leanings towards Calvinism as a Pres-

fterwards found to be wanting, marri-

age should cease, and divorce would

be legitimate. Christian marriage

proceeds on the assumption that man,

with the grace of God, is free to love,

and can love, and faithfully perform, if

he chooses, all that is implied in the

marriage contract. Calvinism in fact,

if not in name, denied free will - and

the "divine" sentiment which Mr.

Inkster expects to find before consent-

ing to marriage does not depend upon

marriage, in the Catholic sense, as

unjustified by the religious theories of

love so common to the non Catholic

A SOCIALIST'S CRITICISM OF A

PRIEST'S ADVICE.

Calgary was lately the scene of

controversy brief in detail but indica-

tive of consequences which should be

noted and laid to heart. It seems that

the esteemed Superior of the Oblate

Fathers at Calgary, Father Jan,

deemed it his duty to warn from the

pulpit his flock against Socialism.

The occasion was a referendum vote

which was to be taken by the trades-

unions of Calgary whether they

would adopt the Socialist platform

and become part and parcel of the

Socialist party." Father Jan, in

letter to the Morning Albertan, of Cal-

gary, gives his reasons for his warning ;

for, as he says, the Church is in cor-

dial sympathy with the working classes

but mistrustful of the stand taken and

the theories advanced by Socialists.

One difficulty which Socialism presents

is made most manifest in this in-

stance. There is no one who can speak

officially for it. If any one criticizes it in

press or from pulpit then some dema

gogue protests that the critique is a cal-

umny, that Socialists hold no such

theory. Fr. Jan writes : "Socialism is a

theory which permits of many inter-

pretations, a subject which assumes so

many shapes, shades and forms. Some

Socialists advocate revolution and des-

truction of the social fabris; others in-

vade the field of religion and advocate

the destruction of Christianity as op-

posed to progress: others again advo-

cate 'free love,' which means the des-

truction of home: and still others preach

dissension among employees, hatred o

employer and destruction of property."

These were some of the reasons which

rightly led this zealous priest to warn

his flock of the dangers lurking in as

sociations which openly advocated or

furtively inculcated any such anti-

Christian principles. Nor will Social-

of these most objectionable tenets,

which are advancing step by step, and

laying hold of unsuspicious minds. So

far Socialism is destructive : its only

constructive plank is national owner-

ship. This is at once a contradiction,

for it admits the principle of owner-

ship, simply transferring the right of

change another difficulty is encount-

purchased or taken by violence. The

afine itself merely to property which

is productive. What is to be done

about Church property, whose produc-

tion can hardly be classed amongst

worldly goods? Here we turn to the

point we had first in mind. This short

controversy shows how religion would

be handicapped if society were recon-

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with estification that it is directed with intelligence and ability, and, above all, that it is imposed with a strong Catholic spirit. It strong was yellered Catholic spirit. It strong that it is interested with a strong Catholic spirit. It strong was yellered 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 than done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I describe, earnestly recommend it to Catholic families. With my blessing on your work, the death wishes for its continued success.

Nonarus, Archbishop of Ephesus, DONATUS, Archbishop of Ephesus, Apostolic Delegate

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have rerour estimable paper, THE CATHOLIC RECOR
and congratulate you upon the manner;
rhich it is published. Its matter and forare both good; and a truly Catholic spirpervades the whole. Therefore, with pleaare, I can recommend it to the fathful
Bessing you and wishing you success, believe
the to remain.

Yours faithfully in J. sur Christ. † D. Falconio, Arch of Larissa, Apost. D. leg

LONDON, SATURDAY, APRIL 25, 1908.

THE CHURCH AND INDIVIDUAL

Amongst the many charges brought by outsiders against the Church is the unfounded allegation that she is op posed to individuality. In few respects is her spirit less understood. Not being of the world, and yet being in it. the Catholic Church is continually misindged and condemned by the world. To be sure. Catholicism represents in religion collectivism, and Protestantism exaggerated individualism. The latter, having no bond of union, has long felt the weakness of division. The for mer is so welded in its parts that both stability for the whole and protection for the individual are guaranteed, that it may both endure through all age and preach the gospel to the little ones of earth. No institution displays such strength and pliability as does the Catholic Church. It faced undaunted the frowns of Roman emperors in the years of its childhood. It was the only ark of civilization when the flood of Eastern barbarism swept over Europe. It has outlived the terror of later revolutions, and there is no reason to doubt but that the Catholic Church will be the only power fit to cope with Social ism or to find a solution for the problems which crowd more and more upo the thought and activity of civilization. The other proud attribute of the Church is that she reaches down to the individual with an efficacy unequalled and an exalted appreciation of his worth and destiny. Her gifts are the same for all-king and peasant, master and servant, rich and poor, learned and untial, nor are her fountains closed. Freely she has received, freely she gives. The same waters of baptism of procreating children and educating flow over the head of the prince as them. No such honor belongs to an over that of the lowliest in the land, other, in the fulfilment of which The words of pardon are as ready for task lies cooperation with God. the repentent poor as for the softened God the Creator, God the Redeemer rich. Nor is there different food at the and God the Sanctifier. It needs char holy table for celebrating priest or acter to do all this, as it needs charfaithful layman. It is the ministry acter to pass through life with the itself, they say, as if the channels had earnest conviction that we are somenot to be systematized. Even then thing more than mere grains of sand there remains the power of sanctification possible if Christ wills it and the good faith of some simple soul requires it. As an ordinary dispensation the Church with its ministry is the wonderful system instituted by Christ for the sanctification of individual souls. Then the wind of objection shifts. It is not now a question of justification or sacraments: it is a question of free thought, which, it is said, is restricted by the Church. That the Church teaches that private judgment, in interpreting the word of God or articles of faith, should yield to the Church, is freely admitted. Every Catholic believes Church is never able or willing to more that Christ has instituted a ministry which is competent to teach authorita tively-competent because Christ gave it power to teach all truth and to protect it from all error. This may be restriction in the sense that it is the sacramental character of matrimony guide and the supreme judge; but it is was ignored in the start of life and not restriction that the individual religion minimized by the careless ex-Catholic has not periect freedom to in- ample of a divided couple. What vestigate, to study and devise plans for purposes he may select. It is a pro | becomes the abode of discord: the temthought and energy, light in darkness, hall of human sentiment, exposed too and the highest evidence of truth. often to passion and separation. Mr. But this yielding to authority is men- Inkster's intentions are better than his

From an historical standpoint we judge the very opposite to be the case. No teaching academy, no system of philos ophy has been so unrestricted in inves tigations as the Catholic Church. Being divinely constituted, she is not afraid she leaves the human mind free to discover and defend the truth on all subjects. All she insists upon are the fundamental principles of religion and morals. If men run across these they will be arrested; not because the Church will not tolerate truth, but becanno she will not tolerate error ; not because the Church is despotic, but free will. He would thereby reject because of her unflinching care of that deposit of all truth which her divine spouse entrusted to her, and because of her maternal love for her individual children.

MIXED MARRIAGES.

The Rev. J. G. Inkster, Minister of

the First Presbyterian Church of this city, preached lately upon mixed marriages-a subject not often treated in non - Catholic pulpits. Much more rarely is it treated so fairly and prudently. There are points in the report which are strangely out of touch with what his hearers and all others had a right to expect from one who regards the sacredness of home and the indissolubility of marriage with the respect so elequently expressed by Mr. lakster. We refer especially to the conclusion, in which the gentleman's stand is: "I will not oppose mixed marriages when I am convinced that the divine

sentiment of love has been kindled. For our part we most candidly should not wish to be a judge in Israel if we had to decide upon that point. Even if the witnesses be placed under the sternest bond of telling the truth, the whole truth and nothing but the truth, they are giving evidence in their own case. And what is most usual in these cases is that the young people are fully in-

pressed that nothing could be more divine than their mutual affection. whilst in reality nothing is more human or more subject to the vicissitudes of life. When, in speaking of matrimony as sacred, we confuse it with the "di vine" element in love-making we are too ideal to be practical and more sentimental than real. The evil of mixed marriages lies in the point which Mr. Inkster justly magnifies, viz., their threat to the sacredness of home. This sanctity is no mere sentiment based upon the so-called "divine element of the natural affection be tween man and wife. It is based upon much more solid foundation, and ooks for its guarantee and conserva tion in the consecration which He alone can give, who gives to the justified soul or the hallowed hearth their sanctification, peace and strength. Union is needed - and union upon that most important question, religion, its belief and practice. Christ came to sanctify the world. His Blood was to redeem the individual and to save the home from the devastating angel of death. In order that society might be sanctified, the family, which is the unit and fountain of the social stream, was consecrated. The natural contract was raised to a sacrament, rendered indissoluble and made to find its type in the union between Christ and His Church. Bride and spouse are to seek

ence which they are to have for each

other, and in the highest sacred trust

should be a shrine of prayer and love

structed upon socialist lines. Police vigilance, lest religion should make the least objection upon principle against interference, would be releatlessly carried out. Worship would be limit upon the shore of time, to be blown ed to private prayer and morality about by wind of feeling or tossed by stripped of truth, justice and charity. the waves of restless change. A home Priestly guidance would be looked needs union of religious belief; for upon with suspicion, whose least suggestion would be checked by force, where children see division they be-Father Jan's critic flies off at a tang come careless and indifferent. Dis putes, if each party is sincere, are the ent, as if wrong were done the Socialists of the vicinity and as if the pulpit increasing cause of trouble and the aftermath of the exaggerated sentiment had been used for wrong purposes. of hopeful youth. If the Catholic What had better be done is to carry Church has a certain horror for mixed the war into Africa-give these Socialmarriages it is not without reason. ists of Calgary charge after charge of

Her wide continued experience teaches their false principles and ill-timed her that there is always danger to the theories. If the countless acres of the vast West are not broad enough to faith of the Catholic party-and the hold a contented and industrious people -with homes for centres and their rethan tolerate that condition. That ligion for consolation and strengthmarriage is so frequently a failure, that families so seldom receive the blessing we have no hope in Canada at all of God, is due to many causes, to none One class we do not want-the disconhowever more commonly than that the tented sowers of demagogic discord. Whence they come we know not, nor

do we care. We do not want them :

they are no use to themselves, to their

to the country which they injure in-

nestion are Catholic the marriage is avalid. Not only can they separate, but they should separate. The civil law cannot affect the validity of the sacrament. From last Sunday, through out the Catholic world where there is no matrimonial sacrament, there is no fellow workmen whom they mislead, or matrimonial contract.

hings are specifically charged against

the Church of Rome in this book."

Our people cannot be too careful about

the broks they read. The grand old

Church is always a target for scorn, a

problem upon which the world delights

to exercise its skill without regard for

ANSWERS

1.

The following has been sent us: "If

couple are married before the judge

without being married before the

hurch, and after that separate again,

nly in the eyes of the law?"

there any contract before God or

If either or both of the couple in

truth, justice or logic.

Another correspondent writes about the Indulgence granted last fall by the

stead of improving. There is no tection against error, an economy of ple of God's handiwork is turned into a strain in this new country between Holy See to the faithful (duly disposed) capital and labor, unless merely tempboth at the consecration and Mass and orary; but there is room enough for at the Benediction of the Blessed Sacboth to advance their own Interests rament, who, gazing at the Sacred Host tal slavery, ruinous to all mental principles; for his mutual love theory and at the same time serve the coun- exclaim: "My Lord and my God." given a high place in the kingdom of vigor. This is the next objection. contains in it a vice into which his try. There is not a single acre or a Our friend says that some pastors recom-

town lot where there ought to be room byterian minister would likely lead him. or discontented, unpatriotic Socialism Vhere mutual love is wanting, or

AN ITALIAN ROMANCE. The Church continues to afford in-

exhaustible material to the writers of

comance. From the harmless story

seems to shock deeply-settled habits of whose pages are adorned with history plety. No moment is more appropriate and gently colored with mild sentiment for adoration. We can hardly think to the prejudiced tale whose plot is laid that these good pastors wish to diminin scandal and whose development is ish the fervor of the act of adoration relish for morbid curiosity; from the days even when advising their people in the when the Church was chiefly in the anner mentioned. The exclamation palace of the Cresars and the Catacombe to which the Indulgence is attached is. down to the present time, its clergy, its as our friend knows, the act of faith oustoms, its liturgy have been the made by St. Thomas the Apoetle when source from which writers innumer our Lord appeared and he put his finger able have drawn their pictures. into the wounds. In that faith was Some are good and will survive: adoration, and in that adoration sorrow a few should be found in every for his unbelief. It seems to be the library ; many are fit only to be burned We see the notice of a new one: "The Soul of a Priest." That is quite a pious wish of the Holy See that as we look upon our Saviour standing in our midst we make the same act of faithtaking title. Psychology is a favorite bowing down in soul if not in body. So theme for modern novelists. Whether far as the Indulgence itself is concerned it is that historical subjects are exit is not necessary to keep erect during hausted or that readers are becoming students of mental science and the whole time. metaphysics, we cannot say. Novels HEEDLESS OF THE DAY OF are tending away from the old lines into the more abstract and hazy pathways of unreal psychology. Good may come A lady correspondent draws our atfrom it, for in few subjects do so many tention to deplorable conditions which errors abound in non Catholic schools exist in her neighborhood. She states as in this and its kindred studies. that many fathers of families are not Good came out of the historical only addicted to the drink habit, but sketches, travestied though they were, that they bring whiskey into their which Sir Walter Scott drew of the homes and drink it immoderately in the monasteries. It may prove the same presence of their children. This is with these psychological romances. truly a very sorrowful condition. It 'The soul of a priest 'is, however, less cannot be possible that these heads of a psychological study than a concatenfamilies ever take thought of the diration of misfitting links in a chain of astrous consequences which must of calumny against the Church. Morbid necessity be the outcome of such exely colored, it gives a religious and crable conduct. Bad enough is it that social picture of life among the upper they are to be seen at times-only too classes in Italy generally and the cit'es often - disporting themselves in the of Rome and Milan in particular, It bar-room with boon companions, spendmistakes national customs and habits ing their hard earned wages in a way for religiou discipline. The story is which brings them but misfortune and that of a boy, Rena'o Rinaldi, whose poverty and dishonof-bad enough is father had formed a marriage de conven it to see them fuddled from partaking ance. His wife proved to be a heartof the cup that brings but mental less courtesan. They separate. Then and physical disorder— but infinitely the boy is entrusted to some monks for worse is it that they should bring into his education. Under their influence their homes for consumption at the firehe resolves to become a priest-a pure. good lad, enquiring in mind and upright in conduct-independent of spiritadvances, and at the end of his course takes upon himself the burthen of the priesthood. It is then his sorrows begin ; he chafes under it. finds worldliness in quarters where he had expected heavenly unworldliness. and worse, perfidy. The disallusion is thrown aside, he breaks the bonds which hold him enthralled. That

side intoxicating beverages. The children-keen-witted and impressionablewill not fail to be infected by the horrible example which their father has given them. True, the children may be young, too young, he thinks, to take notice of such a thing. But he is mistaken, and, as the years pass, more and more will this bad example become impressed on their minds, and when the boys are emerging from their teens the nemory of the father's mode of living picture absolutely unreal as it is, may will come to them, and the bar room suit the romance reader-but it cannot ists find it easy to clear their skirts be too severely condemned. Marriwill be their resort also. "Their father did it " will be their excuse, if ages among the upper classes in every any one upbraids them for their conland present the serious objection duct. "Their father did it" will be that they are frequently made for contheir refuge when conscience becomes venience. The Ialians are an affection troublons. Perhaps one of the saddest ate people, so that the parents of this sights in the world is the home of the boy are by no mends a type from which drunkard. In the early years to judge the rest. What we condemn of their married life only is more especially the boy's career too many men tipple occasionally. A property from private individuals to In the first place it is unlikely, and in drink once in a while with a friend, the body politic. To bring about this the next place it is falsely attrijust for friendship's sake, in the saloon, buted to the ecclesiastical system egets the habit. In time the drink ered. The property must either be of the Church. No institution is becomes more frequent, then the bottle so careful about trying her caudidates is bought and the drunkard's home is latter is unjust and the former im- and explaining to them the difficulties in course of construction. We strong practical. National ownership cannot of priestly life as are the monasteries ly advise both young and old to leav and the formative teachers of the the bar-room severely alone and keep clergy. As the critic in the Ottawa intoxicants out of their homes. They Journal, reviewing this book, says : serve no good purpose. The home is Surely no intelligent person to day infinitely better without them. Those believes that any Christian Church who ambition to have a family worthy wilfully misleads or degrades its own the name of Christian-those who look ecclesiastics, or holds its followers by forward to success in life, with children mmorality; still less that it agrees surrounding them who will bring them certain sins may be condoned and renonor-should lead sober lives and give peated in consideration of the social their little ones, both by precept and tanding of the offender. Yet these example, a schooling in those Chris-

DEATH OF FATHER HEENAN. The news of the death of the good Vicar-General of Hamilton diocese, Rev. Father Heenan, will be read with the utmost regret by many priests and people, not alone of Hamilton diocese. but of the entire province of Ontario. Far beyond a generation was he a wellknown figure in Hamilton city. In the busy world of politics and commerce, of striving to gain prominence in the lime light, to be talked of in print, to be petted and pampered as one of the world's notables, he was practically unknown. That was not his world. The kindly advice to the wayward, the helping hand to the needy, the uplifting of the fallen ones, the preaching in season and out of season of Christ and Him crucified, the self denial becoming a follower of Jesus of Nazareth, the careful administration of church affairs, constituted the world of Hamilton's Vicar General. He has gone to his reward. Tears in plenty will be shed for the missing one and the people will offer fervent supplications to the Most High that the soul of him who was always a good shepherd will be

tian principles which go to make the

manly man and the womanly woman.

IS HOME RULE SET BACK AGAIN?

mend to remain "with head erect and

looking towards the sacred species dur-

ing the entire consecration, from the

first stroke of the bell, to the last ring-

ing, when the priest genuficots after

replacir g the chalice upon the altar, in-

stead of bowing in adoration." This

RECKONING

Speaking at a meeting, of the United Irish League, on the 15th, Mr. John E. Redmond, the Irish Parliamentary leader, said the changes in the Ministry resulting from the assumption of the Premiership by Mr. Asquith had involved an alteration of the attitude of Ireland toward the Liberal party, and he did not think that Irish voters could support Winston Churchill in the approaching by election at Manchester. Continuing, Mr. Redmond declared that "the attitude of Mr. Asquith and Secretary for Ireland Birrell toward Home Rule was a direct challenge to the people of Ireland, and he warned Mr. Asquith to remember the fate of Lord Rosebery. Ireland herself would have to force the Home Rule question to the front at the next general election."

and monther will he subspace of the vertex of the transfer of tran

This statement of Mr. Redmond is a timely one. It is quite proper that he should give warning to the Prem. ier and to Mr. Winston Churchill that the fate of the new ministry may depend upon Irish votes and that unless Home Rule, under the new order of things, is kept in the forefront, the Asquith Government may fall and another general election become neces-

sary. It may be a few years more ere the boon for which the Irish people have so heroically struggled will be an corded them, but Home Rule appears to be in the air in good earnest and in the near future we may exceet that happiness, freedom and contentment will be the lot of the Irish race, millions of whom have been scattered the world over because of the tyranny and outrageous exactions of the heartless and idle foreign owners, by law only of the Irish soil. They have not, however, yet given up the struggle, and we may expect that every conceivable scheme will be employed to sow dissension amongst the people of Ireland, which, if successful, will once again relegate to the distant future the creation of a Parliament in Dublin. A generation ago, it will be remembered, the prospect for Home Rule was bright indeed, but the Phoenix Park tragedy came, like a bolt from the sky, to kill the hopes of the Irish people. Perhaps it will never be known who were the real conspirators in that awful crims, but this may be said, that the Nationalist party were entirely blameless. They were the greatest sufferers and it would be ridiculous to suppose that they had any part in it, unless on the assumption that they desired to commit political suicide. The Sinn Fein movement appears to be the latest device of the Dublin Castle faction to create disunion in the Irish ranks, but that mushroom growth has almost disappeared, and the "West Britons" have been foiled once more. "Unity," "Unity" should be the watchword in every corner of the country. Those who would endeavor to raise dissensions in the ranks of the Nationalist party should be branded and treated as false to their country. They will crop up from time to time. It behoves the Irish people to watch them, and treat them with that scorn which they deserve. We may be thankful that now there is not a a ripple of discontent in the solid phalanx behind

MORE TIME TO THE STUDY OF

In the course of a vigorous pastoral letter on "Modernism" Bishop Hedley of Newport, Wales, urges the faithful to give more time and thought to the study of religion.

It is a rare thing, says the Bishop, to find Catholics in these days who

have any grasp of the length breadth of their own religion. T a great misfortune. In simpler days when papers, the elementary notions of Christianity sank into the mind and heart and entered into the very substance of thought and intellectual life. Now with every kind of error and with every variety of speculation. The minds of men are preoccupied, and God's science finds no room. That is the reason why educated Catholics in these days have to learn their religion well. True, a Catholic can be a good Catholic and yet be quite unlearned. The poor and the workers are not expected to sit over books or to go to school again. Yet it must not be for gotten that in these days even the un-learned read. And if they read at all, they must not neglect to read about their religion, or else they lose hold on their religion. They must not neglect to attend sermons and instructions, or else the little information quired in their school days disappears, and the religious feeling they had as children fades out of their hearts. But for all, except genuine working men and women, much more than this is absolutely needed at the present day. They may learn a good deal from the instructions of the Church. But they must also read, think and study. They must follow their faith into its details. They must explore the riches They must explore the riches of their inheritance. They must dig for treasure, and take pains to gather the harvests that the Lord has sown-Thus only can the holy religion of Jesus Christ take real possession of the souls which He has redeemed with His

precious Blood.