

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

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 a paper with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

(Yours very sincerely in Christ,

DONATUS, Archbishop of Ottawa.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey:

Dear Sir:—For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to all Catholics, desiring you and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,

J. D. FALCONIO, Arch. of Lachine, Apost. Deleg.

LONDON, SATURDAY, JULY 4, 1908.

FRANCOIS COPPEE.

The stern reaper has, within the last couple of years, been especially severe upon some of the best and brightest sons of France. Literary men who display faith and defend religion are no plentiful now-a-days that their removal does not leave a void. This was felt when Brunetiere dropped off in his early prime. And France is all the poorer by the loss of Francois Coppee who died lately. He was a poet of the poor and the lowly. He took in with quick eye and sympathetic heart the circumstances of his own environment, voiced them in lucid measures which captured the ear and won for him a name amongst the sweet singers of his time. He is known as "the poet of the lowly" from a volume which he wrote of the "ordinary emotions and the humblest manners." At first he sang for the love of singing. Then his mood changed; for the events of the siege of Paris by the Germans and the commune fired his soul. Henceforth his notes had a deeper tone. There came, too, a change, or rather a return, to religion. Like many more he had dropped the practice of his religion, although the light of faith never was wholly extinguished in his affectionate, poetic soul. For years after his first Communion he had been faithful to those sacred duties which serve so earnestly to enable a youth to pass the most trying period of life. These Coppee gradually renounced. Years afterwards he returned. In his own candid way he tells the story how he renewed the religious practices of his childhood. "La Bonne Souffrance" is the title of the book written from a sick bed when he was alone with God and his own thoughts. He had been a lax and forgetful soldier, frivolous but never blasphemous. There slumbered within his heart the sparks of faith and reverence. Religious ceremonies affected him by their venerable character of antiquity and their solemn and penetrating piety. There were traces, he tells us, in the bottom of his heart, of religion, in the way he accepted the misfortunes of life. "There was always a Catholic in my heart," he says again, "for all death which was not preceded by confession and absolution appeared frightful to me." Suffering brought him to his knees, and shed its light and consolation upon him. He learned the lesson that suffering is good, and that he had been rendered good and happy by the truth. "The doctrine which taught me to find good in sorrow is the true one." This was in 1897. From that time till his death he was a devout Catholic. Again, as after the war, his soul deepened and his songs were grander than before. He saw his faith—which had been the glory of France—attacked by ruthless foes whose only purpose was to extinguish the lights of heaven. The Dreyfus case, aimed as it was against the army, also stirred him to fiery indignation. The Church and the Army were the two organized forces of his country. He saw in their disintegration the loss of faith and the ruin of France. He had hoped to spend the evening of his life in quiet retreat. Profaned churches and exiled nuns roused his

chivalry and kept him active to the last. At his death M. Bourget wrote of him: "He has loved and served the best of causes. I would wish before his tomb that I also may shake off the doubt that is despair and believe that these causes shall not be lost forever."

CATHOLIC AND PROTESTANT.

It is an axiom that for the solution of a problem all the quantities cannot be variable. One at least must be constant. In order that any measurement may be taken there must be a fixed theory. Applying the principle to the question of Protestantism we find that not only do the doctrines vary with different natives and different ages but the name itself is sadly subject to vicissitude. At one time it was generally admitted to signify anti-Catholic. Its derivation points to that, its general use left this impression upon the adherents of its manifold doctrines. Whatever might be their positive theory, or however else they might vary they agreed in being anti-Catholic. They might be Anglicans or Lutherans or Presbyterians or anything else; one thing they were not, nor would they be, Catholic. Protestantism is letting its hold go of even this its hereditary and inherent attribute. Growing ashamed of a name which is religiously negative and affirmatively irreligious these Protestant Modernists are drawing a distinction, novel, unfounded and capacious. They wish to differentiate between Catholic and Roman—regarding themselves as anti-Roman but not anti-Catholic. In fact they begin to convince themselves that the shield is reversed, that the Romans are Protestants and that they themselves are the only genuine Catholics. Their proof rests upon a simple syllogism: Catholics and Protestants (as a rule) accept the Nicene Creed. Roman Catholics in addition to the articles of this Creed teach that it is necessary to hold several others. These additions refer to tradition, Scripture and its interpretation, the definitions of the Council of Trent concerning faith and justification, the seven sacraments, the Mass as a real sacrifice, and others. Since the additions amount to twelve in number and range over the whole kingdom of grace and the application of Christ's merits to souls and the jurisdiction and constitution of the Church, nothing is surely left upon which the Nicene Creed may be based unless the mere Trinity and Unity of God, the Incarnation and the possession of the Holy Ghost. There can be no addition to the faith. Pius the IV. no more than Pius the IX. or the X. added to the faith. The very articles we have mentioned are no more supplementary to the faith than a judge's decision is to the law. To say that the Church was Catholic at the time of the Nicene Council and that by the adoption of the decrees of the Council of Trent it ceased to be Catholic and became merely Roman, if not anti-Catholic, is to contravene the authority of the Council of Trent itself. Way this Council, one of the greatest and most important Councils of the Church, should be despised by Protestants, is due principally to their own pride. This was of all the Councils the one specially summoned to consider the errors of Protestantism. It was not the Council's purpose to form a credo or to give an explicit statement of what the Catholic has to believe. Its purpose was to condemn the errors and heresies of the innovators of the sixteenth century, and to present Catholic truth only in so far as these errors impugned them. The council's decrees do not cover the whole field of Catholic belief. No one who desires the name of Catholic or desires unity can say: we believe the Nicene Creed but we reject the decrees of the Council of Trent. This is out and out Protestantism, private judgment, containing the heaven of poison common to all the sects. They may believe in some of the truths: they fail absolutely to integrate the definitions of all the councils in the living body of Catholic truth. The Protestant mind has lost the idea of Christian unity—some, and indeed many, without knowing it and without appreciating its stern necessity. The truths they have are in fragments—broken vessels—in variety and multiplicity, not in unity and universality. Catholic truth is an organic whole. To hold any of the errors condemned by any of the Councils or the Supreme Pontiff would be not only to maintain the particular error or vice of the proposition itself, but also to destroy the organism and to strike at the very principle of unity. It is to deny Christ Himself. From all this it will be seen that the difference between Catholic and Protestant is radical, lying in the distinction between submission to authority and private judgment. So far as the attempt to distinguish Roman and Catholic is concerned it is futile. We frequently hear it attempted, either as an

aspiration upon us or as a branch theory and a faint hope that Anglicans are not cut off from the main body of Christians. A living Church a living teacher. The shadowy background brings out more and more prominently the front figure. So in the history of the Church, as the shadows deepen the grand proportions and the strong attributes of the Papacy stand out clearer and clearer, as the centuries roll on, proving the primacy of St. Peter's jurisdiction and the truth of St. Augustine's words: *Ubi Petrus ibi Ecclesia*—Where Peter is there is the Church. That only is Catholic which is Roman—all else is heresy.

KIPLING ON TEMPERANCE.

Rudyard Kipling had been wont to stigmatize temperance, but a change came over the spirit of his dreams. The scene presented by two young men getting two young girls tipsy and leading them down a city street startled the author. It made him a prohibitionist. Yet had he questioned the youths he would have been told it was a joke—coarse, unpardonable and offensive though it might be. It was enough, however, to make the celebrated author reflect and put the matter as he alone knows how to do. "Better it is," he says, "that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks, and to buy lager furiously at back doors than to bring temptation to the lips of young folks such as these young folks were." If the mere sight of these affected Kipling—what appeal do the ruined homes of poor and middle and wealthy people make to him and to his readers? There is more sorrow in the breaking hearts of wives and mothers from intemperance than from wars. No vice debases lower its well nigh helpless victim. None spreads its cruel nets wider or with more subtle cunning. Nor does any accursed habit or passion spread wider havoc and drag down to sinful depths and a deeper abyss still than the inhuman passion of drink. Any other vice may ruin, along with its own victim, one or two more. Intemperance spares none. The mother whose love was once the consolation and strength of her growing son, faints, as Kipling saw these fools, when her son staggers not along the public street but into his own home where virtue reigned, where God's love dwelt. The mother's idol is broken, her heart is crushed. How seldom does a mother's sore heart appeal with success against the demon of intemperance. It is worse with a wife. Her evenings alone, after the toil and hardship of the day, with the whole care of the children upon her and more than half the financial worry of the house—there she sits communing with trembling soul and bated breath—fearing, doubting, hoping—why does not her husband come home? There is no difficulty, nor is there any advantage in filling up the dark picture. It is too common. The four young people seen by Rudyard Kipling were foolish; but this husband is worse. To the wife whom he swore to honor he is a criminal brute—to the children whose life and well-being depend so largely upon him he is a pilferer of their daily bread, the ruthless destroyer of their future happiness. Nor should we be content with regarding merely the temporal destruction wrought by this most deadly of the deadly sins. There is the guilt before God as well as man—the weakness of a soul broken by the most degraded habit, for no drunkard, high up or low down, has reverence for his Creator. No sin so destroys the image of God in the soul as does intemperance. Religion is doubly offended against, by the vice itself and by the debasement which it brings upon its victim, destroying in his soul all self-respect. When all other temptations fail to ruin simple, faithful souls demons come with the temptation of intoxicants. What a change. Where once there was reverence for God's name, peace and union, fidelity to Mass, industry and devotion to life's responsibilities—all are gone. All the sins against the decalogue have rushed in upon that soul. Nor will the demon's destruction stop there, for wife and children share in the irreligious sweep of this dread and fatal vice. They miss the consolations of religion, their increasing poverty discourages them and the humiliations caused by the degraded head of the family keep them at home when they should all be at Church and some of them at school. It is not hard to trace this sad effect to its cause. It is not far from the bar-room to the drunkard's home. But the blame is not due merely to the bar. Clubs are worse. Their example is more dangerous, so also are their surroundings—and the outlook for society from the standing of those who belong to clubs is much more serious. No virtue makes for the spiritual and

temporal welfare of the individual and society as temperance. No vice is so debasing, so reckless of those who ought to be most loved and shielded or so ruinous to the whole social fabric as is the spreading vice of intemperance.

RELIGIOUS LIBERTY.

The Catholic Standard and Times, of Philadelphia, questions whether there is in the United States any real religious liberty and whether the separation of Church and State is not a myth. Theoretically all is freedom, at least if the constitution is worth the paper it is written on. But the constitution on paper is one thing, and the working of itself out by the democratic expression of universal suffrage as well as social life and commercial activity is quite another thing. There is nothing in the constitution of the United States to prevent a Catholic from being a candidate for the Presidency of the Republic. Yet is it likely that any Catholic would be so rash? Certainly not. What is worse and what is discreditable to the country is that Mr. Taft, the coming republican candidate for this first position, has found it necessary to disavow that he is a Catholic. He has gone farther: he has denied this connection not only for himself but for all his connections, his parents and kith and kin. The reason given by our Philadelphia contemporary is because "in the last analysis there is not any genuine belief in the justice of the Constitution as far as the religious principle is concerned and because bigotry and intolerance are in the ascendant in the 'Anglo Saxon,' 'Anglo-American' mind." This domination of intolerance is more peculiar to the Anglo-American mind than to the Anglo-Saxon. We do not deny that the latter have plenty, more than is good for their nation. But for unalloyed bigotry they are not in the same class with their puritanical American cousins. Canada is a good example. Sir John Thompson won the premiership of the Dominion without any question upon his religious faith. Sir Wilfrid Laurier is Premier for many years. Yet the religion of both these gentlemen is well known. No man in the country would be foolish enough to raise such a cry against either of them. Sir John Thompson was a convert to the Catholic Church, and in politics a conservative. Sir Wilfrid Laurier is a liberal in politics. We should blush for the Dominion if our free constitution would not work out better than that we should have to search for a profession of faith upon the ballot papers. Our country is Anglo-Saxon. And if we turn to England we do not see that this objectionable feature is to be found there as prominent as in the United States. There is undoubtedly too much boasting about the freedom possessed by the neighboring Republic. But we do not think the whole blame for the bigotry and intolerance should be placed upon the Anglo-Saxons. There is another phase of this peculiar boasting to which we call attention, and which we think indicates an unhealthy condition. We refer to the tendency of the Catholic people of the United States emphasizing so frequently their loyalty. It is not a profession of religious faith as in the case of Mr. Taft; it is a profession of citizenship. Unless it should be this same bigotry and intolerance working in the other direction we could never understand the motive for Catholics in the United States repeatedly and boastfully to shout about their loyal citizenship. One would think that they are suspects, and that this frequent avowal is necessary in these days of peace. What the Catholics of the United States need is a public spirit as Catholics. What the boosters of "Old Glory" want as a general body is that liberty will be something more than nominal and that constitutional shall be something more than national pride on paper.

PROTESTANTS TENDER PRIEST FAREWELL.

Rev. Dennis J. Wholey who was promoted from Newton Centre, Mass., to Roxbury, was tendered a farewell reception by the Protestants of the town, at which practically every minister of Newton Centre was present. A gathering of Protestants to do honor to a priest, is a remarkable occurrence, especially in New England. In speaking of Father Wholey President Alvord of the Newton Centre Association, under whose auspices the reception was held, said:

"For seventeen long and fruitful years he has stood up in this village and preached the law and the gospel. He has administered a religion of the very best kind, not a religion that makes men weep and whine over their sins, but inspires them with a cheerful desire to be decent and to have the structure of civil and home life built along the lines of eternal righteousness. The lessons thus taught have spread beyond the confines of his own immediate parish, and acted as a leaven to the whole community. That is why we honor him."

LETTER FROM ROME.

It is declared that for over twenty years no more touching scenes have been witnessed in the old halls of the Vatican Palace than those that signified the Pontiff's reception of pilgrims from Paris and other parts of France immediately following the promulgation of His Holiness' decision rejecting the mutualities, and which involved the sacrifice of millions of francs by the Church of France. In numbers the pilgrims reached something like two thousand in all, including priests and laymen.

When the Holy Father took a seat on a throne erected in the Scala Regia, the Archbishop of Paris read an address of homage to His Holiness. "The pilgrims," said the Archbishop, "venerate in you the head of the Church; they love you, and they wish to see you share in their joy, but they join with you, as they have done in the past, also in misfortune."

Mgr. Amette then spoke of the persecutions to which the clergy are subjected in France, and referred to their obedience to the Holy See. "We are obedient sons," he continued. "As the primitive Christians were called obedient to the words of Peter, we have come to the Pope to hear the commands which may be given by him in the name of God. Yesterday Your Holiness, through the medium of their Eminences the Cardinals, informed us of the decision to which you had come in order to safeguard the divine constitution and the essential rights of the Church. Holy Father, this time, also, your voice will be obeyed by us without hesitation, without any exception. We are confiding children, because we know it is from God alone you receive your inspirations for your decisions; and we follow them with security, firm in our resolution, and we hold as certain the victory and the triumph of the faith."

THE PONTIFF WEEPS.

When the Pope arose to reply he was weeping, and his voice trembled as he commenced to speak. The comfort, he said, which the pilgrims gave him would be paid back a thousand-fold by the Lord. To see the French in Rome, after all the sacrifices he had compelled to impose upon them, was the cause of the most lively pleasure. The only sorrow which rests in his heart is the fact that he cannot go to their cities, to their villages, to their hamlets for the purpose of showing by example how the deposit of faith, confided to him by Jesus Christ, must be maintained.

Here the Holy Father became more deeply affected. "You have given me a most beautiful demonstration of affection and of faith, but it could not be otherwise, since you are sons of that France which has been called meritorily the eldest daughter of the Church. I wish you could read in my heart the consolation which I experience at this moment. O your return home tell to your compatriots that the Pope is always with them and for them for the good of the whole Church."

The new "beata" who shall be to-morrow solemnly elevated to the honors of the altars will pray with the other saints that error may fall to the ground and that your country may completely turn to the faith as a penitent son to the feet of his father."

After blessing the gathering, the Pope proceeded to leave the room, amid the cries of "Long live the Pope!" "Long live Catholic France!" When near the door the Archbishop of Paris, who accompanied the Holy Father, turned back to the pilgrims and cried in a loud voice: "Do you believe the Pope is infallible? Do you promise him obedience?" And a mighty shout went up from the two thousand pilgrims: "Yes, we believe the Pope is infallible! Yes, we promise him obedience!"

And thus ended one of the audiences of the jubilee year that will go down to history for its consequences in the near future. I may add here that numerous telegrams daily reach the Vatican from the French Bishops declaring obedience to his decision regarding the confiscated foundations for Requiem Masses.

MANY PILGRIMS FROM AMERICA.

Your readers already have the details of the Pontiff's reception of the great German American pilgrimage. Then came the big Brooklyn pilgrimage led by Bishop McDonnell. In addition it is worthy of note that the number of small parties now travelling from the United States to Rome seems much larger than at any time for the past ten years. Scarcely a day passes that a group of Americans do not ascend the Scala Regia to offer congratulations to the Prisoner of the Vatican on the attainment of the fiftieth year of his priestly life.

At the close of the private reception accorded to Bishop McDonnell, the Pontiff and the Bishop, accompanied by several prelates of the court and a platoon of noble guards, repaired to the chamber occupied by the pilgrims. The latter, numbering about forty priests and the same number of laymen, offered through their leader their homage and that of the faithful whom they represented. His Holiness expressed his deep gratitude for the visit of his American sons, and bade them bring his blessing and expressions of his thankfulness to his distant children in the United States. Then, going round all with kind words, granting to the priests many special favors of a spiritual nature.

His Eminence Cardinal Merry del Val afterwards received the Bishop of Brooklyn, the committee and American pilgrims, treating with them for above a quarter of an hour.

THE NATIONS TO PIUS X.

The reception of nearly three hundred English marines created quite a sensation here, for among most Italians "English" and "Protestant" are synonymous terms. Pius X. first received the officers, who accompanied the men, in one of his private rooms, and then proceeded, along with them, to the hall where His Holiness was

awaited with such impatience. The reception given the Holy Father by the burly tars, as the old roof of the Vatican Palace resounded with their cheers, was evidently a source of pleasure to him. His exhortations to fidelity to their duty, to God and fatherland were listened to with deep respect. After giving his hand to the officers and men to kiss, the Pontiff presented each with a silver medal as a souvenir of the visit to Rome, and then blessed the body.

The first pilgrimage to come this year from Spain drove across St. Peter's Square to the number of four hundred priests and laymen, under the guidance of Cav. Urquijo. An address breathing all the oblique sentiments for which Spaniards are so distinguished was read by the Bishop of the military orders of Spain, amid scenes of much enthusiasm from the gathering.

The Pope in his reply, thanking the Spanish Catholics for their congratulations, recommended the parents to watch carefully over the training of their children whom he advised the latter to cherish unceasingly sentiments of veneration and love for their parents. Turning to the priests who were among the body, he reminded them that their good example would be the most potent factor in building up the characters of fervent Christians.

BLESSED GABRIEL PONSANTE.

No servant of God has been raised within recent years to the honors of the altar who has gained so much love and admiration among all classes as young Gabriel Ponsante, now the Blessed One. Hence it was that on Sunday last, when men and women from every part of the town gathered in the Vatican to witness what is perhaps the most gorgeous and majestic function in the ritual of the Church, the young cleric's life and merits were lauded by not only Catholics, but by many to whom religion is only a name.

As our readers have by this time a fair idea of the circumstances which surround every function of the kind, I do not consider it necessary to go into a description of the beatification of Blessed Gabriel. An unusual thing, however, was the presence of his brother, which indeed is worthy of note. This is Signor Michele Ponsante, the leading medical doctor of the town of Camerino. Dr. Ponsante says that his young brother was by nature vivacious, enthusiastic and prone to sudden outbursts of anger, but at the same time had a good heart and was always kind to the poor. As he grew older he gave himself up to society pleasures—all, however, of a strictly legitimate kind—and was specially noted for his love of dancing. It came, therefore, says Dr. Ponsante, like a thunderclap on the town when, young Gabriel announced his decision of becoming a Passionist. And yet he could write from his retreat, some years later, to his old-time friend, Signor Filippo Giovannetti: "Dippo Mio, I assure you that if I had continued in the world I believe I absolutely could not be saved."

IMPORTANT PAPAL RECEPTIONS.

Pope Pius X. has received in private and separate audience the Very Rev. Father Geremia della Spina, newly elected general of the Passionist congregation. His Holiness also received the Very Rev. Father Pacifico da Seggiano, the new general of the Franciscan Capuchins. The general was accompanied by his predecessor, the Very Rev. Father Bernardo d'Andromani, whom the Holy Father has decided to elevate to the archiepiscopal dignity. The Most Rev. Dr. Doyle, Bishop of Lismore, Australia, has also been received on his visit ad limina.

NOTES.

News has reached Rome of the death of Father Lorenzo Caratelli, who filled the office of Prefect Apostolic of Constantinople for the space of five years.

Pere Louis Coppee, procurator general of the Mission, will be consecrated as Bishop of Aosta by Cardinal Merry del Val.

La Corrispondenza Romana hastens to deny the report spread by the Journal Memento of Turin, that the Archbishop of Paris has paid a visit to the French Ambassador, M. Barriere.—Roman Correspondence of Philadelphia Catholic Standard and Times.

CARDINAL MANNING.

In an article in the London Chronicle Mr. W. T. Stead has some reminiscences of Cardinal Manning:

"The present Bishop of London had hardly been twenty-four hours a Bishop before I called upon him and asked him whether or not I could count upon him to bishop me, for, as I explained to him, since Cardinal Manning died I had been an unbishoped man. When Cardinal Manning lived he did his bishoping gently but with great vigilance. He was a Roman Catholic. I was non-conformist but he looked after me as if he had been my spiritual father. Never was he interested in any public movement, or private person in which he thought the Pall Mall Gazette could be of any service, that he failed to communicate with me, and if at any time—and there were a good many times—there was anything in my loaders which he did not like, he was prompt to censure and to prevent. If he could, a repetition of the offense. 'I thought you had more sense,' he would write sometimes: 'come and be scolded'—a summons which I always cheerfully obeyed." In the same article Mr Stead goes on to say: "I venture to submit to our Right Reverend Fathers in God the question whether they are altogether wise in their day and generation in devising no mission to journalists? Bishop Ketteler, the famous Roman Catholic Bishop, who was the Cardinal Manning of the Rhine, declared in one of his famous sermons that 'if St. Paul were alive to day he would certainly run a newspaper.' The successors of St. Paul might at least try to use them a little more than they do."