

The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

LETTERS OF RECOMMENDATION: Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey:—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.

LONDON, SATURDAY, MAY 11, 1907.

TO OUR MONTREAL SUBSCRIBERS—We have been informed that an unauthorized person has been collecting subscriptions for the CATHOLIC RECORD in Montreal, and desire to warn our subscribers against such frauds.

WHY ILL INFORMED?

In a brief review of the first volume of the new Catholic Encyclopedia the Toronto Globe makes a strange yet candid acknowledgment. It says: "It is undoubtedly the case that Protestants are ill-informed regarding the history, the doctrine and the institutions of the Catholic Church as these are viewed by Catholics themselves, and without raising any question of ultimate truth in the field of controversy, it promotes even the cause of truth to have each side formulate its case with skill and present it with authority."

This is too candid to be silently passed over, too general not to be deplored. Why are Protestants ill-informed upon the Catholic Church? It seems they are ill-informed upon the Catholic Church from an interior stand-point. What sort of information they do possess concerning the subject will depend, not upon the Church itself, but upon the narrow, round-the-corner view from which they examine the question.

SUBJECTS FOR SERMONS.

Parsons are much to be pitied. They have to preach frequently to the same congregation. On the other hand, subjects are very scarce. Without any dogma, with very little moral and no ascetic theology at all, the poor men are at their wit's ends. Politics are dangerous and social matters are delicate. Questions of the day are a favorite theme. What these questions are it is hard to say—anything rather than religion, the last four ends of man, God's love and fear. These are not sufficiently up-to-date; they are antiquated, good enough for simple folk but not for city congregations.

Catholic Church it is their own fault. It is a disgrace in an age which boasts of enlightenment and prides itself on its judicial, equitable fairness. Nor can it be claimed that men need not study the Church. As the great English essayist put it: "There is no institution so well worthy of examination as the Catholic Church." Men are too busy nowadays making money—their eyes bent to earth, their energies, intellectual, physical, moral, all devoted to material development—men are too busy to turn their attention to religion or lift their gaze beyond this world. Thus will men move, ill-informed upon the stately, struggling, strong Church whose history is the civilization of the world, whose doctrines are the rock walls and foundation of God's supernatural temple, and whose institutions are the towers of protection against the threatening evils of society.

CONVERSION OF A CANADIAN.

News from Edinburgh has reached Canada which to many will be as unexpected as it is gratifying. An announcement, most reliable in its source, is that a daughter of the late Hon. George Brown, and her husband, who is a professor in the University of Edinburgh, have been received into the Catholic Church. Any reception into the Church is a subject of thanksgiving to God and of congratulation to the person most concerned. It is no small matter for a soul to be led from doubt to certainty or from a mere sect into the true fold of Christ.

ANSWER TO CORRESPONDENT.

The last question on our list is: "Why did Jesus emphasize His purely human personality by naming Himself the Son of Man?" But that you may know that the Son of Man hath power to forgive sins (He saith to the sick of palsy), I say to thee, Arise, take up thy bed, and go into thy house." (St. Mark, II, 10-11.) Before answering the question we protest against its terminology. Without intending error the question implies that our Lord was a human person, or had a purely human personality which on certain occasions He emphasized. Now Jesus Christ was not a human person. To be sure He was a man. But the Man, Christ, had not a human personality. He had a human nature, a real complete body and soul, a human body and a human soul, substantially united together. That human nature of our Lord's never subsisted in a human personality. The instant it was complete, the moment the human nature was formed, that very instant this individual human nature was clasped forever in the embrace of the divine Personality of the Second Person of the Blessed Trinity. Thus this human nature subsisted in the divine Personality of the Word of God. Jesus Christ was never a human person. His Personality was divine. He had a human nature, and, therefore, with truth, He could call Himself man, and be rightly termed man. He had the feelings of others. And the tears He shed over Jerusalem were real tears of many grief. And the pain he felt at the scourging and the nailing on the cross was real pain. All these things and ten thousand more thoughts sprang in the well-springs of Christ's most holy soul, and were terminated in the divine Person: for, to use a philosophic axiom, actions are to be predicated of subjects. It was God Who lay in the stable of Bethlehem, the same Who preached to the poor, the same Son of God Who bled in the garden and Who died on the cross. The waves of suffering and the floods of action which had their origin in the human nature of our Lord never disturbed the immutability of His divine nature. Yet as sufferings and actions they were divine; for the Person Who underwent the one and performed the other was divine. Now for the question. The present case in which Christ cures the man sick of the palsy and at the same time forgives him his sins is really a foreshadowing of the power He intended to give, and actually did give, His Church. As to our Lord's frequent emphasis in speaking of Himself as the Son of Man, it was necessary to prove to, and convince the Jewish people, that he was a real man, that His flesh was real flesh, that He was a child of Adam's race, and Israel's stock. How also could He, a ghost, an angel like Raphael or Tobias, with unreal human nature, come to God's people who had been accustomed to prophet, priest and king? If He were not man He could not die for the world; nor could He have suffered the sting of poverty and the wound inflicted by contempt. Our Lord much more frequently spoke of Himself as Son of man than Son of God. The reason is that unless the reality of His human nature were firmly established and insisted upon, then after His resurrection this reality would be called in question and denied. His death would have been regarded as not a death at all, and His resurrection a sham.

ALCOHOLISM.

The Catholic Encyclopedia, now being published by the Robert Appleton Company, is a mine of the most useful information, even on matters not directly connected with the faith and practice of the Catholic Church. We give herewith an example. Under the head of alcoholism we find: "There is no difference of opinion among physiologists regarding the facts of the action of alcohol in the human body. They differ strenuously regarding the conclusions to be drawn from these facts, some contending that alcohol is a 'partial food when taken in moderate quantities.' Modern knowledge justifies the belief that in health it is never a food in any sense, be the quality large or small, but always a poison, biologically or physiologically speaking; in disease it is neither a food nor a poison, but may be a suitable and helpful drug. It should be rightly called what it rightly is: a drug, and not a drink; a narcotic, and not a tonic. Its use as a drug will then be rightly restricted, as in the case of other drugs to the intelligent direction of men upon whom the State imposes, at the present day, rigid restrictions as to preliminary education, supplemented by study of the technical knowledge of the profession of medicine. Its use in disease does not come within the scope of this article. There are cases of typhoid fever, pneumonia, and diphtheria, in which alcohol is a most valuable help, and in some other conditions its use may be advisable. Careful observation of its effects, in private practice and in extensive hospital experience, compels the writer to subscribe to this conclusion: 'Alcohol in health is often a curse; alcohol in disease is mostly a blessing.' From a sociological standpoint, we are compelled by incontrovertible evidence to acknowledge that it is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity, disease and death."

Chapleau and the Sand Point wrecks. What these unfortunate disasters had to do with the salvation of his flock or their fulfillment of their own duties would depend largely upon the view taken. But society never appointed any particular person guardian of railway management. Few things could be more out of place than for a minister to use his pulpit as a stand for criticism of a subject very remote from religion and of which the speaker most likely knew nothing. Another difficulty was to select a text. The Bible, as it is well-known, has not a word to say about railways. It speaks of the narrow path and hints at a broad gauge. In neither case is the reference made to steam railways. Away back, however, in Deuteronomy, there is a command as to the proper building of the flat roofed houses. "When thou buildest a new house, then thou shalt make a battlement for thy roof." That will do fine. It did fine. It showed the biblical learning of the preacher, his skill in applying it to railways as well as houses, his greater skill in using it for the criticism of present railway management, and his profound respect for the word of God in turning it to his own purposes and not using it against his congregation. Any subject will do provided it is not dogmatic or moral theology.

A DANGEROUS ELEMENT.

The city of Montreal seems to be the Mecca for that dangerous element of foreigners, largely made up of late arrivals in the country, who yearn for the time when luxury and ease may come to them without the performance of an honest day's labor. To these people socialism appears as a full blown rose. They seem to forget, however, that the rose will die and leave but thorns. They are not practical, these socialists. They bubble over with theories beautiful to the eye, but when these theories are put into practice, they will be found travelling along the old path, keeping a firm grip upon their present possessions, and hungering for the acquisition of more and more, regardless of the rights of their fellows. That feature of the socialistic element which has lately developed in Montreal is, as we have said, a dangerous one, and the great mass of the citizens of our Canadian metropolis should lose no time in using every lawful means to effectually stamp it out. The processions of these people, with the red flag in evidence, and with the shouts of the revolutionist disturbing the peace, should be prohibited, and, if the law is defied, those engaged in the processions should be arrested and imprisoned, even if it were found necessary to erect another jail in the city. The American people now realize that a serious mistake was made a generation ago in not dealing summarily with this species of madness. On all hands it is now acknowledged that the work of suppressing the revolutionists should have been begun immediately after the Haymarket riots in Chicago about twenty years ago. That murderous episode in the career of the anarchistic element gives us an exhibition of the length to which these people are prepared to go in their madness. We hope the authorities in Montreal and other centres of population throughout Canada will see to it in good time that freedom of action and freedom of speech are not abused by those who have not a true conception of either one or the other.

A FOE TO GOOD NEIGHBORHOOD.

A friend has mailed to us a copy of the Orange Sentinel of May 2nd, with a marked article, which, we take it, he would wish us to notice. We desire to say to him that long since we determined to pay little or no attention to the utterings of this paper. When the late Mr. Edward Clark, M. P., was editor it was conducted in a different fashion. He was a stout Orangeman at all times, but, withal, there was about him a manliness that is entirely missing in the new regime. No, we cannot waste time noticing the utterances of the present-day Orange Sentinel. The paper gives us a sample of the furious "climber" who wishes to attain prominence by pandering to the most unlovely traits of human nature. His constituency is made up for the most part of men of little education, strong inherited prejudices, and a weakness in the direction of following with docility the wordy grand master whose goal is a prominent position in the gift either of a Government or a municipality. He is justly dubbed "mediocrity" by his fellow-citizens, and dealing in Orange shibboleths, served up hot and strong in weekly doses, is the only method by which he may attain the end he has in view. Papers like the Orange Sentinel should be condemned by all good citizens of Canada, for its purpose seems to be to foster feelings of rancor between neighbor and neighbor. The man who would have his readers believe that the Catholic Church and its Bishops and priests are only awaiting an opportunity to take away their civil and religious liberties—whose preachments would lead his readers to look askance at a Bishop, a priest or a Catholic, as he passes the way—is an

enemy to the peace and the progress of the country and should be shunned by all who love honor and truth and fair play. A pity it is that there are so many who pin faith to the utterances of these Most Worshipful mischief mongers; but, then, so long as we have the race of simpletons, we must expect to have, side by side, the race of knaves. "A SPLENDID WORK." It was announced last Sunday, in St. Peter's cathedral, that His Lordship Right Rev. Dr. McEvay, Bishop of London, had decided to erect a parish hall and Sunday school on the church block. It will cost between \$15,000 and \$20,000. For a long time he has felt the need of such a building and determined to have it erected at the earliest possible date. Many of the members of the congregation have also taken a deep interest in this work, and, having put this interest into practical shape, His Lordship has determined to carry it out without delay. The great importance of undertakings of this kind is beginning to be recognized throughout the country. Time was when home-life was more in evidence—when the evenings in the family circle were both a school and a joy and a pride—and when the family gatherings were looked forward to with the utmost delight. But this our age has brought about a considerable change, and the evenings are now to a greater or less degree spent elsewhere. The importance, then, of bringing the people, young and old, together, at frequent intervals, in the parish hall, will be generally acknowledged. In this assembly room there will be a library, a reading room and amusements of the higher character, which are not adjuncts of the bar-room, for it is of importance that young men do not have placed before them those things which generate the gambling habit. Many a young man has wasted precious hours in the hey-day of his life shuffling pieces of pasteboard and shooting billiard balls, and when the time came for taking part in the serious side of life with the more prominent of his fellow-citizens, he found his place in the pit, and not on the stage, because he had thrown away his opportunity for acquiring intellectual equipment. There will not be wanting in the new assembly room entertainments which will be looked forward to with the greatest interest, such as concerts, lectures and debates, and like means of passing the time which will prove to be elevating in character, and tend to develop the intellect, broaden the understanding and impart a knowledge of men and affairs which will be found most useful in every rank of life. That every success may attend the new assembly room and its admirable work is the sincere wish of the CATHOLIC RECORD, and we hope to hear that many other places throughout the Dominion have followed the example of London.

THE NIGGARDLY RICH.

A press despatch from Cornwall informs us that Mr. and Mrs. John McMartin of that town, had subscribed \$10,000 to the new French Catholic church to be erected at Alexandria, of which the Rev. Joseph Dulin, formerly of Cornwall, is pastor. We draw special attention to this fact because it has been remarked that Catholics, as a rule, are not as generous towards the Church as their fellow-Canadians of the non-Catholic sects. We regretfully admit that there is but too much truth in this charge laid against some of our people. Those who are blameworthy, however, are almost exclusively confined to the well-to-do or wealthy class. To all seeming, they are very faithful children of the Church, and their lives are as good as those of the average. They pretend, also, to be deeply interested in the welfare of holy faith, but when the time comes to give a practical exhibition of regard for it, their pocket books are shut up tight, and when the winter of life approaches, and it becomes advisable to make disposition of their wealth, the claims of God's Church and the claims of charity are seldom remembered, or, if thought of, the dose is of the parsimonious mould. These Catholics believe that the Church to which they have given their fealty is the handiwork of the Almighty, and yet we find them niggardly to a degree when they are asked for contributions, while the adherents of man-made forms of belief give of their wealth with abundant generosity. We do not for a moment mean to convey the impression that the great bulk of Catholics are not generous to their Church. This generosity is quite evident all over the country. But the pennies of the poor count for far more than the donations of the wealthy. True it is that many wealthy Catholics are generous, but equally true it is that there are scores who ought to be ashamed of themselves.

IT SHOULD BE THE SACRILEGIOUS UNBLESSED, THE HEAVENLY MARRIAGE SACRAMENT TO ITS PRESERVATION SERMON BY THE REV. J. J. OF LIVERPOOL.

Rev. Robert Kane, S. J., most eloquent preacher, delivered the first of a series of sermons on "Home" on a Sunday at the Church of St. Francis Xavier, Liverpool. The particular title had for its title, "The Ring," and the discourse was on the subject of matrimony. Together he no man's land (Matt. c. xix. v. 6.) the Catholic Times has the following: "Home! What gentle dear dead days the word to the mind, said the preacher, full of deep meanings it has, spot where peace and rest are found, where the sacredness of the sacrament of marriage are breathed word of a sympathy that and of a friendship that in time of joy the word song learned in days of still ever echoes in our lullaby of our earliest of trouble or of trial, though it recall many a memory, even the back many a motive still a strain in its breast, a strange balm in its breast, speaks to our heart of that survives sorrow, and that defies death. The word vibrates through strong chords of character, music of a beloved tenderness, the fondness of the sacredness of an home is that charmed which live and love dearest friends of earth, not merely mean the pens to shelter one, nor tears within. Home is than what is made of with added means of comfort. Home is a material dwelling place, chance to eat and sleep the roof-tree which a own. Home must be on earth, for this is the termpit. It may have material surroundings, sounds, its trifling of childhood and characteristics of position which endearing as its simple ornaments, its memories cluster, its joys, unnoticed by its priceless heirloom heart. But Home is more. Home must be a resting-place where that are most sacred, the temple of heart, a sanctuary blessed by unselfishness; it is created to highest means of thought and will, linked together in melody, with varying harmoniously like each in its own way, echo the same song, home is the spot where blessing of love or made their own earth. Home is the most cherished of thoughts, the brightest blessings place like home. It may indeed be often weary mist of times be darkened pest of grief. Arouse strife may shriek, silent clouds of like snowflakes. Y ways there. However be in the day of the night of life's lot, lit up in the evening glory of sunset, when it is almost always promises and obligations. Thus it comes ideal, in its truest comes before the or the maiden who flutter forth from the door to seek for a home. It is always story, yet it is a freshness of its r of "love's young misunderstanding, do noblest in tint of alas! there is no good, nothing nob in human life that there is no not exposed to the ceified cynic, or to vulgar fool. Wh its majesty may, be made to look most exquisite appear contemptible stupid student. been warped into in human brittish such meanings I not speak of love of love that is the realization among and the lost knowled truth leads to wrong comes. Its faith and its caricature root of unselfish whatever has flower in perfect power in human ways. It may fr of a beautiful fact thrill its magnificence the tones of a st

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