

The Catholic Record

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THOMAS COFFEY, LL.D., Editor and Publisher.

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

Mr. Thomas Coffey.
Dear Sir:—Since coming to Canada, I have had to read your paper, the Catholic Record, and congratulate you upon the fact that it is directed with intelligence and ability, and above all, that it is published in the English language, which is a necessary condition for the promotion of the best interests of the country. Following the lines of the Catholic Record, I have endeavored to do my best for the welfare of religion and country, and it will do more and more, as its influence grows, to bring to the Catholic families. With my blessing on your work and best wishes for its continued success. Yours very sincerely in Christ.

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UNIVERSITY OF OTTAWA,
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Canada, for the purpose of missionary aid, was formed with headquarters at Toronto. It has now been in existence about one year and thanks to the goodness of Almighty God, the favor of the Apostolic See and the patronage of its Representative in this country, and the generosity of the Catholic people in all portions of this Dominion, it has been enabled to send thousands of dollars to the needy places of the Church, especially in the West, and has earned the grateful prayers and heartfelt thanks of the missionary Bishops and Clergy, thanks expressed in the most profuse terms on many occasions.

Besides the Ruthenians, the Catholic Church Extension Society will have more than it can do for years in helping the poor missions from Labrador to Vancouver and the Yukon; and, no doubt, it will bring in the future as it has in the past, through the generous support of the faithful, joy and gladness to many a poor and desolate mission. At the Council the Hierarchy concluded, in view of its urgency, that something special should be done in the case of the Ruthenians; and hence it was decided to raise for the purpose of relieving the sum of \$100,000 a year, for ten years, or \$1,000,000 in all. Each Bishop was left to determine how the sum imposed upon his Diocese should be raised—by annual collections or by such other collections as would best suit his circumstances.

As it will be impossible for the Rev. Father Canning, Diocesan Director of the Catholic Church Extension Society, to visit the respective churches of the Diocese during this Lenten Season, I have thought well to enjoin that each pastor take up, in all of the churches conduced to his care, upon the most suitable Sunday of the Lenten Period, a collection to be known as the "Ruthenian Collection," the proceeds of which will be forwarded to our chancery immediately afterwards.

Praying Almighty God to grant His choicest blessing to all the faithful during this period of Grace upon which we are entering.

I remain, dear Father,
Faithfully yours in Christ,
FERGUS PATRICK McEVAY,
Archbishop of Toronto,
Toronto, January 24, 1910.

PLACE OF RELIGION IN GOOD GOVERNMENT

This is the title of a brochure by Max Pam and delivered at University of Notre Dame, Indiana. More popular than scientific and more general than specific it lays down theories with which even the most easy going Socinian would not find fault. The difficulty with this treatment of serious subjects is peculiar to most attempts at pleasing everybody. They please nobody. A non-sectarian school is the most sectarian of all schools.

A religion which strives to satisfy Christian and Jew, Mohammedan and Buddhist, might fit any government. What place it would, or should, have in good government is, we venture to say, the outside place. This allegation, be it observed, was delivered at a University. It would have been in keeping with its surroundings had it been more definite in its use of terms and less timid in its treatment of the subject. Nor do we think the writer explained clearly enough the function of government to make it evident what is the place of religion. He omitted education. He said never a word about taxation of churches or care of orphans. Predatory wealth and predatory poverty were the two danger lights against which he thought religion ought to protect society.

If religion exercised its sway over the selfish votaries of the former there would not be the trespassing upon the rights of others or the crushing of the weaker by the stronger. If religion has not lost its hold upon the disinterested poor—upon that ever increasing class who see and suffer from wrongs of every kind, then poverty will be soothed in its distress by higher hopes. Here is the rub. Get the rich to make restitution for his ill-gotten goods; get the poor to be patient, let religion teach both that there is a higher aim in life than that of acquiring wealth, and most assuredly religion will have done service for the general welfare as well as for the individuals. The problem of wealth and poverty is more complicated than appears from this able brochure.

The industrial world to-day is tremendously averse to the carrying of religion. The religious idea our author has left simply to the governed, not to the government. Religion and government should work hand in hand. It is hardly just to give the former all the odious things to do and leave the latter to drive as it pleases. Government makes little or no attempt to control the acquisition of wealth or otherwise interfere with the freedom of contracts or regulate buying and selling. The consequences of this license are the wiping out of small business concerns and the concentration of trade and wealth in the hands of a few. Trusts are formed which become a menace to the higher interests of society. It is unfair after nursing these combinations to ask religion to interfere and readjust the disturbed division of material goods. The worst is not the taking of so much value; it is the taking of livelihood. It is the leaving of small communities without power, activity or prospect. Hence follows the trend to cities. With this we have congested and aggravated conditions of poverty, to relieve which, religion, how-

ever zealous, and philanthropy, however well disposed are as powerless as a hand engine at a large fire. It is all very well when times are peaceful and countries are prosperous for people to work and earn and share in the good things going. When a crisis comes we can form an idea how short sighted the great multitude were not to save for the dark day and how tinseel-like was the boasted wealth of the plutocrats. There is no way and no sentimentalism as to wish supply and demand will be the overpowering laws regulating commerce and the acquisition of wealth. Charity and patience are the corresponding virtues which must work along with these material forces in order to prevent too serious injustices and in order to save society from chaotic ruin. We have got away from Max Pam. Before we return another thought is uppermost with us. Society cannot look for religion in government. For wealth or woe Church and State are separate. What the world needs is an apostle of poverty. So many apostles has it of wealth and mammon that its heart is narrowed, its head bent down to earth and its teaching gross and material. There will be a reaction. Men will weary with acquiring what they cannot keep and seeking happiness at too great a sacrifice—happiness, too, which is far beneath the noblest aspirations of an immortal soul. With the dimness of faith comes the fainter coloring of the other virtues. An apostle of poverty who would lead the poor out into the country to pray and live the life of mortification such as was led by the Eastern anchorites, would be the saviour of his age and the truest patriot of his country.

THE SUPREME PROBLEM

Personal reminiscences seldom fail to carry interest along with them; and personal analysis of questions in a similar way elicit encouragement. We might not attempt the solution or follow the lines of thought; but sympathy is broad and far seeing. A book of this personal character entitled "The Supreme Problem," is before us. It is, as the preface states, not a theological treatise but a help to others in the problem of life, the recital of a soul's observations upon the relations between itself and God. The author limits himself to the generalities, dividing the work into two main divisions. The fall of man and its consequent wounds upon our spiritual nature and the devil's dominion over our race form the first part. The second, consisting of about one hundred and twenty pages, is taken up with the restoration of man by our Blessed Lord. This very natural division includes the idea of "a personal and holy God to Whom man is irresponsible and against Whose clearly recognized laws it is possible to offend." Belief in a personal deity is an historical fact just as it is a logical process of thought. Nations may have lost the idea, not because of valid grounds of argument, but because they twisted their minds and perverted their conscience. The creation of a free moral being implies the preparation of man for a higher state of existence. Man, therefore, has before him a brighter prospect than any [this] world can afford, towards which his spiritual faculties lead him through the tortuous paths of life. How is it that in spite of the dictates of his moral nature and in spite of the glory for which he is intended, his lower passions have gained, victory over him and have manifested led him far away from his pre-ordained end? Sin, therefore entered in to disturb the order and spoil the magnificent plan, which God had formed for man's perfection and happiness.

To quote Cardinal Newman: "The human race is implicated in some terrible original calamity. It is out of joint with the purposes of its Creator. This is a fact, as true as the fact of its existence, and thus the doctrine of what is theologically called original sin becomes to me almost as certain as that the world exists and as the existence of God." This new Apologia does a great service in emphasizing and defining the idea of sin. Science fails to explain its origin as it is powerless to suggest its remedy. The author in his treatment of the Fall makes a limitation which, however convenient it may be, is hardly consistent with his well expressed notions concerning man's higher destiny. This is more a matter of opinion and taste than anything else. Few to-day reflect upon the supernatural state of man before his fall. What was Adam in the morning of his glory? What was his fall from that high estate? However, Mr. Hampert looks only at the moral and physical effects of sin for the reason, as he puts it, that he proposes to remain on the ground of practical and demonstrable fact and experience. Still the cravings and research of the natural man leave the intellectual stimulus dissatisfied and the moral hopes disappointed. We cannot prolong our notice of this book which traces in an interesting and scholarly manner the wounds which sin inflicted upon the intellectual and the moral nature of man. Theology, experience in spiritual direction, philosophy, both ancient and modern, the wealthy seekers of pleasure, the financial exploiters and heavy stake-players—all

point to the same dangers and disappointments of the sensual soul. Let us hasten to the restoration. If this gulf between God and fallen man is to be bridged; if man is to get out of the valley of death; and if his life with God and in God is to be re-established God must take the initiative. The Catholic Church has the building of that bridge, the remedy for man's moral infirmities and the restoration of the lost inheritances. The Incarnation was the tremendous plan by which fallen man would be redeemed. In what state of mind does the defiled and distressed soul turn to the Cross of Christ? It realizes in a way it cannot define "that this bloody death of the Divine and Holy one, involving as it does a completely surrendered will, a perfect obedience, a boundless, all-embracing love is God's way of bridging the gulf and once making it possible for man to have access to Him." Certain it is from the facts of human experience that acceptance of the original historic teaching of Christ as the Catholic Church has formulated and preserved it does furnish the means by which our moral disorder is cured, by which sin is actually forgiven and the soul is freed from its burthen. The Divine Christ the Son of God through His one true Church giveth to every faithful soul the right solution of Life's Supreme Problem. Taking the volume as a whole it is an excellent analysis of a most serious question, and ought to prove very beneficial to the many who find themselves in doubt and anxiety amidst the storms outside and the temptations within.

FRANCESCO FERRER AND HIS FRIENDS

History is beginning to right itself about the Barcelona riots and the execution of Francesco Ferrer. It may not be amiss to examine the causes and observe the methods taken by the Jewish and Masonic press. The original objective point was hostility to the Moorish campaign. Barcelona as capital of Catalonia and an important commercial centre was the scene of a vague popular ferment against this African expedition. At this point a new force begins to work, a force extraneous to the real popular opinion of Barcelona, a force which was evidently international, and which was fully prepared to use disorder for its own ends. It was at this point that suddenly a carefully organized attack was made upon the property of the Catholic Church. Barcelona is crowded with Jewish usurers. It is the capitalists town of Spain with streets of valuable ware-houses and merchant palaces. Those who for years had decried against capital were now free to attack its choice owners. Not a hair of a Jew's head was touched, not a cent of their property destroyed. Picked men were sent going from place to place, bearing petroleum, giving orders, and organizing an attack upon convents, monasteries and churches. Nothing that was not of the Church was touched. Whatever was of the Church was looted. It could not succeed, and did not succeed; for it was the attempt of a small aggressive minority. One thing was evident: that the Catholic Church alone had been the object of this peculiar violence. Spontaneous popular excitement does not act that way. It is ordinarily wilder. Its wreckage is usually general. If not general it will be directed against those who were hostile to it. At Barcelona the opposite was the case. The wreckage was not general, but particular. Nor was the attack directed against any one of the capitalists class; nor did it touch any of their property. Many arrests followed, trials by court-martial, and some executed for the part they took in the affair. Amongst them was Francesco Ferrer who was possessed of considerable fortune and a man high up in a secret society. Upon his execution all Europe was roused but to quiet down as suddenly. Freemasonry vainly attempted to save him. And when it failed and found its game discovered it suddenly stopped all further discussion. Ferrer was no novice in riotous movements. In 1885, at the early age of twenty-six, he took part in a rebellion in Catalonia. His connection with Matteo Morà and other anarchists is undoubted. Ferrer's part in the Barcelona riots is now in history; for he had a fair trial whose proceedings are duly recorded. As many as fifty witnesses were called although at first there was great difficulty in getting evidence. The secret society of which Ferrer was a prominent member had terrorized the population. One witness swore to him leading a mob of rioters. The Mayor of Premia swore that he had been approached by Ferrer begging him to declare a provisional government and to rise against the existing one. He sedulously approached certain of the soldiery, gave arms in two cases and proposed a definite act of rebellion to one of the villages commanding a main road into Barcelona. Ferrer was condemned and executed. Why was it that a movement against a military expedition in Africa suddenly turned against inoffensive churches, convents and monasteries? Why was it that when Ferrer

was executed the secular press of Europe and America suddenly burst into an uproar of assumed indignation and as suddenly subsided? Why at this anarchist's death did criminal mobs break out in several towns of Italy, all bent upon attacking Catholic churches? Secret societies can give the explanation.

THE TITLE OF A CHURCH

A correspondent asks whether it would be according to Catholic practice to change the name of a Patron Saint to the name of another saint of a Catholic Church that had been already dedicated. Such a change, where the church building remains the same, is most unusual. As long as the building subsists and is used for a church the same title ought to be preserved. Nor would consent be given by Rome to a change. All that it would permit would be the addition of a second principal titular. Some of the prayers prescribed for the dedication of a church refer directly to the perpetual invocation of the Saint in that place. This evidently presumes that the title of the church will remain unchanged. If