

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
Ottawa, June 13th, 1908.
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 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 it has done a great deal of good for the welfare of religion and country, and it will do more and more, as the wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Sir, very sincerely in Christ,
DONATUS, Archbishop of Rheims,
Apostolic Delegate.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1909.
Mr. Thomas Coffey:
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 nature and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, 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 Latisia,
Apost. Delegate.

LONDON, SATURDAY, APRIL 18, 1908.

THE RESURRECTION.

The feast of to-morrow, Easter Sunday, is the pledge and seal of all our highest hopes. For if Christ be not risen from the dead our faith is vain; and if in this life only we have hope in Him then we are of all men most wretched. Sweet it is to raise our thoughts to the dizzy heights where repose our hopes in the glory and exaltation of the risen Saviour. Sweet as sunshine after rain and budding spring after mournful winter to contemplate our Lord, the king of glory, on this dawn of His everlasting triumph when He springs from the grave, the conqueror of death and the head of all angels and men. It becomes our duty in days when the resurrection is denied and the divinity of Christ ridiculed, to make reparation for this want of faith and supernatural hope. We are not preaching a sermon, simply gathering a bouquet to place at the open tomb—lilies of Easter joy and roses of love because He rose as He said. The difficulty about these central or turning mysteries is that they lie so far down in the depths of wisdom and holiness and omnipotence that we, poor shallow-minded creatures, have no plumb or line to fathom their abyss. Science—modern science—will not admit the resurrection of our Lord as a fact or our own as a possibility. It sees in this mystery of our religion the misdirected action of faith and enthusiasm and the distortion which the invented story gave to history. To argue the resurrection with science is all but useless. An adversary who denies a fact based upon the strongest contemporary evidence, disinterested and simple; evidence which was clearly admitted by the Jews themselves—an adversary who will not allow that the event was possible must be taken in some other way than by argument. They mock at the resurrection just as in the Areopagus at Athens when St. Paul spoke of the same subject the Epicureans and Stoics and Academicians laughed him to scorn. No fact, unless it was His death, was so clearly foretold by the prophets, as well as by our Lord Himself, as His resurrection. The greatest precautions were taken so that the disciples could not make away with the body, and fabricating a story, deceive the inhabitants of Jerusalem and Judea and Galilee. All that might be considered as evidence upon the subject tends the other way. It is not likely, considering the way the apostles acted throughout the Passion, that they would venture upon any story. Their Master was gone, they did not have Him to encourage and console them. He had come to establish a kingdom and they saw as yet no sign of it. His enemies had conquered thus far that they had done Him to death. They would be most vigilant lest any deception should be practised. They took precautions—all that they deemed necessary; a guard of their own, the sealed grave and the doubt and expectation raised by our Saviour's distinct word, that He would build up the temple in three days. Science was not there to watch. It comes in late to doubt and deny. Nearly two thousand years have passed—and the one indestructible fact amidst the crumbling sands of history is the resurrection of Jesus Christ from the dead. Miracle

or no miracle, the desire of the heart is for the divine, not such as can be attained by our own feeble efforts or in this world with law of members fighting against the law of the mind—but the yearning which is answered by Him Who rose for our justification, the yearning which longs for unending joy and undisturbed peace and the triumph eternal of the spirit over the flesh, and the hymn of praise to God's mercy as the sound of many waters. Miracle it is notwithstanding the impotent denial of science. It is the omnipotence of God controlling and shaping the dust of death to the shrine of life and the temple of glory. It is the wisdom of God preserving man's body to share in that immortal life which belongs to man; for man is neither beast nor angel. As wisdom created man, body and soul, so does it wish to conserve him. Sin might for a time break the harmony between these two—the soul and the body. Sin is a violation of law, a trespasser upon order. Law will triumph and be vindicated; order will be restored and disorder punished. Wisdom will not allow sin to triumph forever—nor will it preserve pure inanimate material. It will reward virtue, punish vice, conserve forever the animated body of man and give it a share in joy or punishment according as it lived in obedience and purity here, or in disobedience and sensuality. This flesh shall see God—and we shall be sated with glory when He, the type of our own resurrection shall appear—for we shall be like to Him. In His resurrection human nature is repaired, death is beaten, life triumphs, soul and body embrace each other. The principle is established. The head lives; the members will live. Faith yields to vision, grace to glory; hope is fulfilled—*we* find its term, its peace and everlasting reward. There is no glory for self in it all—not in works, nor in the struggle, but in God Who has had mercy, and Who has loved us and raised us up together with His only begotten Son. Joy to you all, good readers, on this happy Easter Day. Alleluia, He is risen as He said, Alleluia.

SPIRIT AND BODY.

A sentence in our article upon Emmanuélism, a short time ago, seems to worry a friend of ours. The sentence was, except the interjection, a quotation from a minister's account of Emmanuélism. It reads: "These thoughts operate on the sub-conscious mind—save us from Modernism—and influence the body." Our correspondent thereupon asks if the Church does not believe that thought has an influence on the body? Certainly the Church believes it, and we not only believe it but practise it. The idea which wings its way from the hidden nest of the mind gives forth its song and flight to the morning air by the pen which sends its message to the press and the press to the world. Thought crowns the world of matter, rules it partially at least, is its high priest and sovereign—uses it to praise the Creator of both and for the benefit of the whole. Man is made up of the two, spiritual and corporal, so combining as to form a third being neither purely spiritual nor corporal—wonderful in his capacity, debased in his frailty, and strangely contradictory in the dualistic contradiction between the elements of his being. We emphasize once more our belief in both body and soul and the influence of the latter upon the former. The relation of the soul to the body may be looked at from a physical, a moral or a supernatural standpoint. This triple order has been thrown into confusion by errors concerning grace as well as ethic. To regard the moral as identical with the supernatural order is to misunderstand the whole Christian religion. To place perfection in the physical order, or to expect that many of the ills which flesh is heir to can be relieved by a desire of the soul or a distraction of the mind is again to miss the term of happiness. Far beyond all the influence a soul can exercise over the body lies the plenitude of grace—helping us rather to bear suffering than to get rid of it, showing us that there is more happiness in sorrow, more strength in weakness than in the proud influence which we bring to bear upon the one slave we each possess—and that beyond the grave will the authority be complete and the influence eternal.

Our friend dissociates this influence from religion. Herein is the objection to Emmanuélism or Christian Science. We admit that they are an improvement upon Materialism, which is the other extreme in so far as they admit both spirit and its superiority over matter. They are inclined to go to excess, and not practically admit the action of matter upon matter. Through this mistaken view Christian Scientists run into absurd errors upon the use and necessity of medicine. The Emmanuélism, as we pointed out, are

striving to draw a hard and fast line between diseases in which organs are affected and other complaints. It is essentially the same error as that of the Christian Scientists making too much of spirit—and that not in the right way. For the soul to exercise a proper influence over the body, to observe the order which God has established and which our Lord has repaired we must have the grace of Christ in humility, faith and love. Christian Science and Emmanuélism relying upon efforts of self and upon one's own power of thought and will, fill the soul with pride—are perfectly useless and even injurious for the higher work of justification and salvation—the only influence we wish our soul to exercise over our body; for we seek not so much physical health as sanctification. Our friend's thought that the Blessed Virgin would aid him in all right; but it is entirely different from the suggestions of Emmanuélism. Supernatural grace and faith are far above the low lying misty vale of unregenerated endeavors at bettering our conditions on earth and in time.

ANSWERS.

A correspondent wishes to know the origin of the beads. The practice of using beads or pebbles or something of the kind as a help to memory in reciting a certain number is of very ancient origin. It was a common practice amongst the anchorites of the East, from whom much of the devotion of the Church first took form. We read in Palladius, a writer of the fifth century, that an Egyptian Monk put three hundred pebbles in his lap, and threw away one as he finished each of the three hundred prayers he was saying. Again, about the year 1040, Godiva, who founded a religious house at Coventry, left a circle of gems strung together on which she used to tell her prayers, and that this might be hung upon a statue of the Blessed Virgin. Thus in the earlier ages these beads were for different prayers. During the eleventh century instances began to increase of fixed numbers of Hail Mary's being recited and counted on beads. It was St. Dominic who added to the Ave fifteen Our Fathers. He gave the Rosary its present form. There is a tradition that St. Dominic learned the use of the Rosary from our Blessed Lady who appeared to her servant and gave him a set of beads explaining the use which she wished to be made of them. The story has been accepted by several Popes, and is the tradition of the religious Order of Preachers of which the great saint was the founder.

The second question regards the oft repeated calumny and fable of the Pope or woman-Pope. As a Church historian remarks: "This constitutes one of the most delicious morsels ever offered for the delectation of the credulous children of Protestantism." Our best answer is to give Darras' remarks, rather than enter upon the many other writers who have touched upon the subject. If our correspondent wishes more we refer him to Parsons' Studies in Church History, Vol. II. Darras says: "A calumnious fable, accredited by the ignorance and bad faith of the age, seeks to thrust upon the Pontifical throne, between the reigns of Leo IV. and Benedict III., the famous Pope Joan. The defenders of the calumny pretend, though without quoting a single contemporary authority in their favor, that a woman of superior genius, named Joan, a native of Meutz, had succeeded in hiding her sex, and entered into orders under the name of John of England. Raised by her talents to the highest ecclesiastical dignities she had been elected Pope in 856, under the title of John VIII. The story here runs into a strain of gross obscenity. The fable was at first eagerly examined by the Luther and Calvin, but has since been triumphantly refuted by the most enlightened Protestants." It is an example, and undoubtedly the worst example of that disgraceful extreme to which party spirit sometimes leads its victims.

FRANCE AT QUEBEC CELEBRATION.

No nation after our own has so clearly a right to share in the due celebration of the third centennial of the settlement of Quebec by Champlain as France. It was France that sent him out to the new world to lay the foundations of a city only but of a people whose building would perpetuate what the explorer so courageously and prudently began. It was France which imparted to the young colony racial and lingual character never since lost. It was France that sent out its explorers with something higher than greed for gold. The spirit of the crusaders seemed to revive in their descendants who sought in America a field for zeal in converting the aborigines since they could not win in the East the crown of martyrdom.

Not only did religious fervor mark the steps of Jesuit and Recollet missionaries. Champlain was one of the best and boldest of these pioneer voyageurs. He was a noteworthy man. He used to say that the salvation of one soul is of more importance than the founding of a new empire. He was intrepid in danger, stern in justice, yet ruling with mercy. His family was a long line of sailors whose life was spent on the sea as fishers and mariners. As a young man he had come out to New France with his uncle several years before. Now it is the memory of Champlain as the establishment of Quebec which will form, and rightly form, the piece de résistance in the approaching centennial. The foundations which he laid have been built upon his lines. The mustard seed which he sowed has grown to a wide-spreading tree. Many a ship with human freight has passed up the grand old river past the quaint old city where Champlain landed to establish at the Narrows of Quebec a fort and station for the fur trade. Many a change has taken place. Some things remain the same, as lasting as the rock beneath the city. They are the faith and the language and the spirit of Quebec—not of the mere city, but of the Province, and far beyond where an industrious Catholic people are making frugal homes for themselves. The descendants of Champlain are not to be found in France to-day for it is no longer the land of chivalry and faith and energetic colonization. There are representatives in France whose presence would be most welcome, whose Catholic sentiments would find a cordial response from all classes and whose eloquence would be a lesson and a revival. There are others whose visit would hardly pass without some unpleasant reminder. Expelled religious are numerous enough to escort Brind and Combes, if they come, from the ship to their hotel. What great pride the present French government can take in the celebration remains to be seen. There is less similarity between the French Canadians and the French politicians of France than between the latter and the Orange faction of Toronto. One point should be borne in mind in making the program of the whole celebration: it should be Catholic. Quebec was Catholic in its earliest days when founded by Champlain and educated by Bishop Laval. And if the British flag floats over its citadel to-day it is also due to the patriotic faith and guidance of the Catholic priesthood.

OUR IMMIGRANTS.

A chance remark by one of the clergy has set us thinking on what will be the probable results to the Catholic Church from the large influx of immigrants into Canada that has taken place during the past few years. The following figures were culled from the report of the Department of the Interior and they give rise to interesting deductions and influences. The total number of immigrants into Canada during two years and nine months ending March 31, 1907, was 437,333. Among the figures given of the nationalities represented the following are the most interesting to us: English 155,138; Scotch, 38,319; Irish, 12,420; Galician, 14,234; Italian, 10,546; French, 4,705; Austrian, 2,719; Belgian, 2,552. Speaking without absolute knowledge, but just with the knowledge born of interest in the immigrant in the mass, one would be inclined to say that a very small proportion of the English or Scotch immigrants are Catholics. It would also probably be correct to say that a large proportion of the Irish immigrants are Protestants, because we know that in these days not many of the Catholic Irish come to Canada. Their faces are turned toward the United States. For some reason the Irish have conceived a distrust of Canada, as is well borne out by the following figures furnished from an official source in Britain: "Of 39,000 Irish emigrants in 1907, 4,276 went to Canada."

It is probably true, as before suggested, that a good proportion of these were Protestant Irish from Ulster. In order to get an approximate idea of the relative proportions of Catholics and Protestants among our new citizens we will credit the English and Scotch to Protestantism, the total being 193,457. Then if we allow the Irish, the Galicians, the Italians, the French, the Austrian and Belgian to Catholicism we have a total of 53,176, or a little over 20 per cent. of the total. There are still 191,200 immigrants to be accounted for, but it is not likely these would materially alter the result. During the two years and nine months under consideration there were 136,319 immigrants from the United States and it is probable we would have our proportion of these. The balance were made up of Welsh, Swedes, Norwegians, Finns, Dutch and Russians, most of whom would be Pro-

testants; and Hungarians and Poles would be almost entirely Catholic. Therefore, on the most favorable calculation the immigrants coming into Canada at the present time are about 20 per cent. Catholic. These, it must be remembered, are not, like the bulk of the English-speaking Catholic population, of the Irish race, who kept the faith under stress of persecution in the Old Land and who handed down to their children that blessed heritage as a token not only of their religion but of their nationality. These Catholics who are coming to us now speak a different language to the older Catholic population—in fact they speak several different languages—and this is a cause of estrangement. They have not been called upon in their own country to make the sacrifices for their faith that the Irish have made and it may be that they hold it more lightly—who can tell? At all events they are among us and have to be reckoned with. The Irish and French Catholic population of Canada will for the future grow only by natural increase. The increase in the other Catholic populations will be relatively large by reason of immigration. There is a bond of union in Catholic worship which causes a Catholic to feel at home wherever he may go, but differences in language and nationality sometimes cause a lack of sympathy, and that we should guard against.

WE DIRECT the attention of the farming community to an article entitled "The Farmers' Little Friends," which appears in this issue, from the pen of Rev. I. J. Kavanagh, S. J. It will be found of unusual interest. Anything that helps the farmers will be of benefit to the country at large. The good Jesuit priest appears to have a most intimate knowledge of the ideal method by which successful farming may be carried on.

FIRST IMPRESSIONS OF A CONVERT.

CONTINUED FROM LAST WEEK.

The new convert, having now been duly received into the company of the faithful by baptism, begins to feel a laudable curiosity as to the use and meaning of the various appearances and ornaments of the church edifice, and their bearing upon Catholic devotions. What, he asks, are the uses and meaning of these holy water stoups? Though holy water is a great blessing to non-Catholics its use is very ancient. It was foreshadowed in the Old Law. (Num. 5:17 and 8:7) The holy prophets also sanctified water, as we see by 1 Kings 2:20 (Prot. Bible 2 Kings 2:20). St. Alexander I., A. D. 109, mentions it as being in common use by Christians. It is also Scriptural, for the pool of Bethesda (St. John 5:2) was used as holy water by God's ancient people in the very presence of our Lord Himself. When holy water is used with faith it excites the soul to desires whereby it may obtain grace, or its increase, from God's gratuitous mercy. It reminds us also of our baptismal obligations, and that we should appear holy before God, and when about to pray to Him. The bells in the tower—I've heard they are baptized. How's that? They are not baptized, for only rational beings may receive a sacrament. It is only a popular expression. But they have been set aside for holy men by special prayers and ceremonies. (1 Tim. 4:4). Because holy water is used, and a name given to each bell before witnesses, the incorrect term "baptism" is sometimes used in speaking of it. I have not been accustomed to such quiet and recollected behavior in church as I see about me. Even the little children display it. Is it mere etiquette? No, it is more. Politeness alone would sanction it, but faith demands it, and reverence for the real presence of Jesus compels it. Holy Jacob of old, having held personal communion with God in the wilderness, he raised there an altar, stone saying "Surely the Lord is here and I know it not. How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!" (Gen. 28:16). If the altars and temples of the New Law transcend those of the Old in holiness and sanctity, even as the sacrifice of Christ excelled the sacrifice of lambs, how imperative is it that we should demean ourselves with reverence, and show that we know, in the words of St. Paul, "how we ought to behave ourselves in the house of God."

I have been used to softly cushioned pews and no kneeling benches. Here you have none of the former and plenty of the latter. Why? Cushions are not supplied, nor needed, for you come here as a suppliant and worshipper, and not to lounge in comfort as at an entertainment. Catholics kneel, or else stand, when they pray, for if it would be most unseemly to merely crouch in a seat when offering a petition to a more earthly king, how much more so when petitioning the King of Kings, as is the prevailing practice in non-Catholic churches? All pews are free and unappropriated at early Masses, but those who are able to contribute are "cheap" Christians if they withhold their offering at the collection. Pews are a modern luxury, and no parish is really bound to furnish them. They were unknown in the Church for sixteen hundred years, and to this day the greatest cathedrals of Christendom are without them, except a few chairs for the infirm and aged. Everybody stands or kneels. Contribute then, if possible, at least your time for the seats, and the heating

and lighting and other expenses, for sooner or later your presence will be compelled by a just Judge, from Whom you received all you possess, at a terrible Audit of Accounts.

I see men and women, and many children, too, coming here even on week days, for prayer. This is practically unknown in non-Catholic churches. What is it mostly that brings them? It is because they know that, though God is everywhere, He is not, to them, as it were, dispersed through space, as some far-off astronomic heaven, but that He is in a special and sacramental manner, personally and tangibly present upon the altar in the Blessed Eucharist and they come to pray to and commune with Him. Some also have many distractions in their homes, and here they can resort daily, where all is quiet and suggestive of holy things, and offer up their prayers, their sorrows and joys, their thanksgivings and promises; for our Lord has said "My house shall be called a house of prayer."

What is the use and meaning of the little red light suspended before the high altar? It's use in the Church is universal, and it signifies that Jesus Christ, who is the "Light of the World," is sacramentally present in the "tabernacle" of the altar under the appearance of bread. It is another star of Bethlehem pointing out the earthly dwelling place of the incarnate Redeemer to those who seek Him to adore. Here come the poor and lowly, even as the simple shepherd of Judea came to the infant savior. Here also come the exalted ones of the earth even as the wise men of the East, guided by the star, came to worship the new born Messiah. To the sin-weary mariner on the storm-tossed sea of life the light is, as it were, a friendly beacon which seems to say "Come in hither. This way only is the path of safety. Here only is that haven where you would be, and where you will find comfort, and rest, and peace."

Some fourteen representations of the sufferings of Christ, each surmounted by a cross, are suspended about the church walls. For what are they used? They are called the "Way of the Cross" or "Stations of the Cross" and have for their object meditation on the passion and death of our Lord. This devotion began at Jerusalem with the first Christians who frequently went to venerate the sacred spots along that "Sorrowful Journey to Mount Calvary." From Jerusalem this religion gradually spread throughout Christendom. This was effected by the erection in each church of fourteen separate "stations" in visiting which the faithful, like the devout persons who go in person to Jerusalem, do themselves make this journey in spirit, whilst they meditate on all that the Holy Redeemer endured for our sakes. Some prayers may be, and should be, offered, but the main, indispensable object is pious meditation on those sufferings of Christ assigned for contemplation at each station. The devotion is richly indulged by the Church in order to encourage such meditation. How many non-Catholics there are who suppose the object is merely to decorate the walls just as one might a private home; and how many there are who, as soon as the real design is explained, promptly admit not only its propriety, but its practical Christian usefulness.

I have observed in many churches poor boxes, labelled "St. Anthony's Bread." What are they? They are for the reception of donations intended to feed and clothe the destitute. St. Anthony of Padua during his short and holy lifetime was a patron of the poor, and was gifted with miraculous powers in healing diseases, stilling tempests and particularly in restoring lost articles. Many people in distress from these causes, besides praying to God, humbly beg the aid and intercession of this great saint, and promise special donations for the poor upon receiving the help sought for. And so efficacious do they prove—these combined intercessions of saint and sinner—that God is often pleased to grant appeals that seemed well-nigh hopeless; so remarkably is this the case that many non-Catholics have thereby overcome their inherited prejudices to the invoking of saints, and are well disposed to embrace other holy truths taught by the Church. Needless to say the donation boxes for "St. Anthony's Bread" receive steady contributions for God's poor.

But do not such promises savor of offering bribes to God for granting petitions? No. Such a perverted idea would not occur to a Catholic. He who already devotes a reasonable share of his income to the needy is not thereby precluded from voluntarily promising more on conditions which are always left subject to God's will. A striking example is that of Joseph (Judeas 11-30, 31) in the old Testament. Although the Mosaic Law, so far as the official order of public worship was concerned, was abrogated by the death of Christ, it does not follow that every motive and principle of personal worship, and every detail of man's private approach to God became thereby abolished and sinful and superstitious, as you were always practically led to suppose while you were a non-Catholic. On the contrary these, except for the necessary conformations to the Gospel of Christ, remained in full force, were amplified and enriched by the precepts and example of Christ, and were given greater scope and action.

POLYCARPUS.

TO BE CONTINUED.

Come often and faithfully to visit Jesus in the Blessed Sacrament; come to satisfy His delight to be with the children of men; come to unite your life, your heart, your soul, your prayers, your joys, your sufferings, sorrows and trials, to Him; come to love Him and console Him, bless Him, thank Him, petition Him; no matter how often you come, or what special intention may bring you, you will always find His mercy and His grace, you will always be consoled and strengthened.