

The Catholic Record.

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Agents or collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be sent to the Editor of THE CATHOLIC RECORD, London, Ont. For some time past we have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905. Dear Sir: For some time past we have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, JAN. 28, 1905.

FOOLISH INVESTMENTS.

Judging from the number of letters sent the advisability of investing in this and that, there must be, in the opinions of the senders thereof, a good many of the unsophisticated in Canada. These circulars breathe but kindness and a readiness as touching as it is rare to help us to much gold. That such interest should be manifested towards us by the gentleman across the border ought to be regarded as something out of the ordinary and entitled to dispassionate scrutiny.

CHEERFUL POVERTY.

It is easy for an individual with an assured income to be optimistic and stout hearted or to simulate it at all events. Before a bright fire, surrounded by books and pictures, one may read any song of the road with pleasure, and give wondrous counsel as to the necessity of keeping up a brave front, however the wind may blow. But in the homes of poverty the outlook is not so cheering. The dwellers therein see right but the toil that breaks the body; the competition that forces them aside when age begins to touch them; and they hear instead of the merry song of the road the stern orders of boss or foreman who is bent on getting all the work he can out of them. Still, for courage and love give us the poor. The dweller in the tenement will share his last bushel of coal with his neighbor, and give him assistance from out his scanty larder. His sympathy is real and not sham, and his human brotherhood is born neither of whim nor of expediency. He wears poor clothing, but he is oftentimes more of a gentleman than they who are attired in fine linen and broadcloth. He is ready to give of his means to any object mentioned by his spiritual chiefs. Many a time—and we have had some experience as a collector—we have been edified by his courtesy, and by the pleasure he evinced at being able to contribute his mite. No long parley was necessary there as elsewhere: the money waited for us because they were obedient. According to human standards their lives may be bare, but they who are close to them know that in their hearts is ever the song of the road that leads to the Eternal gates.

THE "REFORMATION'S" WORK.

May we remind a near-by contemporary that not all Protestants are in accord as to the glories of the Reformation in Scotland. Speaking on this subject in his History of Scotland, Mr. Andrew Lang says: "This is not a topic in which it is easy to be impartial. Protestant historians have seldom handled it with impartiality; and their suppositions, glosses and want of historical balance

naturally turn into opposition the judgment of a modern reader. How it was effected need not be set down here. Suffice it to say that John Wesley saw nothing to commend in the work of John Knox, who used fire and sword and desolation, to sweep from Scotland shrine, altar, image and the massy piles that harbored them. In fact he reproached it as the work of the devil."

We must say also that we cannot wax glad over the history of Calvinism in Scotland, and we are not alone in this. Dr. Johnson, it will be remembered, alluded to the "malignant influence of Calvinism," and a writer of our times, Fiona Macleod, asserts that it is difficult for any one who has not lived intimately in the Highlands to realize the extent to which the blight of Calvinism has fallen upon the people, clouding the spirit, stultifying the mind.

That the Presbyterian creed has had divines not unknown to fame is admitted on all sides. We pay tribute gladly to the scholarly attainments, the broad-mindedness and tolerant spirit of many of their descendants. But dilating on all this we submit that harking back to the assembly of 1643, and recounting the history of its deliberation, will not resuscitate the Westminster Confession. In some quarters it is, so far as its Calvinistic characteristics go, dead, and in others doctrinally inoperative. That we are not prejudiced in saying this is evident from the declarations of Presbyterian clergymen. Last December Rev. Dr. Carter said before the Presbytery of Nassau county, N.Y. "That there is no such God as the God of the Westminster Confession. It is all rash, exaggerated and bitterly untrue. The Presbyterian Church has had for long a creed that she has been secretly ashamed of."

And yet Dr. Carter was requested to continue his connection with the Presbyterian communion. This certainly should furnish our contemporary with matter for reflection.

DOOLEY ON "LIFE".

We see that the sapient and witty Mr. Dooley is again at Archey Road. We hope that Mr. Danne will continue to prompt him, for we venture to say that Mr. Dooley's preachments and puncturing of our fads and follies are read and appreciated more than Mr. Danne's editorials. In his latest talks, published by McLure, Phillips & Co., the genial philosopher handles various subjects and always deftly. Life, he tells his friend Hennessy, is like a Pullman dining car, a fine bill of fare and nothing to eat. "Ye go in fresh an' hurgy, tuck yo' napkin in ye'er collar, an' square away at th' list iv groceries that th' black man hands yo'. What'll ye have first? Ye think ye'd like to be famous an' ye order a dish iv fame an' bid th' waiter make it good an' hot. He's gone an' gone, an' whin he comes back ye'er appetite is departed. Ye taste th' order an' says ye: 'Why, it's cold an' full iv broken glass.' That's th' way we always sarve fame on this car," says the cook. "Don't ye think ye'd like money f'r th' second course? Mither Rocky-fellar over there has had forty-two help-ins," says he. "Ye don't seem to agree with him," says ye, "but ye may bring me some," ye say. "A way he goes an' stays till ye'er bald an' ye'er teeth fall out an' ye set dhrumming on th' table an' lookin' out at th' scenery. By an' by he comes back with ye'er order, but jus' as he's goin' to hand it to ye Rockyfellar grabs th' plate. 'What kind iv a car is this?' says ye. 'Don't I get anything to eat? Can't ye give me a little happiness?' 'I warden't ritomment th' happiness,' says the waiter. 'It's canned, an' it kilt th' las' man that tried it.' 'Well, gracious,' says ye, 'I've got to have something. Give me a little good health an' I'll try to make a meal out iv that.' 'Sorry, sir,' says the black man, 'but we're all out iv good health. 'Besides,' he says, takin' ye gently by th' arm, 'we're coming into the deep an' ye'll have to get out,' he says."

WHAT TO READ.

Why do the writers of worthless fiction find a way to the haven of recognition, while the makers of genuine literature wander in the desert of unpopularity? One reason is that the average novel can be read without any undue expenditure of attention; another reason is that dabbling in all kinds of printed stuff deprives one of true standards. Tolstoy says, in "The Peasant," that "if a young person should be given access to all the extant books and papers and left to his own efforts, it is highly probable that for ten years he would read nothing but trivial and immoral things," to the perversion of his understanding and taste. Then, again, children are not safeguarded as they should be from the peril of pernicious reading. During school days they are regaled oftentimes in scraps and bits from world authors, and in consequence they are graduated without any real understanding of what literature means and fall an easy prey to the spinners of yarns.

Hence we never get tired of the "eternal gutlaw." We refuse to be serious, or mayhap we cultivate a serious poise. But because we allow mankind to deluge us with inanities we bar ourselves from writers who do not deal in trivialities.

THE CHRISTIAN SCIENCE MAN-SLAUGHTER CASE.

In the Christian Science case which came before the coroner a few days ago, and of which we gave an account in our columns last week, a verdict of manslaughter was brought in by the jury. The verdict was returned on the 17th inst., and was to the effect "That Walter Goodfellow came to his death on January 4th from typhoid fever, and that the jury find culpable negligence on the part of Mrs. Sarah Goodfellow, Mrs. Grant, Mrs. Lee, and Mr. W. Brundrett in connection with his death, and are, as we believe, guilty of manly slaughter. We further believe that deceased would have recovered if the proper measures and medical treatment had been given, the percentage of mortality from the disease being very small. We further recommend that if the law does not reach Christian Scientists, it should be made to cover such. We also think that the medical men should be more careful in the issuing of death certificates, as many cases are not investigated which should be."

It will be remembered that Walter Goodfellow was committed to the care of the Christian Scientists named in the verdict by his mother, Mrs. Goodfellow, to be healed divinely by them, the services of the physician being refused. It is to be hoped that the fatal termination of this sad case will put an end to the evil and scandal of Christian Science experiments over those who are seriously ill. The number of deaths already recorded as rising from this cause has already been very large, and it is probable that not more than a moiety of them have become known to the public.

PRAYERS AND MASSES FOR THE DEAD.

"The Gospel Trumpet" is the name of one of the Protestant and anti-Catholic sheets which are largely circulated among Protestants in various parts of the United States and even in Canada, and from which many Protestants derive their belief in special doctrines which they believe constitute Protestantism, and it will be seen that it is enough that the editor of such a sheet expresses his opinion that a certain doctrine is "papistical," and the readers of the sheet think this an all-sufficient reason for its rejection. The Gospel Trumpet is published in Moundsville, West Virginia, but we are assured that it is largely circulated in the rural electoral districts along the Ottawa in Ontario and Quebec.

In the issue of this paper of date 29th Dec., 1904, a question is asked by a correspondent regarding the meaning of the passage of Holy Scripture (St. Matt. xii. 32.) "And whosoever shall speak a word against the Son of Man, it shall be forgiven him, but he that shall speak against the Holy Ghost it shall not be forgiven him, neither in this world, nor in the world to come."

In his answer to this request the editor lays it down that "upon this fragment the Papists have built their soul-destroying, deceiving doctrine of praying for the dead, Masses, etc., saying that the above is proof that some sins are forgiven after death in the world to come. In the above text it is neither taught nor implied that sins will be forgiven in the world to come, nor in an imaginary millenium."

These words of an isolated upstart Biblical commentator of no weight on Scripture, are taken by the ordinary readers of this little paper as proof positive that the whole teaching of the Catholic Church is wrong in regard to the existence of Purgatory, the efficacy of prayers for the dead, and Masses offered for the souls in Purgatory as a means of shortening the term of their suffering.

The Catholic doctrine on these points is not founded merely upon this isolated text, though the text constitutes part of the proof on which Catholics are accustomed to rely, as forming the basis of their belief. The position of the Jews in regard to God's selection of them as His chosen people must be borne in mind when the force of this passage is investigated. To the Jewish people, God's revelation had been originally made, and what was revealed truth with them continues to be the revealed truth to this day.

Now it is a certain fact that the Jews in the time of Christ believed that some souls suffer for a time in the next world before being admitted into heaven. This was deemed as being the consequence of their having committed certain lesser sins which did not separate them from the love of God, but which were an obstacle to their admission to heaven, into which nothing defiled can enter, as we are told in the Apocalypse (Revelation) of the Apostle St. John xxi-27: "there shall not enter into it anything defiled, or any one that worketh abomination."

But under the Jewish dispensation, equally with the Christian, it was the belief that those who for less grievous sins, sins which did not destroy the

love of God in the soul, were detained in the place of purgation, would be admitted into heaven after they had sufficiently atoned for these sins.

In fact, to this day the Jews retain the practice of prayers for the dead, and on the anniversary of the death of their parents, Jewish children are always expected to visit the synagogue to offer up a solemn traditional prayer for their parents deceased. This prayer is held by them to have been handed down from time immemorial, and is known among the Jews as "The Kadish" or "the Holy." Concerning this prayer The Jewish Times said some time ago:

"It is a singular prayer, and transmitted from generation to generation, from century to century, in the language of ancient Zion, forming an essential part of the daily religious service. Its origin is shrouded in mystery. . . . When father or mother dies, the remaining children, daily, morning and evening, are to recite it during the entire year of mourning, and at every returning anniversary of the day of death, or as it is called in the language of the Gasse, at every 'Jarett,' for a very peculiar power lies in it. . . . It stops directly before the throne of God, and entreats there for the eternal peace of the deceased for mercy and compassion. Surely, if there is a link strong and indissoluble to join heaven and earth together, it is this prayer. It unites the living, and forms a bridge into the mysterious dominion of death. . . . When thou diest, . . . there are left persons who know that thou hast died, who, wherever on earth, whether in the garments of poverty or in fashionable clothing of wealth, send after thee this prayer."

We may use the same language with regard to the fervent prayers which Catholics also recite for the dead after their departure to another life.

In 2 Machabees xii. we are told that the valiant leader of the Jews, Judas Maccabeus, ordered that prayers should be offered for those Jews who were slain in battle fighting in the cause of God, and twelve thousand drachmas of silver were sent to Jerusalem for "sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead. . . . It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

The books of the Machabees are not found in the English Protestant Bible in general use, but they are admitted by Continental European Protestants as part of the Bible. But apart from their canonical value as part of Holy Writ, they must be regarded as an incontestable historical testimony to the Jewish practice of praying for the dead "that they may be loosed from their sins."

When Christ told His Jewish hearers that a certain sin should not be forgiven either in this world or in the world to come, He was aware of their practice, and as He took every occasion to correct the errors into which they had fallen, if this practice were "soul-destroying and deceiving," as asserted in the "Gospel Trumpet," He would not have approved of it by a favorable reference, such as His words certainly were, for He refers to their belief that some sins are forgiven in the world to come, without denouncing it as criminal or deceitful. His reference thereto is, therefore, a solid proof that some souls do suffer in the other life for sins which are not mortal, but which are washed away by suffering, and by the prayers of the faithful on earth.

It will be noted also that part of the Jewish usage concerns sacrifice. They offered sacrifice for the dead that their sins might be blotted out. Catholics do the same, offering up the holy Sacrifice of the Mass for the living and the dead, just as Judas Maccabeus had sacrifice offered for the same purpose in the temple of Jerusalem.

Divine Truth remains always the same, and as prayers for the dead and sacrifices were useful to the dead under the ancient law, the same truth holds good at the present day.

There are, of course, other irrefragable proofs of the lawfulness of the Catholic practice of praying for the dead, but we cannot adduce them in the present article, which is written to elucidate the text which the Gospel Trumpet attempts to befog.

To offer prayers and Masses for the dead is an act of sublime charity.

With the Millennium referred to by the Gospel Trumpet we have nothing to do, though it is moot question among Protestant sects.

The following skit is from the lately-published letters of the Anglican Bishop Stubbs. "I have made a hymn on Froude and Kingsley."

THE VETO IN PAPAL ELECTIONS.

An interesting piece of intelligence from Rome is to the effect that the Holy Father, Pope Pius X., has completed a Bull the precise contents of which will not be made public until his death, but which will be read as part of the constitution under which the next conclave will elect a successor to the Holy Father. It is known, however, that this important document has reference to the rights which have been claimed at times by the rulers of Austria, France and Spain to veto the election of any special Cardinal to the Papacy.

The exact nature of the document has not been communicated even to all the Cardinals, the usage of the Church, and the prerogatives of the Pope, permitting that the Holy Father should exercise his judgment in regard to the extent of publicity which should be given to documents of high importance which relate to the government of the Church. For prudential reasons, the present Bull, it is said, has been shown only to those Cardinals to whom it could be personally communicated, or that is to those who live in Rome, or who have visited the Eternal City since the Bull has been prepared, and in its preparation only those Cardinals who were within easy call to Rome were consulted.

Most of our readers will remember that on August 2, 1903, while the Conclave of Cardinals was in session for the election of a successor to the late Pope Leo XIII., Cardinal Puzyna, Bishop of Cracow in Austrian Poland, arose in the Conclave after the first ballot was taken, and announced that he was authorized by Francis Joseph, the Emperor of Austria, to veto the election of Cardinal Rampolla to the Papacy.

It is impossible to say whether or not this announcement influenced in any way the ballots which were afterward cast. But immediately the other Cardinals protested against this interference of a temporal ruler with the freedom of the Conclave, and it was unanimously maintained that no monarch or temporal ruler has any right of veto against the election of a Pope. Indeed, the announcement of the Emperor of Austria's veto was followed by a larger vote given to Cardinal Rampolla than before, from which we might infer that the Emperor's veto had no influence. On the other hand, considering the hostile attitude of France and Italy to the Church, it is quite possible that many of the Cardinals felt that it would not be advisable in the face of so direct an expression of the desire of a power which is friendly to religion, to elect as Pope a Cardinal who was disagreeable to that power.

The French Cardinals were specially indignant at the interference of Francis Joseph, and their greater indignation was supposed to have been aroused by the belief which was current that the triple alliance had agreed upon the veto against Cardinal Rampolla, who was considered to be in a great degree responsible for the continuous firmness of Pope Leo XIII. in maintaining the independence of the Church against all assailants.

The right of veto, in fact, was never granted without protest to the civil authority, though when nearly all Europe was under the dominion of one Emperor who was willing to protect the Church, and aid in her work everywhere, the Emperor was allowed a powerful voice in the selection of a Pope.

So far back as the sixth century the Byzantine Emperors endeavored to impose upon the Church Popes of their choice, but this usurpation was steadily resisted until for the sake of peace and to avert the persecution of faithful Catholics, from the year 654 to 731, the Popes submitted to apply to the emperors for confirmation of their election.

Charlemagne was the protector of the Church, but he did not claim any right to interfere with the freedom of election of the Pope. His Son, Louis the Mild, asked and obtained the favor that on the election of a Pope, legates should be sent to him to announce who had been chosen; but neither he nor his son, Lothaire, claimed any right to interfere with the liberty of Papal elections. This claim was put forth, however, by some of the successors of these monarchs, though it was resisted by successive Popes. The result was that the Emperors, or those monarchs who claimed imperial authority which they did not possess, set up anti-popes in opposition to the succession of true popes. These anti-popes were willing to accept appointment by their imperial masters, but as a final assertion of the liberty of the Church, the Lateran Council in 1180 decreed that the election of a Pope by two thirds of the Cardinals should be held as valid without the consent, and in spite of the opposition of any temporal authority. This law is binding at the present day.

Notwithstanding this law, the sovereigns of Spain, France and Austria,

endeavored to exclude certain Cardinals from being elected, but they usually did this by endeavoring to influence the votes of the Cardinals of their respective nations. At a later period, these nations became bolder and insisted upon vetoing such possible candidates as they deemed proper. The Cardinals resisted these encroachments, yet so persistently were they pressed that while protesting against the right of these governments to veto any member of the Sacred College, they tacitly agreed to act upon the veto of one candidate only by each of the powers mentioned.

Austria pressed its claim to exercise the veto power more persistently than either Spain or France.

In 1846 Austria sent a prelate with its veto against Cardinal Mastai Feretti, who was elected as Pius IX. The prelate arrived in Rome five days too late, and the Pope elect was duly crowned and acknowledged as Pope by the whole world notwithstanding the veto. On the death of Pope Pius IX. the next conclave was held so promptly that Leo XIII. was elected and crowned before the vetoing powers made up their minds what they should do. At the conclave of 1903, however, Austria was on the alert, and the veto arrived in time, with the result which we have stated already. But the last veto of a temporal sovereign has been witnessed, for it is positively stated that the Bull which the Holy Father Pius X. has issued forbids any future presentation of a veto to the Conclave under penalty that the Cardinal who presents it shall be excluded from that august assemblage, and shall lose his vote. It has even been stated that any Cardinal who shall present the veto of a temporal sovereign shall be excommunicated ipso facto, that is, by the fact itself. On this point, however, we cannot speak positively.

It will be of interest to our readers to know why the Emperor of Austria sent his veto against the election of Cardinal Rampolla. It is stated on excellent authority that it was a mere matter of spleen. Some years ago Mgr. Agliardi was the Pope's nuncio at Vienna; but as he incurred the displeasure of the Emperor, the latter demanded his recall, a demand which Cardinal Rampolla refused to comply.

We cannot imagine a more paltry reason for so grave an act as an interference with the freedom of election of the Head of the Universal Church.

It is very justly held by the Pope and the members of the Sacred College of Cardinals, that whatever excuse the Catholic monarchs of Europe may have had for interfering with the Pope's election when the latter was a temporal sovereign protected by them in their claim when the Pope's dominions were wrested from him without a single one of these haughty rulers lifting a hand in his defence.

From the beginning the veto power in papal elections was a usurpation, and no friend of religion will regret its passing away.

AN IMPORTANT CASE DECIDED.

The case of Mary Archer vs. the Order of the Sacred Heart, which was tried at the Assize Court in London about a year ago, has been decided by the Court of Appeal, to which Court it was sent by the defendants, in favor of the convent on every point, the plaintiff having to pay the costs. As this is a very important case, we hope to be able to give the judgment of the learned judges in a future issue. The case for the defendants was prepared by Mr. T. J. Murphy, barrister, a member of the well known legal firm of McKillop & Murphy. Mr. Murphy and the legal gentlemen associated with him deserve every credit for the painstaking and able manner in which they arranged the case for the defendants. We congratulate the ladies of the Sacred Heart on the result of this important suit.

COMBES OUT.

PERSECUTING PREMIER GIVES UP THE STRUGGLE IN THE FACE OF CERTAIN DEFEAT.

Paris, January 18.—The Combes Ministry presented its resignation to President Loubet this morning, and the President accepted it, but asked the Ministers to carry on their functions until a new Cabinet is formed. M. Loubet conferred with the president of the Senate, M. Fallieres, and the President of the Chamber of Deputies, Paul Doumer, and then announced that he would also consult the leaders of the majority groups. This will postpone the selection of a new premier for several days it is thought. These conferences will determine who M. Loubet will invite to form a Ministry. M. Rouvier continues to be considered the most likely candidate for Premier, but his chances are less certain than at first, owing to the belief that a Rouvier Cabinet would not last long on account of the internal divisions of the Parliamentary groups. Other names prominently mentioned by men familiar with Parliamentary affairs are those of M. Brisson, M. Miller and M. Doumer.

BY SIGN.

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