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LETTERS OF RECOMMENDATION.

Apostolic Location,
Ottawa, June 13, 1905.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

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 in line with a strong Catholic spirit. It is only a matter of time before it will become a standard of 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, and 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 Koblenz,
Apostolic Delegate.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7, 1905.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir:—For some time past I have read your excellent paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter is of a high order, and its tone is both good and true, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,
Believe me, Sir,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Laval,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 30, 1905.

MODERN PSYCHOLOGY AND CATHOLIC EDUCATION.

—

In the current issue of the Catholic

World the Rev. Dr. Pace has a very

readable and instructive paper on

"Modern Psychology and Catholic

Education." In answer to the ques-

tion: "What is meant by Catholic

education?" he says that the Catholic

Church maintains that intellectual,

moral and religious education cannot

be separated without detriment to the

mental life; instruction and practice

must go together; the means and

methods of religious education must be

adapted to the needs of the human

mind, and must, therefore, be in har-

mony with the established principles of

psychology. The writer selects the

more essential of these principles and

shows that they find their application

in the Catholic system. Modern

psychology attaches much importance

to the sensory processes of the mind.

In the earlier years the role of sensa-

tion is especially conspicuous. Reason

and will, feeling and emotion of the

boy and girl are aroused and directed

by commerce of the mind with the ex-

ternal world—by what is seen and

heard during the period of youth.

Hence the necessity of safeguarding

the moral nature of the child whilst

his sensory activities are being

developed. Whatsoever is corrupt

should be kept from the growing senses.

Their training should be along the

lines of the true and beautiful so that

the impressions they receive shall be of

the right sort, and conduce to the

development of intellectual and moral

activity. Now this, Dr. Pace says, is

what the Church has all along en-

deavored to do. She speaks to the

senses through her liturgy. She

appeals to them through the beauty of

her sanctuaries. And, admitting that

the criticism, that the pomp of ritual

but stimulates the senses, is just, it

would still be true that the Church is

doing an important educational work.

For she would be arousing the artistic

sense. After pointing out that the

purpose of the Church is far

higher, Dr. Pace asks: "Is this

symbolism arbitrary, or is it in keep-

ing with the laws of the mind?"

And he answers that the principle

of association, on which modern

psychology lays so much stress, is just

what explains all symbolism. Once we

have been taught that what we see has

a definite meaning—that it represents

something beyond the material thing

before us—the sight of that object

tends to recall the other object for

which it stands. The Church, there-

fore, in employing external signs,

simply applies in a practical way the

law of association. Not content with

setting forth her doctrines in spoken

word and printed page, she seeks to

make them more vivid by impressions

and images from all the departments

of sense. What comes through the

ear is reinforced by what passes

through the eye. Complex groups of mental images are thus formed as the basis of the spiritual ideas which she seeks to impress upon the mind. As a result of association Dr. Pace says the mind takes in a definite set or attitude—grows into a certain position from which it views and appreciates whatever is presented. Filled with pure images and ideas the mind is fortified against evil. Hence the Church surrounds the child with emblems of things divine. She endeavors to store the mind with ideas that are spiritual and pure.

The writer points out that an idea is a source of action and in proportion as it gets itself expressed in action becomes more vivid and vigorous. While the Church teaches that the interior life of thought and will is essential she insists that religion must have its outward manifestation if it is to grow as the mind grows and to become a dominant power as the faculties unfold. Unless the child be accustomed from earliest years to this manifestation of religion the ideas which he has imbibed will avail but little.

Dr. Pace shows how the Church's educational work is, and has ever been, in accordance with psychology's law of imitation. But instead of holding up for imitation the millionaire, or soldier or man of business, she turns the eyes of the child to the men and women who walked in God's presence and aimed at, above all, the salvation of their souls.

But why should the teaching of religion be brought into the work of the school? While some non-Catholics aver that it should be left to the Sunday school, others contend that religious teaching given once a week cannot be regarded as a potent factor in the shaping of conduct or building up of character. What we claim is known.

But we do begot a suspicion in some quarters that our enthusiasm for Catholic education is not so great as our professions would have it. We turn a deaf ear to appeals for our colleges; and some of our children are permitted to be trained in the halls of the secularist. Is it because we are frightened by the scarecrow planted years ago in controversial fields by the bigot, that the Catholic college is of no account, or because we think that the way to success lies through the curriculum from which God is banished. Without discounting on the efficiency of our colleges, it seems to us that we who recognize the importance and necessity of Catholic education should further it by every means in our power. We can well afford to profit by the example of the non-Catholic in regard to his support of the various colleges in Canada. It is an indisputable fact that some of them, so far as equipment in every respect and endowment are concerned, occupy a very enviable place in the eyes of educators. And they hold that place mainly because of the whole-souled interest taken in them by the non-Catholic. Not only is the non-Catholic college the recipient of benefactions, but it is hemmed around by pride in its achievements, by praise of its professors—in a word, by the support and sympathy which, while solacing its authorities in their hours of trial, nerves them to greater efforts.

We, however limited our means, can do something towards enabling our colleges to satisfy the needs of the present day. This will be done not by harking back to the tales of the prowess of our seats of learning in the past, but by putting our colleges on a sound financial basis, and by giving them the confidence that is proof against ignorant criticism. What can be accomplished by fidelity to our ideals, by self-sacrifice, by energy, may be seen for example in the St. Xavier's College, Antigonish, N. S. The other day it celebrated its Golden Jubilee. The Casket tells the story of these fifty years. And it is an inspiring story—one of self-sacrifice and indomitable courage which are the richest treasures of that diocese—a story of men who gave of the resources of mind and pocket for the upholding of the standard of Catholic education. "The results are," quotes the Casket, "that the diocese of Antigonish has a body of native clergy surpassed by no diocese in the land, and St. Francis Xavier's is respected by citizens irrespective of creed." There is proof of what faith in action can achieve.

But to return. Why should the teaching of religion be brought into the work of the school? The answer to this is furnished, says Dr. Pace, by psychology as applied to education. For we know that the reception which the mind gives to an idea is determined not simply by the nature of the idea but also by the nature of the ideas that are already in the mind. If the new idea is altogether strange to those that have been acquired it will have little or no effect upon the mental development; if it is not strange, it will exert a powerful influence upon the growth of the mind. Hence the truths of religion must, if we wish them to be con-

sidered by the boy and girl as of vital importance, enter the mind along with ordinary knowledge.

IN FINE VOCAL FORM.

We have all heard of those books of impressions written with an observant eye on the pockets of our American cousins. They are merely a tissue of compliment and praise for American people and institutions, and hence succeed in attracting the dollar, which is the one thing dear to the most of foreigners. But Marie Corelli is not a panegyrist. She sees ruin everywhere, and says so after the manner of a yellow newspaper. A clever woman undoubtedly, skilled in the art of self-advertising and gifted with a very loud voice. Miss Corelli forgot while penning her latest effusion that a voice gentle and low is an excellent thing in a woman. But it may increase her bank account, keep her before the public and incidentally convince the Manxman that she also is in fine vocal form.

TEACHING OF THE CATECHISM.

In a pastoral letter the late Cardinal Vaughan reminded catechists that simply to learn the catechism by heart will never mould the character of children. He bids them to illustrate as well all their catechism lessons and children will love them.

Good colored prints and pictures that tell parts of a story are wonderful helps. The magic lantern might also be used in connection with the explanations of catechism, even in church where proper arrangements can be made. Especially, he says, make the children sing. St. Paul complex teaching and singing together: "Teaching and admonishing one another in psalms and hymns and spiritual canticles, singing in grace your hearts to God."

THE CREED OF CHRISTIANITY.

From the Montreal Witness we learn that Rev. Dr. Denny, Professor of New Testament literature and exegesis of the United Free Church College, Glasgow, delivered an address in Montreal a few days ago before the Ministerial Association. Many prominent clergy of various denominations of Protestants were present—a fact which emphasizes the strange statement of the learned gentleman in regard to the present attitude of the Protestant Churches in Scotland. He said:

"The strict dividing lines between the Churches are being gradually done away with. He was tempted to say that Scotland no longer takes an interest in strictly theological questions. The churches are separating themselves from the old dogmatic forms of the Christian faith. No matter how they like to keep up the affection to the old forms, they are really abandoning them, though he hoped not in substance. The Established Church has now obtained a four Parliament power to alter the Westminster Confession, and while that Confession will remain the creed of the Church, it will be so relaxed that the officers of the Church will not be bound to every jot and tittle of it, but only to what is held to be the substance of the reformed faith."

"The question which is now exercising them is: 'What is the substance of the reformed faith? What is essential in Christianity as the Evangelical Churches have experienced it and are experiencing it? The Churches have their fundamental doctrines, but the people are not asking what these doctrines are. They are asking what is Christianity? What is the essence of the thing? In one shape or another, all men are prepared to give the answer that Christianity is Christ, and what people are anxious to do now, he believed, all the world over, is to get into contact with Christ.'"

The meaning of all this is evidently what we have frequently pointed out already, but which has been more than once denied by the newspaper organs of Presbyterianism and other denominations of Protestantism, that Protestants of nearly all denominations in Scotland and elsewhere have reached the stage of at least indifference in regard to any positive teaching of Christ. But from what must this indifference have sprung? It certainly could not stand side by side with faith in Christ's teaching, and it must, therefore, arise from unbelief in the mysteries of religion as taught by Christ.

Shall we be told that Christ did not teach any positive dogmas of religion? Such an assertion would be in direct contradiction to the mission which Christ gave to His Apostles to teach all nations to observe all things whatsoever He had commanded. (St. Matt. xxviii. 20.) We are also told by St. Paul that it was Christ's purpose in instituting various offices in His Church—prophets, evangelists, pastors, teachers—that they should perform the work of the ministry, "for the perfection of the saints, unto the edification of the body of Christ, till we all meet in the unity of faith, and of the knowledge of the Son of God . . . that we may not now be children tossed to and fro and carried about with every wind of doctrine." (Eph. iv. 11-14.) All this indicates that the modern attitude of Protestantism as explained by the Rev. Dr. Denny is in direct opposition to

the intention of Christ in instituting a Church with a teaching body of pastors.

These considerations, without entering more profoundly into the matter, show that Protestantism has failed to fulfil Christ's purpose in instituting a Church. It has failed to teach men "the faith once delivered to the saints." (Jude 3.) and at the present moment the Catholic Church alone preserves that faith undefiled and unchanged, as she has done throughout all ages.

The Rev. Mr. Denny's views seem to have been tacitly accepted as correct by all the ministers present, as no dissent was expressed. This is a plain acknowledgment of the condition of Protestantism without an abiding faith in Christ.

It is true the Rev. Mr. Denny does not admit that the conditions imply that faith in Christ is lost; for he says he "would be quite happy if the creed were reduced to this: 'I believe in God through Jesus Christ our Lord and Saviour.' He believes that takes in everything a Church needs for its life, and we have no business to take in any more."

In a wide sense the above formula might be understood as implying belief in everything that Christ taught, and in this sense it would be a correct expression of faith. But this is not the necessary sense of the words used, and we must infer that the looseness of the sense is designed purposely to exclude the obligation of belief in dogmas revealed by God, by limiting revelation to one dogma, which is the life of Christ on earth, and in this sense the formula is most deficient.

We can see from all this that a living teacher who cannot deceive us is needed to preserve us from error, and this teacher can be no other than the Church which Christ instituted and which has come down to us from the days of the Apostles—the Catholic Church in communion with the see of Peter. From this Church we have all the creed which Rev. Mr. Denny demands: but by her more lengthy creed formulas the whole body of Christian truth is more clearly defined so that we may know definitely and precisely what we ought to believe and do in order to attain salvation.

The Rev. Mr. Denny's explanation of the power given to the Church to alter the Westminster Confession is in strange contrast with the promise of Christ to send the Holy Ghost to teach His Church all truth, the more especially as it appears that the faithful are to be free not to accept that truth as it is set forth in the Confession of Faith. It is also in contrast with the pronouncement of Christ: "He that believeth not (the gospel as preached) shall be condemned." (St. Mark xvi. 16.) Catholics hold that all are under obligation to believe all Christ's teaching, so far as it has been made known to them; and this is certainly the teaching of Holy Scripture.

THE BLESSED PHYSICIAN.

The men who have had the opportunity of reading the post mortem opinion of their neighbors are rare. We do not tell people the good we see in them while they still live and are able to feel that in the estimation of their contemporaries they are not living in vain. We wait at the bedside of the true nobility of the earth, dumb and soundless, until assured that the angel of death has touched him, and then we break into eulogies that can reach his ears no longer.

Perhaps it is better so, for there are cases where eulogy would be a jarring note—where the pure unselfishness of good deeds might be sullied by the seeming reward. Perhaps least of all do we think of contemporary praise of the good physician, that greatest blessing that a community can have. Ian MacLaren has given us a picture of the good physician in that Dr. MacLure, whose funeral on the wild winter's day was the memory of the glen, and happy are those who have had a Dr. MacLure come like a household benediction into their own lives.

Toronto may have more than one such blessed doctor, but one at least the east end of the city has known for many years. A man of strong athletic build, could have been seen at any time during the past two decades threading its streets on bicycle or street car, making his way to humble homes, where his cheery, brother-like greetings were more medicinal than all the drugs of the pharmacopoeia. All the poor and the more hopeless the home, the more need in this physician's estimation, of the rarest skill and watchful attention, to that one of the afflictions of poverty might at least be stayed or removed. And if there were two calls on his attention the cottage got his first ministrations. The patient in the well-to-do home would have no difficulty in getting another physician, while the same could not be said of the little cabin where there was positively no hope of fees or other reward than the fervent "God bless you" of the sorrowing and stricken. That class of cases our Toronto MacLure conceived to be his special field. But, whether impoverished or otherwise, all were treated alike so far as fees were concerned. No bills went out to anybody. The doctor was too busy curing people to have time to be keeping tab on the number of places where he scattered sunshine and healing. If anyone felt that they owed the doctor anything

and had a little loose change that they had no other use for they could send it on—they knew his address. Thus he went about doing good, as if his profession were a consecrated one and available for all, like that of the priest. And with it all there was none of the affectation of goodness—no cant, no snivelling, but bluntness, heartiness, and a jolly, with an occasional expletive that denoted kinship with ordinary sinners rather than with cloistered saints.

In the midst of these activities, which made twenty-four hours all too short for a day's calls, fate spoke. And its sentence was what is generally considered the most cruel that can be pronounced. The word cancer has significance of slow and malignant corruption that the very naming of it freezes the blood. This was the word applied to the symptoms which for some time had made themselves apparent in his constitution, and for the first time in his life he who had sat like the genius of healing at a thousand bedside was himself stricken beyond all hope of cure. No names are mentioned, because it is not good form to pour out the ointment of appreciation aforehand. And he has not worked for the reward of eulogy any more than for the reward of lucre.

The above beautiful tribute is worthy the pen of an Ian MacLaren. While we appreciate the delicate thought that leads the editor to conceal the name, yet we think it would not be amiss to give it to the public. It refers to Dr. Wallace, a distinguished Catholic physician of Toronto and a member of the congregation of the Church of St. Paul. When we say it would not be amiss to mention the name, the thought comes to us that thereby many supplications may be offered to the throne of grace for the doctor's recovery. The prayers of God's poor are especially powerful with Our Divine Redeemer—and may we not entertain the belief that he who was their special friend, that he whose presence amongst the lowly seemed a very sunbeam from heaven—may be spared many years more to bring them comfort and consolation and hope.—ED. CATHOLIC RECORD.

A LONG DRAWN OUT MARRIAGE CASE.

"Enquirer," of Toronto, asks whether it is true that the Pope has decreed a divorce in the case of Prince Rospigliosi, who was married to Mrs. Marie Jennings Parkhurst of Bangor, Maine; and whether this action is not contrary to the usage of the Church in relation to marriages which have hitherto been regarded as indissoluble except by death.

Enquirer is evidently mistaken in regard to the facts of the case to which he refers. Prince Rospigliosi did go through some form of marriage with Mrs. Marie Jennings Parkhurst; but the woman has a husband living, and therefore could not enter into any other contract of marriage under the laws of God and the Catholic Church.

The original name of Mrs. Parkhurst was Miss Marie Jennings Reid. In 1887 Miss Reid was married to Colonel Frederick H. Parkhurst of Bangor, Maine, from whom she obtained a decree of divorce under the law of the State. No such decree of divorce has any force in the Catholic Church, and there was therefore no liberty for her to be married to the Prince.

Mrs. Parkhurst did allege that her marriage with Colonel Parkhurst was null and void before God and the Church owing to the fact that the colonel was an unbaptized person, and that a marriage of a Catholic with an unbaptized person is prohibited by the Church and is invalid.

It is, indeed, the case that such a marriage is invalid by ecclesiastical law unless a dispensation permitting the marriage be obtained from the Roman Congregation called the Datar, which has charge of matters of this kind. The decrees and dispensations of this Congregation must be sanctioned by the Pope that they may have force.

It was proved in the present case that, before the marriage with Colonel Parkhurst, a dispensation was obtained in due form through Cardinal Gibbons, and the fact is recorded in the Chancery book of the Baltimore Cathedral.

Hence this marriage was a valid one, and must last as long as the two persons contracting it were living, according to the law laid down by Christ: "What God hath joined together let no man put asunder." The divorce granted by a state court could not be taken into account by the Church, which does not recognize the power of the State to grant divorces, and Mrs. Parkhurst could not be married to Prince Rospigliosi, as she had already a husband living.

The case has been for a long time before the ecclesiastical authorities, as Prince Rospigliosi and his supposed wife were very persistent in bringing up new circumstances which they supposed might influence the decision; but now the Holy Father has forbidden that any further appeal be entertained.

It is evident that there was no divorce granted by the Pope in this case. It was simply decreed that a party who was already married could not have a second husband.

A MODEL MAYOR.

The death of Mayor Patrick A. Collins of Boston, which recently took place at Hot Springs, Virginia, has cast a gloom not only over that city, but in every part of the country sincere regret has been expressed. Ex President Cleveland said:

"The death of Mayor Collins will cause sadness in the hearts of many who have not had personally as intimate associations with him as were mine. In public life he was strictly honest and sincerely devoted to the responsibilities which office-holding involved."

Upon the death of a man holding a position of trust from his fellow-citizens it is pleasant to be able to say that he was honest and that he performed his duties faithfully. Patrick A. Collins, the Catholic Irish American Mayor of Boston, has left to his family that which is of infinitely more value than riches—a stainless name. We have in mind another man amongst the living—Mayor Dunne of Chicago, also an Irish American Catholic. May the time be soon at hand when we will have such noble characters occupying positions of trust and responsibility both in Canada and the United States, and that the race of the grafter, the boddler and the man who is in politics for the money that is in it will become extinct.

From a Boston paper we clip the following reference to the funeral of the late Mayor Collins:

"The funeral services over the body of the late Mayor Collins were held Monday at the Catholic cathedral of the Holy Cross, Boston, in the presence of an assemblage that crowded the great edifice and overflowed into the street. Conspicuous in the gathering in the cathedral were many citizens prominent in state and national affairs, and delegations from civic, fraternal and military organizations occupied reserved pews. In the sanctuary were a large number of dignitaries of the Catholic Church and about one hundred and fifty priests. Business generally was suspended throughout the city during the period of the services, while the municipal offices, courts and schools were closed for the day. Mourning symbols were visible on every hand. The city buildings and many private structures were draped in black and flags were hung at half-mast all over the city and on shipping in the harbor."

THE HOLY FATHER AND THE SUFFERERS BY EARTHQUAKE.

The anti clerical press of Italy began to raise quite a commotion by announcing that the Holy Father Pope Pius X. had given no subscription for the relief of the people who had suffered from the recent earthquakes in Calabria and other districts. It was maliciously said that the Pope had sent them nothing more than his blessing in their dire necessity.

When it is borne in mind that through the robbery perpetrated by the Italian Government, the Holy Father is left actually without any regular revenue, it would not be a matter of great surprise if he were unable to send any considerable money donation to the sufferers; but the fact was elicited that even in his poverty the Pope had sent a donation, and further enquiry brought out the knowledge that this donation was the largest which had been given by any one for the purpose indicated. It exceeded even the donation of the King, being \$40,000. When this became known, of course the anti clerical were silenced, but they had not the grace even to acknowledge their error.

The Pope had not made public the fact of his donation as he preferred to follow the mandate of our Lord:

"But when thou doest alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret, and thy Father Who seeth in secret will repay thee."

It was only when after attention was drawn to the matter, enquiry brought out a knowledge of the real state of the case.

THE HISTORIC CHURCH AND ITS HISTORIC CREED.

H. L. Chase relates in a recent issue of the Living Church an amusing incident which occurred at the recent "Baptist World Congress" recently held in London, England, stating that "there is a delicate, though perhaps unconscious humor in the matter which may strike the reader."

It appears from the report of the proceedings as published in the Congregationalist, that

"One of the first things proposed by the president was that the whole company should rise, and by way of witnessing that Baptists 'stand in the continuity of the historic Church' repeat together the Apostles' Creed. Perhaps that was hardly a fair test, for evidently many were not accustomed to repeat it, and not a few were quite unable to remember. Strong and earnest voices were heard saying things which might be attributed to the Apostles, but which are certainly not in the creed."

We are then informed that these witnesses to the faith that was in them soon realized that they should give their testimony with less vigor, and should follow the leader sentence by