

The Catholic Record

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LETTERS OF RECOMMENDATION

Mr. Thomas Coffey Ottawa, June 15th, 1905. My Dear Sir—Since coming to Canada, I have read a number of your papers, and have been struck by the fact that it is imbued with a spirit of ability, and above all, that it is imbued with a strong Catholic spirit.

THE UNIVERSITY OF TORONTO AND THE SCHOOLS OF THE PEOPLE

HOW SOME THINGS LOOK FROM OUR POINT OF VIEW

On the question raised by President Falconer's demand that High Schools do the first year's University work, we stated last week our point of view.

For convenience in the term High Schools we include Collegiate Institutes and Continuation Schools. The business of these schools is to provide secondary education for all those who desire it.

Incidentally they prepare students for matriculation.

President Falconer's demand implies a totally different conception of the place of High Schools in our system of education.

Our good friend Prof. Kylie was not so immersed in the Toronto University view of things educational, he would readily recognize that our use of the expression "common people" was suggested by the chief reason for existence of these schools of the people is to prepare students for the University.

In our estimation, we hasten to assure him, the common people are just 100 per cent. of the population. When he tells us that those who enter the University on junior matriculation are not usually the children of "the common people," we confess our inability to guess his meaning even with the aid of the inverted commas.

Just at the time when the High School teachers were considering the "unwieldy and heterogeneous" High School curriculum with a view to its simplification, and the co-ordination of High School studies, the President coolly asks that the High schools relieve the University of Toronto of its first year's work.

The sole consideration is not the efficiency of our High School system but the convenience of Toronto University.

"There is room for argument," says Professor Kylie, "that the work cannot be done as economically or as well in the schools as in the university. There is no room for the contention that the President or anyone else was doing an injustice to the common people."

In view of the fact that in one Toronto High School it costs \$690 a year for each upper school pupil, and further, that Trustee Fairbairn estimates a saving of \$50,000 a year as well as better results, from one or two centres for upper school work in Toronto, it may be taken for granted that there is ample room for argument as to whether President Falconer's proposal would make for either economy or efficiency. Keeping in mind that the object of High schools is, or should be, to provide a satisfactory system of secondary education for 40,000 pupils and not a special training for 1,000 there is not much room for argument about the injustice of the President's proposal—its injustice is evident.

Secondary education is in a very unsatisfactory condition in Ontario. In the estimation of many it is worth nothing in itself. The vast majority of the High School pupils drop out in the first years—many the first

THE EDUCATIONAL INFLUENCE OF A FREE PRESS

"A Quebec court has annulled a marriage on the ground that husband and wife were minors. They were also father and mother."

This is the terse editorial comment of the Mail and Empire last week. What moral did it wish to point?

The amount of free advertising that a Quebec marriage case receives must make the most experienced press agents feel that either they don't know their business or have become stale and sterile. The shade of the immortal Barnum would decide that the Friedman "cure" alone is in the same class with the "Quebec marriage case."

The Apostle of Humburg would regard both as satisfactory developments of his principles.

Let us go back a month to the press despatches announcing this latest "Quebec marriage case."

"IS MARRIAGE IN LENT ILLEGAL?"

"ONE OF THE REASONS ADVANCED IN ASKING ANNULMENT OF QUEBEC CEREMONY"

"NO DISPENSATION GIVEN ALTHOUGH APPLIED FOR"

"Montreal, April 8.—Another marriage annulment suit between Roman Catholics, this time to dissolve the marriage of two minors who also disobeyed the laws of the Church, was begun before Mr. Justice Archibald here this morning. The plaintiff is Mrs. Katherine Cannon, whose seven-year-old son, George Edward, was married on March 1, 1912, by Rev. Father Kilowan, in St. Patrick's Church to Mary Stewart, aged eighteen. A child was born to them in August last year.

"The mother claims that no marriage should have been permitted, first, because the parties were under age, secondly, because the ecclesiastical dispensation applied for was refused and thirdly, because the wedding was performed in Lent.

"The mother also says her son kept the marriage a secret for several months.

"Mr. Cannon, who is not now living with his wife, gave evidence in support of his mother's application this morning.

"So far no annulment from the church authorities has figured in the case, as plaintiff considers that the fact that the parties were not of age when they were married is adequate grounds for a civil annulment. If such is granted steps will be taken, it is understood, to get church annulment on the ground that no dispensation to marry in Lent was secured."

Now let us go back another month to a public meeting held in Windsor, Ontario. Mayor Hockin of Toronto, speaking of another marriage case, said:

"Marriage laws in Quebec are a disgrace to the Empire. Not a marriage of Roman Catholics but can be invalidated on some pretext. This Church is in itself a divorce court. You couldn't go to Reno and get a judge to annul a marriage on such grounds."

Of course before this time the press by a whole series of Barnumesque headlines, comments, insinuations and perversions of fact had prepared the ground for the good orange seed which the Queen City's worthy mayor wished to sow in that intelligent and well-informed Ontario audience. Otherwise he would hardly have done it in Windsor!

Equally intelligent and well-informed readers of the Mail's innocent-looking little comment can be relied upon to read it in the lurid light already thrown on that awful subject—a Quebec marriage case.

Now let us turn our attention a moment from the endless serial of startling fiction and consider some hard facts.

Fact 1. The Catholic Church had no more to do with the Cannon-Stewart marriage case than the Salvation Army.

Could any one imagine this to be the case from reading the despatch quoted above? From the startling headline, "Is Marriage in Lent Illegal?" to the end, we have "Roman Catholic," "Ecclesiastical dispensation," "Lent," "Church authorities" etc., inextricably woven into the news item so that the desired inference is inevitable.

Fact 2. Marriage in Lent with or without a dispensation is valid in Quebec as elsewhere. Marriage without dispensation of banns is valid. These things are not diriment impediments. But, as a matter of fact, both dispensations were granted.

Fact 3. The marriage was, and is yet, valid in the eyes of the Church which had nothing to do with the civil case.

Fact 4. Judge Archibald is a Protestant and was presumably guided solely by his own interpretation of

THE CIVIL LAW REGARDING THE MARRIAGE OF MINORS

The law in Ontario also requires the parents' consent. We remember a suit on the same grounds (lack of parents' consent) that was entered in Kingston but was withdrawn. Whether or not an Ontario judge would hold that marriage of minors without parents' consent would be null and void is, we believe, yet to be determined.

Fact 5. There are 41 divorce cases before the Senate this session. Over half of them are from Toronto. The Ontario press have not gone into the details relating to age, religion, children, officiating clergymen and reasons for divorce in these cases. They are too much preoccupied with the terrible cases in Quebec. The two other marriage cases that occurred in Quebec in recent times the CATHOLIC RECORD dealt with in due course.

We have already pointed out, but the fact will bear repetition, that there are more divorces granted to Toronto alone in this year of grace 1913, than there have been declarations of nullity on any and every ecclesiastical ground in Quebec in the three hundred years of her history.

We have marrying parsons in all the border towns of Ontario. Dr. Godfrey in the Legislative Assembly in Toronto read the touting business card of a marrying parson of Bridgeburg; at Niagara Falls we have read of marrying ministers sharing the profits with their cab-driving pals; divorce judges at Detroit scathingly denounce the marrying ministers at Windsor. Much of this shameless trade thrives by throwing the cloak of respectability and legality and religion over business that otherwise would be carried on in houses of assignation.

Will all this rouse the honest indignation of the press and people of Ontario to stamp out the disgraceful traffic?

Oh yes, perhaps, after we get through with those awful Quebec marriage cases. In the meantime, note the eternal fitness of things. The press has so far accomplished its high mission in the premises that the Mayor of Toronto, addressing a public meeting in Windsor, holds up the Catholic Church as a huge divorce court which puts Reno in the shade. Doubtless the gaping crowd in its virtuous indignation registered a vow to vote against the No Temere, to agitate for a Uniform Marriage Law for the Dominion that will make those Quebec Romanists respect the sanctity of marriage—even as it is respected in Windsor.

By the way, can any one tell us why there is such solemn silence this long time on the question of the No Temere decree?

IDEALS OF WOMANHOOD

The name of Florence Nightingale is a household word throughout the world. Deservedly she is ranked amongst the heroines of charity and as such lovingly remembered. How many know the names or even the deeds of the noble band of Sisters who were Florence Nightingale's chief aids in the Crimean War? It is but just to say, however, that Miss Nightingale herself was always generous in her recognition of all that the work with which her name will ever be associated owed to the Sisters.

The following clipping from an English paper of April 27th shows that the British Government is not unmindful of that great debt:

"There was a picturesque scene in the gardens of the Hospital of St. John and Elizabeth, for the funeral of Mother Mary Stanislaus Jones, who was Florence Nightingale's chief helper in the Crimea. After the requiem service in the beautiful little church (which was taken there from Great Ormond-street stone by stone) the Nuns and Sisters of Mercy, who carry on their work of healing in the fine hospital adjoining, made a lane, through which the coffin was borne by men of the Army Service Corps. A file of soldiers had been sent up with an officer by the War Office, as a special tribute to Mother Stanislaus, who with the 'Lady of the Lamp' was foremost in giving our stricken troops in the Crimea practical aid and comfort.

"Dr. Fenton, Bishop of Amylea, was present at the service, and Monsignor Grosch delivered a sermon dwelling on the splendid work done by the nun in her sixty-five years of religious profession. After her return part at the instigation of Cardinal Wiseman in founding St. John's Hospital (then in Great Ormond-street), and afterwards was one of the foremost promoters of the St. Mary's Catholic Orphanage at Westminster."

While the attention of the world was centred on the sanguinary war in the Balkans, in the besieged city of Adrianople Catholic Nuns with quiet heroism devoted themselves as

MINISTERING ANGELS TO THE SICK AND WOUNDED

The following is from The Tablet: "The work of the Oblate Sisters of the Assumption during the siege of Adrianople has evoked a letter of high praise from our Ambassador at Constantinople, who has asked the French Ambassador to convey the thanks of the British Government to the Government of the French Republic. Sir Gerard Lowther writes: 'In a report which I have just received from the British Consul at Adrianople, Major Samson mentions the wonderful way in which the Oblate Sisters of the Assumption have nursed the wounded in the English hospital in that city. 'It would be impossible,' says the Consul, 'to exaggerate either the devotedness of these ladies in the work they have undertaken, or the coolness they showed under the fire of the artillery. Indeed, without their aid, continues the report, 'it would have been impossible for the hospital to carry on the task it had taken up. I have the greatest pleasure, therefore, in communicating to you this great testimony to the devotedness and heroism of these ladies who have so nobly co-operated in the common work of humanity which the Christian community took upon itself during the siege.' The French Ambassador has sent a copy of this letter to the Superior of the Assumptionists at Constantinople."

Nearer home we have an example of heroism so sublime and so touching that it is difficult to read of it unmoved.

On the island of Skeeklung, 9 miles from Canton, China, there is a leper colony under the charge of Father Connamdy, often called the second Father Damien. There is on the St. Catherine Road near Montreal the Mother House, a community of missionary Sisters called the Sisters of the Immaculate Conception. These Sisters have a mission in Canton, China, where they conduct a foundling asylum, an orphanage, a home for the aged and an English school.

Three weeks ago Father Connamdy called for Sisters to take charge of the leper settlement.

When the Reverend Mother (at Montreal) read the letter to the fifteen Nuns assembled in the community, every one of them volunteered to go. She explained the life of sacrifice it involved, the loathsomeness of the disease, the isolation and perpetual banishment from home, kindred, and everything that a person holds dear. Yet every Nun remained an enthusiastic volunteer.

Sister Mary Angelina, already in China, shows the spirit of the sisters there. "Imagine," she writes, "the joy and thanksgiving with which we received the news that we are to co-operate in the great work Father Connamdy is carrying on."

Sister Mary Angelina, who was formerly Miss Mary Donovan of Alexandria, thus concludes her letter: "It is impossible for me to close this letter without mentioning the happiness with which our sisters here are filled, to be laboring amongst the Chinese. We thought we were happy in our convent home at Outremont, but we can say that we never knew what true happiness was till now. I would like to go round the whole world gathering together girls who have nothing to do and who are always unhappy, and bring them here to usefulness and happiness. There is so much need, and the workers are so few that we realize all too sadly that many are called but few are chosen."

All the other sisters with Sister Mary Angelina are French Canadian—drawn from those ignorant women of Quebec to whom Mrs. Cole would hesitate to give the vote!

Which reminds us of a type of valiant woman altogether different from Sister Mary Angelina and her devoted co-workers in that far off portion of the Lord's vineyard.

The following is an "impartial appreciation" of Mrs. Pankhurst by a writer in the London Daily Mail:

"She is a spiritual descendant of all martyrs and fanatics who have ever won themselves out in pursuit of an ideal. For years before she became a fighting Suffragist she had worked quietly for the cause. Her gnawing eagerness for self-sacrifice saw in this such an objective as it desired. Gradually she came to believe that she was marked out to be a leader that the cause for which she was fighting depended upon her. That she led to suffer. That she had her run to meet labor and punishments which it seemed impossible for so slight a frame to bear. It is power of will that supports her, aided by the self-esteem which is in all fanatics, which even helped to bear up Joan of Arc, with whose life by the way, Mrs. Pankhurst might be at many points compared. It is impossible to think of the courage of this frail woman without admiration, or of her sufferings without pain. Yet to the martyr sufferings are a satisfaction. That is the stuff of which Mrs. Pankhurst is made."

The quiet, unobtrusive womanly lives of the Sisters, inspired by simple, childlike, unwavering faith in Christ's promises, devoted without a thought

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What a contrast to the noisy, masculine advocates of woman's rights, and the empty platitudes of the apostles of "altruism" and "social service."

ORDINATIONS AT ST. PETER'S SEMINARY

On Saturday, May 17th, in the presence of a great many of the priests of the diocese, the relatives and friends of those ordained and a large congregation of the faithful, His Lordship Bishop Fallon raised four students of St. Peter's seminary to the dignity of the priesthood. To all present the impressive ritual of the solemn function was in itself a striking illustration of the importance of the work of the seminary and the sanctity and significance of the sacerdotal order.

Those who were ordained to the priesthood on Saturday were: J. Emery of Painscourt, A. Rondot of Stony Point, J. Quigley of Biddulph and J. Fallon of London.

On Wednesday, April 30th, Messrs. W. Moran, J. Young, and F. McCarthy were tonsured; minor orders were conferred on J. Fallon, T. Grenier, J. Bell, H. Dignan, F. Costello, and A. Finn; and the subdeaconate on J. Fallon, J. Quigley, P. Mahoney, W. Langlois, and T. McCarthy.

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FATHER TYRELL'S "LIFE"

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On the inner processes of George Tyrrell's mind, says Mgr. Benson, no one—least of all ecclesiastical authority—presumes to pass final judgment; but he hopes, although there is no evidence whatever of it, that at the supreme moment the excommunicated ex-Jesuit may have made an inner act of self-surrender to the divine authority which the Catholic Church claims to represent on earth.

The utterly untenable positions assumed by Father Tyrrell is exposed in this splendid passage:

"The Catholic Church extends her communion and her privileges only to those who interiorly as well as exteriorly submit to her view. The Modernist would call her narrow-minded; yet it is difficult to understand how any man can call her tyrannical in this matter. It is not tyrannical for the committee of a club to insist upon the rule being kept, and to demand that those who will not keep the rules shall go elsewhere for their entertainment. There is where for their entertainment, the Catholic Church does not compel men to belong to her; she only demands that those who claim to represent her and minister in her name, shall indeed represent her and teach and believe her view of truth and not another. The world howled aloud when George Tyrrell was denied Catholic rites at his death; yet to have granted him those rites, except on the plea either that he was mad or that he submitted after all, at the last moment—and this latter plea was unhappily rendered inadmissible by the action and the statements of his friends—would have been to evacuate her own position, and to have implied that, after all, her own view of truth was not so essential as she pretended."

NOTES AND COMMENTS

ALL EUROPE, we are told, is ringing with praises to Sir Edward Grey, the British Minister of Foreign Affairs. To his diplomacy, skill and personal authority, more than to any other factor, is attributed the peaceful solution of the numerous difficulties which a few months ago gravely menaced the peace of Europe and the world. When others despaired he stood firm, and by the sheer force of his personality and insistence upon the conference of ambassadors, cleared the way for an amicable solution of the tangled questions rising out of the Balkan war. That his part in this respect is now fully recognized by the great powers, and not least by Germany, will be gratifying to those who, like ourselves, have long regarded Sir Edward Grey as the strongest and wisest statesman of his time!

AN OLD YELLUM DEED WAS RECENTLY OFFERED FOR SALE BY A LONDON (ENGLAND) BOOKSELLER, WHICH AFFORDS A CURIOUS SIDE-LIGHT UPON THE VAGARIES OF ANGLICAN DOCTRINE AND THE DEVIOUS WAYS OF ANGLICAN CHURCHMANSHIP IN THE EARLIER YEARS OF THE "CHURCH BY LAW ESTABLISHED" AS NOW

The document in question was a deed issued by George Abbot, Archbishop of Canterbury, granting an Indulgence to Sir Peter Frechvale of Staveley, and his wife, to eat meat in Lent. The date of the precious document is Feb. 9, 1613. Abbot was Archbishop of Canterbury from 1611 until his death in 1633. He had, prior to his elevation to the primatial see, successively occupied those of Lichfield and London, and, as it is related, he owed his preference in all three instances to the friendship and influence of his patron, the Earl of Dunbar. All of which goes to show that not less than ten now Scotsmen exercised a commanding influence upon the administration of affairs in the Church of England.

THE CURIOUS feature in the document referred to is that it should have emanated from one who is described as a "sincere but narrow-minded Calvinist, equally opposed to Catholics and to heretics, Arian or Arminian." Abbot has to his credit the firing of two recusants, the burning of two Arians, and acquiescence in the putting of at least one opponent to the torture. Nevertheless, he is credited also with being a charitable man, and, what, under the circumstances, tells in his favor as being far less obsequious to the kingly will than most of his compeers.

HAD THIS "Indulgence" come from so pronounced a high-churchman as Archbishop Land, who succeeded Abbot in the See of Canterbury, it would not be so much a matter of surprise. Land shares with his royal master, Charles I., the honors of "martyrdom," in the Anglican calendar. He had a great admiration for antiquity, and is said to have at times looked with longing eyes towards Rome. Auster in his own habits, and strongly imbued with the ecclesiastical spirit, it would not be so much a matter of wonder had he carried this to the extent even of issuing an "Indulgence." But that the Calvinist Abbot could so conceive his Protestant profession as to exercise it upon a matter so pronouncedly "popish," is certainly surprising. In the light of such an emanation in the seventeenth century, the plea that doctrinal variation in the Church of England is a modern development will not hold. As to Calvinism, its boasted rigidity notwithstanding, it stood forth then as it does now, as an obsequious and time-serving creed.

IN THE MATTER of definiteness, the position of Anglicanism has never been happy. Since the first rise of the Oxford Movement, the Church of England has produced many earnest-minded men, who, recognizing the barrenness of their surroundings, have striven manfully to recall those beliefs and practices of earlier ages, which are exclusively the possession of the Catholic Church. In most cases such men have eventually realized the futility of their efforts, and have, as a result, sought and found admission to that Church where alone the certainty they aspired to is to be found.

AMONG THOSE WHO in recent years have distinguished themselves as earnest seekers after truth, Lord Halifax is conspicuous. He has striven assiduously to establish the Anglican claim to Catholicity, and as President of the English Church Union and of the Confraternity of the Blessed Sacrament, has, more than any other man of his generation, been responsible for the revival of certain Catholic practices in the Establishment. He it was who hailed the monastic foundation on the Isle of Caldey with so much hope and enthusiasm. In the light of the collapse of that high-minded enterprise, as being hopelessly out of joint with the spirit of Anglicanism, it is instructive to recall Lord Halifax's estimate of its bearing upon the developments for which he yearned.

It is but a few years ago since Lord Halifax wrote: "And now the time has come when we who profess our loyalty to the Catholic Faith, and proclaim our unflinching conviction in the Catholicity of the Church of England, must rally round Abbot Elred, who in the sphere of the religious life has been enabled

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