

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 18th, 1906.

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 imbued with a strong Catholic spirit. It strenuously defends Catholic principles and authority, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. It is a wholesome influence on the minds of Catholics, and it will do more to educate and enlighten the masses than any other paper in Canada. I therefore, earnestly recommend it to all Catholics, and to all who are interested in the welfare of the Church and the country. I am, Sir, very respectfully,
Yours very sincerely in Christ,
DONATON, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1907.

Dear Sir:

For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good; it is a truly Catholic paper, and I can recommend it to the faithful. Blessing you and wishing you success believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, NOV. 23, 1907.

BOYS' TIME.

One of the gravest, and at the same time one of the most practical problems, has been sent to us with the request that we would offer a solution. We wish most sincerely we could. The problem is where and how should young fellows spend their leisure hours. "No matter," says our correspondent, "how attached a boy may be to his home, he must necessarily find some companions besides those at home with whom he may associate in life's career." This is the question concerning which we may make suggestions, though we acknowledge our inability to do more. Boys are an intricate problem in themselves. Their time is about their richest natural inheritance. And so much of this lies before them, bright with hope and golden with health, that its proper employment hardly costs them a thought. Yet in the improper use of time lies the double danger of the wasting of one of God's great gifts, and secondly, the formation of bad and slothful habits. The industrious boy who has to toil hard for what he gets from his books or from his work will accomplish more when the day of life is done than the more talented youth, who, clever though he may have been, and really because he was clever, is a sluggard. There is no wish, in saying this, to wipe out all leisure hours. All work and no play makes a lad dull. Leisure time is heavy on a boy's hands. Then his friends—his best friends—father, mother and sisters first—not the sisters first, but the father first—are to be found at home. He was a boy once himself, he knows the pulsations of a boy's heart better, in a way, than the mother; he knows what will interest a boy and amuse him. Too often the father is away at his shop or his office all day earning money. He comes home tired with work and weary with business. But the most important work of the day is before him on his return home. He should then make home a real home—all business to be left down at the office. He must, without lowering his paternal dignity, strive to be a companion to his boys—win and hold their confidence—interest them with social enjoyments, which, while they admit strangers as companions occasionally, nevertheless make home the dearest, brightest spot on earth. And should it not be so? How is it that so many of our youths seek amusement only where it can be obtained with money? It is frequently because the fathers, and mothers too, get rid of their trouble more easily by giving them a ticket to the baseball match or the vaudeville. If fathers would start earlier with their children, insist always upon knowing where the evenings are spent, and see that by far the greater number of evenings are spent at home, and if they would make home the most comfortable place of moderate enjoyment, then there would not be so many heart burnings. Children are ingenious in the matter of amusing themselves. Let them feel that they are free to go where they like and do as they like; they will go. Let them, however, understand that they cannot; they must stay at home and amuse each other: they will find a way. Give them a lead and they will quickly follow. They should be thrown more upon themselves; it will be better for them as part of their education. It makes them more self-reliant, more contented, simple and attached to one another. Amusements are plentiful,

which may have a beneficial influence upon the self control and refinement of boys whose character and habits parents ought to try and form with the utmost care, deeming no sacrifice too great for the carrying out of the most important trust of life's stewardship. The best lessons of life may be imparted in the relaxing hours of evening play—a prudent word or a kind reproof gently administered will do more good than formal correction. We must pause. What we wish to make clear is our own view, maintaining as we do that home itself is the best recreation-house the children can have, with more real enjoyment, more moral influence, and less danger than any other. There are opportunities of practicing hospitality and cultivating friendships with neighbors which will prove mutually beneficial when home is but a memory and the amusements of leisure have given way to grave responsibilities. They are none the less cherished, and become useful material for the proper formation of the next generation. This is tradition made. But all this places the burden upon father and mother. They must take the responsibility: it is theirs and cannot be alienated. If it seems hard or means too much there is consolation and God's blessing upon all for the devotion it demands. We acknowledge that we have by no means covered the whole ground or solved all the difficulties; still we are confident that of all the recreation halls and club-rooms we ever had experience of, none was safer, none more enjoyable, none filled with sweeter recollections than the narrower rooms of home with their simple amusements and the truest friends of life.

SINN FEIN.

This movement, novel in name and rather radical in character, is by no means an untried evil. The only objectionable feature we find is the idea it has that the Irish Party ought to drop out of the British Parliament. All the commercial and social endeavors of this agitation commend themselves to Irish people all over the world. Help may very easily be extended to the manufacture of Irish goods now that the Trade Mark law secures the Irish in the work of their hands. Hitherto no one could be sure that he was getting Irish goods. As a consequence the demand was worth little. But we must bear in mind that if Sinn Fein is to have a meaning, then Irish people must be united, and be proud to use Irish-made goods. The law of supply and demand will do the whole thing. If there is no demand there will be no supply; and if the supply is inferior the demand will drop. It will be of no avail to imagine that love of the old land and an earnest desire to see it prosper will permit any article, what ever may be its quality, to succeed against all comers simply because it is of Irish make. Competition in business is very keen. If, therefore, the Irish wish their factories to succeed and their goods to have preference they must carry on the work upon thorough business principles. They have the sympathy of their kinsmen to start with; they have a reputation for good work in several departments—all they want now is their own business ability put into exercise—a fair field and no favor: they will succeed. Another point in the Sinn Fein movement we admire is the stopping of the young men from entering the different forces—constabulary, army and navy. It is high time that our young men at home found something better to do than fighting England's battles. No commerce, no work, no field for the arm of the strong and the brain of the clever, except to march through the desert or shoot the Boers, who, like the Irish themselves, were making for home rule—that has been the whole programme. It was not without a purpose, selfish as well as patriotic, that the wheels of Irish industry were stopped. An idle population would afford good recruiting ground, and would not interfere with Birmingham, Leeds or Manchester. The only point in the Sinn Fein movement we do not like is the proposal for the Irish party to withdraw from the British House of Commons. We are pleased to note that the proposal does not meet with favor. No matter how long the battle drags on, the floor of that House remains the field, and the English constituencies the recruiting officers. To withdraw is to put back all amelioration nearly one hundred years. The gains which have been made are better in advance of local government than otherwise. Education is the next question we wish to see the Irish united upon, and university education at that. Let the Sinn Fein movement develop along the high ground of university education. It will there find much to occupy its attention and a noble opportunity of benefiting the dear Old Land.

ANSWERS.

Our first correspondent desires to know what are the requirements for a boy to make a good priest and how he can tell whether he should be one or not. The first requirement, viz., a vocation to the priesthood, bears upon the second question. Vocations manifest themselves in many ways; but the usual way of finding whether a lad has a priestly vocation is through the confessor or spiritual director. A parent is not a good judge. Whilst a mother may wish to see her boy a priest her most prudent way is to pray that God may give her boy a vocation, and light to know God's will and strength to follow it. The other requirements are natural and supernatural—natural qualities of intellect, sufficient ability to perform the duties of a priest with edification; strength of will manifested by a constancy of purpose and a readiness to obey and practise those virtues which are the ornament and strength of the priesthood; disposition of heart manifested by a willingness to do something more than merely obey the Ten Commandments, more eager to study and devote himself to learning than to worldly pleasure. The supernatural qualities are piety—well-grounded, constant and earnest; a spirit of zeal and a love of our Blessed Lord. These are some of the requirements. One remains to be mentioned which will contribute much to throw light upon doubt and bestow the aid which every young fellow needs in this grave question. We mean a Catholic education. Let a boy be sent to a good Catholic college where vocations are fostered, then all else being granted, the foundations of a useful priest will be there laid with the care of the teachers, and the light which God will bestow.

Another correspondent writes that there are two doctrines which he would like explained to him by a theologian or a learned priest. The best plan, therefore, is to go to such a friend, and have a talk with him, or several talks. According as the difficulties modify themselves new questions will suggest themselves. And, although we can lay no claim to being theologian or learned priest, we approach with delicacy the doctrines in question, viz., Masses for the dead and prayers to the Mother of God. Our delicacy does not arise from the feeling of our inability to try, but from an entirely different source. We love our mysteries because they are mysteries, because we do not understand them, because we never expect to understand them until the veil is drawn aside, because we do not wish our reason to be sitting in judgment upon dogma, and not to continue our argument because we wish to live by faith. But all this does not outweigh the consideration which our friend shall, as far as possible, receive from us. He states his first difficulty thus: "since we are rewarded or punished for our works during this life only, how one individual person can benefit by what his friends on earth do for him after he has surrendered up his stewardship or after his trial is over." We are rewarded or punished only for the deeds of this life. It is only whilst we are sojourners in this world that we can merit for the next world. The premises are all right, but we cannot conclude from that fact either that the last farthing of our debt is forthcoming at the time of our final trial or that by intercessory power our friends cannot help us. Since after death we can no more gain merit, and since nothing defiled can enter heaven there must be an intermediate state, "the final house of toll" where we shall pay our full debt. Those who are fit to enter heaven immediately after death are exceedingly few; whilst those who die in God's friendship are much more numerous. Now the economy of grace is simple, so far as the persons to whom it may be applied are concerned. These merits of our Blessed Lord and His Mother and the saints may be applied to those who need them; and none who need them desire them more than the souls in Purgatory. It is one of the most consoling doctrines of our faith that our love, which when our friends were living, was always active, kind and zealous in their behalf, can still send help to them of a higher order.

Concerning our correspondent's second question, as to whether there are not more prayers addressed to God through the Blessed Virgin than direct to God, we think our friend has made it without much reflection. He has hardly glanced over the vast field of devotion. He has limited himself to the beads, and judged that, as the rosary consists largely of the angelical salutation, all Catholic prayers tend to our Dear Lady. So far as the prayers themselves are concerned we maintain the opposite opinion. Take devotion to the Blessed Sacrament with the beautiful acts before and after Holy Communion, in books of Visits to the Blessed Eucharist, pray-

ers at Holy Mass, devotions to Our Lord's Passion, or His Infancy or His other mysteries. He has forgotten all the devotion to the Sacred Heart—its litany, its acts of reparation and consecration. Nor has our friend considered the ejaculatory acts of praise and prayer to the Eternal Trinity. We do not mention special devotions or devotions to the angels and saints. So far as the people who recite prayers are concerned it may be that in some cases the beads are the most common prayer recited. With many others, too, it is a laudable custom that all their prayers shall pass through our Lady's hands, confident that they will be rendered more precious in God's sight by her pure touch than if they were offered direct from earth.

CHURCH UNION.

It is useless to discourage a plan whose failure was from the beginning a foregone conclusion. However desirable the union of the Churches may be, that union must be founded upon a solid basis and attained in reality in order that the reunited Churches may belong to the One Church. When, therefore, certain sects held meetings, and formed joint committees; and these committees met and drafted schemes and plans for union, and then reported to the main bodies for further discussion, all went smoothly enough. The fact is—they went all round the question without touching it. It looked like a quilling bee. They selected a few patches—laid them aside; and then tried to get others to match, but could not find them. There was no Papal white: they never thought of looking for that. It was not in the basket. Besides, they did not want it in their quilt anyway. There were other colors missing. The Methodists had some few patches of their own, but nothing that would suit the Presbyterians. Then there was nothing at all that would suit the poor Baptists. They were entirely out of it; so they gathered their own few patches together, and left the party. Thus closed Church Union in a fiasco, as might have been expected. Still the Methodists were nothing daunted. They had come for the purpose of uniting. The message had gone forth in Britain and across the seas. If they could not unite with Presbyterians they would first try union amongst themselves and thus set their own house in order. A good deal of drum beating is going on because on Sept. 17 last three divisions of Methodism closed their ranks and merged their separate life in one organism. It is all patchwork. Why did they separate? One division went off because it maintained that the people had the right to make and administer the laws of Methodism. That right remains the same. Why do they unite? Not for the interests of religious truth but for worldly purposes, such as an increase of numbers will give by the influence they will have and their numerical superiority over other sects. The only union possible for Christianity is the grafting upon the one vine: Peter's unfailing faith is the only font from whose pure waters all Christ's sheep may drink and live.

THE POSITION OF THE CHURCH IN THE MODERN WORLD.

BY REV. P. J. HENDRICK.

When the Prophet of old said: "With desolation is all the land made desolate, for there is none that thinketh in his heart," he not only had in his mind those who wantonly, though thoughtlessly, transgress the divine commands, but those, also, who through lack of confidence in God grow weary and faint in His service.

In this our day the evil is not so much the lack of thought as the great want of confidence and faith in Jesus Christ, in His teachings, and in His promises. The world outside the Catholic Church is indeed in a sad condition. It is so divided on the doctrines of Christ that it is scarcely possible for it to acknowledge that even Christ is God. Indeed it cannot do so logically if it desires to be consistent. Sects may be called after Him, temples may be erected in His honor, but both are a mockery of the man-God.

He has told us that He is the Way, the Truth, and the Life. And since truth cannot contradict truth neither can Christ contradict Himself. But this He would be doing if all sects were true, if all were equally built on Him. He is the Way, and there is only one way to heaven, and that is the way of divine truth. And He is the Life, that is the supernatural life of all of us, but we participate of this supernatural life only when we believe and practice the truths that Christ has taught us. He is the Light of the world, the only light that lights up our pathway to eternity. And unless we follow that light we shall be forever groping in darkness. We shall be like a boat without a rudder or pilot on a dark and stormy sea, tossed about hither and

thither by every temptation, by every wind of doctrine. Where is the man in his right senses who would for one moment entertain the idea of going on a long and dangerous voyage on a ship without anyone to guide it? Yet that is what that man does who sails in the rickety boat of Protestantism. In that boat the crew are always in a state of mutiny without any one to stay the trouble. Surely such a boat cannot sail over the stormy billows, and it must necessarily end in destruction. Now, look at the Catholic Church. Behold the Roman Pontiff, the grand old pilot, who has steered the bark of Peter for over nineteen hundred years through the most terrible storms of persecution. Often it was thought that it was submerged, but when the dark, lowering clouds had passed away, it was seen that she was still breasting the waves and sailing most gallantly onward.

For three centuries she was hunted from the face of the earth, and forced to dwell in the catacombs. And when that awful night of persecution had passed, she appeared again in the world, not indeed in a state of decrepitude or even weakness, but as fair as the summer lily, or as a young bride at the altar. And many a time since, and in every country, she has been persecuted, but all to no purpose, for to-day she is as young, as beautiful, and as strong as when Saint Peter preached in Jerusalem, when Saint Paul confronted the Athenian philosophers on the hill of Mars. Terrible times may yet come upon her, but she fears not, she has no reason to fear, for she has the strength of an Almighty God behind her. The confidence of Catholics in the perpetuity and indestructibility of their Church, is not based on worldly greatness, grandeur or power, but on the promises of Christ, on the teachings of faith. Christ tells us to remember His words that "the servant is not above his master." "If they have persecuted Me," He says, "they will also persecute you. In the world you shall have distress, but have confidence, I have overcome the world." And wishing to assure us that His Church shall never be vanquished, He says: "Behold, I am with you all days even to the consummation of the world; the gates of hell shall not prevail."

Who of us after reading the history of the Church, after reading the history of those fierce persecutions through which she has passed, will not be amazed to see that she outlived them all? If she were a mere human institution nothing could save her from destruction. But her enemies looked upon her weakness, and did not consider the strength of the Invisible God Who had pledged His assistance to her, and thus she baffled the foul machinations of man.

And after all these years, after all the indignities and persecutions that she suffered at the hands of men, what is her position in the world to-day?

When we consider that never before were her Bishops and clergy so numerous; that never before had she so many schools of learning and religious institutions; that never before did so many young people of both sexes assume the religious garb and dedicate themselves to the service of religion, we are forced to admit that the position of the Church is most favorable from an educational and religious standpoint. But more than that, we are living in an age of critical, solvent criticism before which we see Protestantism melting away, like snow before the noonday sun, while Catholicism withstands the attacks of infidel philosophers, agnostics and atheists, for she alone can explain and defend the supernatural of which Christ made her the teacher and custodian. Outside the Catholic Church many there are who deny the Supernatural altogether, while many others are asking themselves the reason for their faith in it.

And the answer to their question will either make them infidels or Catholics according to the authority on which they found their belief. If they believe it on divine authority, they will, by corresponding with that grace, for to believe on divine authority is a grace, ultimately embrace the teachings of the Catholic Church. If they found their belief in the supernatural on human authority they must needs sadly end in materialism. It is not thus with the Catholic, he knows what he believes, for he rests secure in the possession of that faith that satisfies mind and heart since he belongs to that Church which is built upon the rock of Peter; which is God's accredited teacher to man, and which holds in its hands the motives of credibility which win for it the homage of the mind and the affection of the heart.

The Catholic does not retain this and reject that other part of Revelation, no, but he holds the entire body of revealed truth, knowing that it is God for its author. It is God's epistle of love to man, and the Church fearlessly proclaims it to the world in its entirety. And no matter how the

scientific or unscientific world may criticize, mutilate, or condemn that epistle, either in whole or in part, the faith of Catholics will ever remain the same. The world to-day is looking for a scientific faith, but such it can never get, for a scientific faith is a contradiction in terms. This search after scientific religion is the great source of the religious scepticism and materialism of the age.

Science, if we understand the word aright, has reference to that knowledge which is contrived in the natural order only. And since outside the Catholic Church no other order of knowledge is admitted, it must necessarily follow that he who would roam over the domain of religion with this conviction in his mind must necessarily end in materialism. And is not this the trend of all modern thought, education and science outside the Catholic Church to-day? Is not this the reason why the Catholic Church cannot conscientiously allow her youth to be trained in such schools, colleges and universities as are not Catholic? Hence we see that science when it is removed from the influence of the Catholic Church sinks into unbelief and becomes thoroughly atheistic. We make no apology for asserting that it is only in the Catholic Church the two orders of truth, natural and supernatural, meet in loving embrace. And such being the case it is only in the Catholic Church that a man can have supernatural faith, and can unite that supernatural faith with a full and free study of the sciences. The Catholic knows that the same God is the author of both Revelation and Science, that there cannot be any contradiction between them, and that hence under the guidance of the Infallible Church of Christ he may securely read the pages of both. Hence it is that the most exacting, the most ambitious Catholic has no reason to be discouraged or oppressed by the place the Church holds in the domain of modern thought.

The Church was not instituted for any one age or country, but for all ages and places. And since her divine Founder commissioned her to go and teach the nations, and promised at the same time that He would be with her all days till the end of time, guiding her, teaching with her, and defending her from all enemies, both within and without, we cannot, without becoming blasphemous, assert that the Church is not abreast of our age or of any age. To lay such an accusation at her door is to accuse Christ of being unfaithful to His promises; it is to un God Him; it is to fall into a degrading atheism. To accuse the Church, which is the divinely instituted teacher of mankind, of being behind the times, is to accuse Christ of the very same fault. To undertake to modernize the Church, is to undertake to modernize Christ, and to modernize Christ is to drag from His brow the crown of thorns, to tear from His body the purple garment and place in their stead the ermine and crown of gold. It is to take Him down from the cross and place Him in the royal chair of earthly honor; it is to again bring Him up with Satan on the pinnacle of the temple and show Him the kingdoms of the earth, and promise them to Him if He will only accommodate Himself to the unstable thoughts, to the whims and fancies of men. We cannot conceive how much further the insane ravings of the human mind can go.

"He that will not hear the Church," said Christ, "let him be as the heathen and the publican." The Church's mission as teacher is for all time, hence for all time, in every age, no matter how modern it may be, we are bound by the divine command to hear the Church, to submit ourselves to her teaching under pain of being cast out of her bosom as heathens and publicans, that is, as idolaters and sinners of the lowest type. The difficulty between the Church and Modernism reduces itself to this; which will prevail, Christianity or infidelity, the teachings of Christ or the ravings of the human mind? We will let the history of two thousand years answer. During these years the Church encountered much more formidable enemies than the Modernists, and to-day there is not a vestige of them left; their very names have succumbed to the obliterating power of time, while the Church reigns more gloriously than ever.

Centuries ago men considered it a glorious honor, a something almost divine to be a citizen of Rome. St. Paul gloried in it, and was glad to be able to proclaim himself a Roman citizen. But Roman citizenship was nothing but an empty honor when compared to the citizenship of the kingdom of God on earth, to the dignity of being a child of the Catholic Church. Now, Roman citizenship like Rome herself, lies buried beneath the ruins of ages, while the Catholic Church is young and vigorous, full of life and hope, still sending her missionaries to every part of the world as she did in

the days of Patrick and And Pius X. is battling energies and defending to-day with the same fortitude that animated the great Saint Leo, in turn, when he confronted the gates of Rome.

Incomplete, indeed, this the Church would be did also, be it ever so bright, of her inner life. It is really true that all act being. And the higher the scale of existence, the his action be. The phy of the Church in this deny, however her action in the moral order, for he principally with the mind man. The greater her these, the closer her becomes, the more success mission be. It must have ing like this that led St. assert that the Church assisted in "a people more priest: a flock closely shepherd." Now if the world to-day, and then pages of history we will unity between priests never so complete or so at present, that never general body of the elect united with the episcop all, that never before was more closely united with the Church. We are there are discontent among the clergy as well, but their murmurs more destroy the unity speaking, than a canister destroy the harmony of what is the cause of unity of more than two of human beings, different language and in St. John, chap 17, mediated before His prayed for unity among said: "Because the v (Father) gavest Me, then: and they have and have known in I came out of Thee, believed that Thou I pray for them. . . keep them in Thy r hat given Me that I We also are . . . only do I pray but through their word sh that they all may be o in Me, and I in Thee may be one in Us; I believe that Thou From this we see Christ, in His teach promises is the found the wonderful unity Catholic Church. H frequent and worthy sacraments that u strengthens that u Apostle says "They that partake of one Catholic laymen are union among themselves not any of their un who administer the and stand, as it were, them and God? T from the cradle to them, consoling t wounds that sin has And when they are sorrows of death, bedside and pour in of encouragement t pray the Holy Vin sinners, to interce throne of her divi wonder, then, that and reverences his be said to the ever clergy that never been more worthy o than to-day. It is sublime, and wonde priests and peopl tained the Church and tribulations. try to read it in t it exert its every i

What is true of is for far great the clergy among day they ascend to immolate the offer again, thou manner, the Sacrific the Father in prop of men. Everyday very flesh and blo mystery of love, most special mark divine nature. with the same and the uniform duties, creates l of affection as str and Christian. I saying of the p good and how ple ren to dwell tofied in them m body of men. N united among the also united with they promised, c