accorded the imperial sanction. Then the Pope proceeded against simoniacal and incontinent ecclesiastics, censured those Bishops not canonically elected, and threatened with excommunication those laymen who should continue to confer ecclesiastical investiture. As a consequence of his threat he found it necessary to excommunicate and depose Henry IV. This proceeding was necessary, for extraordinary evils require extraordinary remedies. It was also right; because Henry in breaking his oath to the people to protect their interests and those of the Church (more correctly their temporal and spiritual interests) released them from their oath of fealty to him. In meriting excommunication

and remaining therein over a year, he was no longer Emperor even before the civil law. Moreover, the right to the throne was elective among the German princes, and if they could elect they could depose—practically they deposed the emperor in obeying the conditions of excommunication pronounced against him by the Pope. It is an old story—the submission of Henry IV. to the Pope—and so familiar is it that his going to Canossa, where the Pope was, to be reconciled with him, has passed into a proverb. Yet Henry IV. recanted, was excommunicated again, and driving Gregory into exile to die, set up an anti-pope. Pope Urban II. carried on the struggle much as Gregory VII., and the council of Clermont forbade the clergy to take even the oath of fealty by placing their hands within those of laymen. King Henry V. died unreconciled to the Church. Henry V. pursued his father's course against Paschal II. The latter, however, made a treaty whereby the emperor was to relinquish the right of investiture, and Pope and Bishops were to give up all fealty of the empire. The Bishops refused, so then did Henry; and the treaty came to nothing. Paschal, fearful of another schism, and compelled to make another treaty to liberate several ecclesiastics and laymen, promised to grant the emperor the privilege of investing, with ring and crozier, before consecration, all Bishops who had been freely elected, of deciding between candidates in contested elections, and of prohibiting whom he wished from advancing to the episcopate. He also swore not to avenge on Henry the force thus brought to bear on the papal authority. Paschal was not bound to keep a bad oath, especially one obtained from him by force. If he sinned at all in taking it, he certainly would have sinned, and in a greater degree, in keeping it. So his treaty with the emperor was rendered null and void. But out of respect for his oath he took no more action against Henry. The next Pope, Calixtus II, found it necessary to excommunicate Henry V. and to absolve his subjects from their allegiance. Fearful of internal dissensions and mindful of his father's fate, he entered into a Concordat with the Pope, at Worms, in the year 1122, whereby the contest on investitures, after fifty years' duration, came to an end.

To make assurance doubly sure, and to elevate the authority of the concordat, the Pope called in 1123 the first council of Lateran, or the Ninth Oecumenical Council, as it was afterwards known. This council confirmed the concordat of Worms, the articles of which were substantially as follows: "The Emperor shall resign to God, to Saints Peter and Paul, and to the Catholic Church, the practice of investiture with ring and crozier, he shall permit the churches of the empire to exercise the fullest freedom in the election and consecration of bishops as the laws of the church require; the election of German bishops shall take place in the presence of the emperor; bishops shall receive investiture of their fiefs, and the royal privileges and prerogatives attached to them by the imperial sceptre, if Germans before, if Italians after consecration, but in any case, after the expiration of six months. In return for these grants, bishops shall promise fidelity to the emperor; in case an election be contested, the claims of the contestants shall be decided by a provincial synod, by whose judgment the emperor shall abide; and finally, the emperor shall restore to the Roman Church all the possessions and regalia of St. Peter. The council also passed twenty-three canons for the restoration of ecclesiastical discipline. These were principally directed against simoniacal ecclesiastics and lay usurpers of ecclesiastical offerings; against the incontinence of clerics and the incestuous marriage of the laity; against unauthorized absolution from censures and the forging of ecclesiastical documents; against the adherents of the anti-Pope, and finally against those who refused to respect the powers of ordinaries, and the limits of parochial jurisdiction. Attention was also called to the nature of affairs in the Holy Land. Indulgences formerly granted to the Crusaders were renewed and this encouragement of soldiers to fight "beneath the cross of God," caused their zeal as Christians to be awakened, and their fighting propensities to be better directed than heretofore, and provided for the maintenance of the "Truce of God." By this truce, settlement of private feuds by arms was rendered unlawful on certain days of the week, and thus much bloodshed was prevented. The Church could not abolish all bloodshed in so short a time. She therefore adopted strong, but moderate, measures, and in the holy wars encouraged the restoration of the Holy Land to Christian masters if possible, and at the same time brought forth a noble, chivalrous group of nations from the horde of barbarians that she could not entirely subdue.

BEWARE OF HUMBUGS.

One very conspicuous feature of our present day life is the multitude of humbugs engaged in some get-rich-quick business which is almost invariably an arduous fraud.

An American exchange informs us that a certain well-known patent medicine company has been compelled by the United States Court in New York City to pay \$6,000 to a young lady whose portrait was used without authority in one of the company's advertisements. "The medicine company," the editor remarks, "justly deserved the sentence imposed, for it secured the photograph by fraud, and used it in connection with a testimonial which was a fraud and a forgery. Some of the patent medicine firms that advertise sensationally," continues our contemporary, "sometimes print a fancy portrait of a Catholic nun, trying to catch Catholic trade by this means."

We have just now in mind a notorious case—that gigantic humbug compounded in Ohio and containing about 35 per cent of bad whiskey. It has had an immense sale because it is found of use by the toper when the bar-room is closed. The manufacturers published a well-executed picture of a beautiful nun, giving the address in New York City of the convent of which she was superior. An investigation was instituted and it was found that there was no such nun and no such convent known in New York. We would advise our people to be very careful what they buy in the drug stores, and when they find any one leaving samples of patent medicines at their doors the police should be informed. We believe it is now, or, if not, it soon will be a criminal offence to distribute drugs in this way. Many deaths of children have resulted from the practice.

A MISCHIEVOUS PAPER.

A friend has sent us a copy of the Orange Sentinel of Toronto, the organ of the Orange Association, with the request to take notice of some articles contained therein. We would ask our correspondent to kindly excuse us. Life is too short. We might say, however, that it is a great pity that such a paper as the Orange Sentinel is published, and it is also regrettable that the Orange Sentinel has a constituency. Any publication whose object is to set on foot against in this bountiful country of ours is a bad feature of our national life. It is somewhat akin to the roadside weed. If our non-Catholic friends give the Sentinel countenance and support, that is their affair. The raking up of excesses of by-gone centuries, the continuous preaching to our Protestant friends that the Catholic Church and the Catholic priests and people are the foes of our civil and religious liberty and that they need vigilant watching, is a work which gives a shock to a good Canadian. The Catholic Church,

six hundred abbots from all quarters of the world.

One looking back to-day might criticize the wisdom of making bishops rank as temporal lords; but we should try to judge of things by the standards of those days and the exigencies of the times. All gentlemen then were lords, and is there anyone to-day who would contend that Roman Catholic Bishops should not make it a point to act as gentlemen, and to act so that others should look upon them as gentlemen? No. In Protestant countries they are not considered to compromise their mission as ambassadors of Christ because they dress in frock coats; and among wise men, the Jesuits are not adversely criticized for wearing green cassocks and ranking as mandarins in the celestial empire.

Again, we must not think that the Church of these ages was rotten to the core. If had churchmen were as numerous as they were bold, they would certainly have shown more power for evil and less anxiety for good. On the contrary we see council after council calling for a reformation of morals, and for the abolition of abuses in the discipline of the Church. These outcries and decrees did not come from a gathering of men where the majority of them were bad, and where they could be bad under a bold front. There are spots on the sun; there may have been and were evil ministers in the Holy Catholic Church, but these spots are seen only with a telescope, and as they have not prevented the sun, neither will the others have prevented the Holy Catholic Church from still being faithful to its mission of illuminating the world with the light of faith and truth.

Thus whether it be in the twelfth century or the twentieth the Church has problems to face, and enemies both within and without the fold to meet. But now, as then, she is able to show her strength and prove that it is she to whom our Lord made the promise that He would be with her till the consummation of the world, and that the gates of hell should never prevail against her.

A GREAT CANADIAN SINGER.

We take the following from the Toronto Saturday Night: "News has come to the Capital of the great success in the musical world of Miss Lillian Gibbs, daughter of Mr. Charles T. Gibbs, accountant of the Senate. Miss Gibbs, who is now known as Miss Maria Ricciardi, went to England a couple of years ago, and has been on the continent having her voice trained by the best vocalists. On June 27 she scored a great success in concert at Beechstein Hall at London, and will appear again in Aeolian Hall, London, on July 14. London critics speak very highly of her voice, which is a clear soprano, and predict a brilliant future for her."

Miss Gibbs is now fairly launched on her career and so far not a paper in London has criticized her voice unfavorably. The Daily Telegraph of that city, of July 15, having made reference to some of our singers, says: "No less talented is Miss Maria Ricciardi, a soprano with a beautiful voice, who showed in Greigs 'Solviegs Song' that she has been most carefully trained and of whom we are sure to hear more before long." We hope this distinguished Canadian singer will before many years pass her native land and visit her equal to that accorded, in days gone by, that other great Canadian singer, Madame Albani.

AN INCIDENT lately occurred in Kansas City, Mo., which goes to show that many newspapers do not exercise sufficient care in selecting matter for their columns. Unwittingly some newspaper publishers supply criminals with information which they make good use of in their "profession." Charles Savage, a negro, was arrested in the city named for stealing a pouch containing \$50,000 from the Union Station. Upon searching the negro there was found in his pocket a clipping from a Denver newspaper giving the calculations of a robber who had stolen a large sum of money and buried it. The man had been sent to the penitentiary for a number of years, and in the story he figured out that by serving a certain number of years he would upon his release have earned \$60,000 a year. Upon this the inspectors base their belief that Savage has concealed the stolen money, hoping to regain it when finally he is given his freedom. There are newspapers and newspapers, some careful, others careless, and yet others who would produce any kind of a sheet if it would only bring in the money. It will be for the fathers of families to make selection of reading matter for their children. If the yellow papers were not bought then the trade of the yellow paper publisher will come to an end.

OUR OWN Grand Sovereign Sproule, Col. Samuel Hughes and the other dignitaries of the Orange Order might well take a lesson from an incident which lately occurred on the other side of the line. The Sacred Heart Review in forms us that the only Protestant congregation in Secaucus, N. J., has administered a quiet rebuke to the Junior Order of American Mechanics, who appear to be first cousins of our Canadian Boy Scouts. The members of this order attempted to oust Father McGinley and his people from the Public school building now used on Sunday for Catholic services. There is no Catholic church in Secaucus, and the bigots above mentioned are seeking to influence the Board of Education, all Protestants, to refuse any longer to allow the school to be used by the Catholics on Sundays. And now comes forward the Rev. H. W. Noble, and on behalf of his congregation, offers Father McGinley the use of his church for the celebration of Mass on Sunday mornings. Our contemporary states that such an act as this ought to shame the bigotry out of the Junior Order. This is too much to hope for. They, like their Canadian cousins, are strangers to shame when the demon of bigotry takes possession of them, which is only too often.

ON LAST Sunday Pontifical Mass was celebrated on the Plains of Abraham, the celebrant being Bishop Begin of Quebec. Thousands of people occupied positions on the grandstand around the beautifully constructed altar. In front of the altar were Catholic sailors from the French, United States and British Warships. The celebration of Mass on the spot where the decisive battle was fought was solemnly impressive. Sir Wilfrid Laurier, Hon. Rodolphe Lemieux, Premier Sir L. Gouin and the Duke of Norfolk were in attendance.

the Catholic clergy and the Catholic people would not if they could, and could not if they would interfere in the slightest degree with the liberties of people of any class or color in our fair Dominion. They are doing their full share to uphold this splendid inheritance of ours and seek no privilege which they are not willing to accord in the fullest degree to their neighbors who are not of the household of the faith.

A DISCOVERY WHICH WILL PROVE OF ESTIMABLE VALUE TO HUMANITY HAS BEEN ANNOUNCED IN THE NEW YORK TIMES OF JULY 23.

It states that two men have been cured of cancer in the city hospital of St. Louis by the use of a fluid discovered by Dr. Wm. B. Coley, of New York, and in the last named city it is stated that one hundred cases have been successfully treated. This fluid is known to medical men as mixed toxins of erysipelas and bacillus prodigiosus. Medical men say it has saved many lives all over the world, and in recent years it has been used in almost every country where the medical profession is in an advanced state of progress. There is no secret about the remedy, for, following his discovery, Dr. Coley gave its benefit to the medical world at large. The fluid is now made at the Collis P. Huntington Research Laboratories, in Germantown, Pennsylvania.

AN ARTICLE recently appeared in the CATHOLIC RECORD, taken from a Chicago paper, in which reference was made to a distinguished nun, Mother Katherine Drexel, as having been a convert. This was an error. The great Drexel family of Philadelphia, of which she is a member, are and always have been members of the Catholic Church.

BIOGRAPHY OF TIMOTHY W. ANGLIN.

Those of the RECORD's readers who knew Timothy W. Anglin, will read with pleasure the biography of his life which appears in the "Catholic Encyclopedia." "Timothy Warren Anglin," says the Encyclopedia, "Canadian journalist and member of Parliament, was born in the town of Clonakilly, County Cork, Ireland, 1822; d. 3 May, 1896, in Canada. He was educated in the endowed school of his native corporation. His family was financially ruined in the famine of 1846-47 and he emigrated to the city of Saint John, New Brunswick, in 1849. He was gifted as a public speaker, but made his mark as the most vigorous writer on the Catholic press in the province. He founded the Weekly Freeman and subsequently the Morning Freeman (1851). On the question of the total prohibition of the manufacture and sale of alcoholic liquors, although a strong advocate of temperance, he separated himself from his political friends and fought the measure, which he considered too drastic and unwelcome. The measure was carried by the legislature of New Brunswick, but was repealed at its next session. In 1860 Mr. Anglin was returned as a representative of the city and county of Saint John, a constituency from which no Catholic had ever been elected. When the scheme of confederation of the British North American provinces was mooted, he took a prominent part in the opposition, because he did not believe, as was asserted, that the proposed union of the provinces was necessary for the continuance of their connexion with the Empire, and because he was convinced it must cause an enormous increase in the rate of taxation in New Brunswick. Just at this time a small body of men calling themselves Fenians appeared on the border of the province and threatened an invasion. Dr. D. B. Killam, their leader, issued a proclamation inviting the anti-confederates to join with them, overthrow British tyranny, and maintain the legislative independence of the province. The anti-confederates were in no way responsible for Dr. Killam's invasion or proclamation, which had the effect, however, of raising a no-popery cry, and of driving Mr. Anglin from public life for a few years. When Canadian confederation became an accomplished fact, Mr. Anglin accepted the situation loyally. He consented to become a candidate in the county of Gloucester for a seat in the House of Commons of Canada. When the McKenzie government was formed, Mr. Anglin was chosen Speaker of the House of Commons, a position he held from 29 May, 1874, until 31 May, 1877. No one but more dignity to the high position of first commoner of Canada and his rulings were never questioned, so strict was his impartiality. Mr. Anglin was a Canadian statesman of eminence, but he deserves a place in history more particularly as an able, fearless, and indefatigable journalist, doing battle for the cause of Catholic education. In New Brunswick the issue of the greatest importance was the anti-separate school legislation. During many years Mr. Anglin, through the

AT LONG LAST poor Ireland is about to receive a measure of justice, in matters educational, from the English Parliament. The Irish University Bill has passed the House of Commons by a vote of 207 to 10. Loud cheering was heard when the result was made known. In this the Nationalists took the lead. The general idea of the measure is to found by Royal charter two new universities in Ireland, with headquarters in Dublin and Belfast. Dublin University is to be composed of three constituted branches, two of which, Cork and Galway, already exist. The third new college will be founded at Dublin. The present Queen's college at Belfast is to constitute the proposed new Northern University, which probably will be called the University of Belfast.

We trust it will not be many years before we will have the pleasure of announcing that, with equal good will, a liberal measure of self-Government has been granted to Ireland. We fear, however, it will be yet a considerable time, for vested wrongs die hard.

A DISCOVERY which will prove of estimable value to humanity has been announced in the New York Times of July 23. It states that two men have been cured of cancer in the city hospital of St. Louis by the use of a fluid discovered by Dr. Wm. B. Coley, of New York, and in the last named city it is stated that one hundred cases have been successfully treated. This fluid is known to medical men as mixed toxins of erysipelas and bacillus prodigiosus. Medical men say it has saved many lives all over the world, and in recent years it has been used in almost every country where the medical profession is in an advanced state of progress. There is no secret about the remedy, for, following his discovery, Dr. Coley gave its benefit to the medical world at large. The fluid is now made at the Collis P. Huntington Research Laboratories, in Germantown, Pennsylvania.

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