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

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey:—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 teaching 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 its 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, Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate, UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

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 manner 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, T. D. FALCONE, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, NOVEMBER 7, 1905.

SPIRITUALISM.

The spirits are going into photography. So far their studios are limited to a few Anglican churches. Whether the business will be sufficiently remunerative to open branches in the Methodist and Presbyterian chapels we cannot say. It takes time to develop new business lines, however novel and encouraging they may be. Of all the mortals to bring back to earth we venture to assert that the man or woman with the kodak is the most uninviting. Friends we called them every time they strove to spot us when innocently recreating ourselves upon a quiet lawn or on the deck of a steamer or trying to catch the beauty of some landscape. Friends they are still if any justice on the other side is done to injured feelings. Leave them alone, say we; for it was provoking enough that they should carry our photograph around with them in this world. To think that they are taking the same liberties with it in the other world passes the limit of our patience. These kodak fiends from the other side of the Styx had not come our way yet—and we are confident they never will. It seems some of them appeared lately in England, that is, if we are to give credence to Archdeacon Colley, rector of Stockton, Warwickshire. He lectured in Manchester and at the close exhibited what he called "spirit photographs." These were not photographs which these kodak-fiends had taken on the other side, and brought with them to sell or show their old friends. They were not enlarged portraits of the old boatman Charon, or of any of the judges whom ancient mythology placed in charge of Hades. They were the pictures of friends. One of them, we are told, was taken in March last. It showed the Archdeacon's mother who was dead for fifty years. Another represented his father. "A third print," says the report, "showed some archaic Greek characters, and around them in ten eccentric lines some microscopical writing which, according to the Archdeacon, contained a message from a friend who has been dead for twenty-five years." From the description given by the Archdeacon they have improved upon the ordinary kodak. This photograph was taken without a camera. Archdeacon Colley went to the house of a friend, took out three plates, sealed them and retained possession of them in his hands. His friend clasped his hands, and a lady had to take part. She placed her hand above and below the friend's hands. Then the friend went into a trance, exclaiming: "They are writing." And out came the photograph and the archaic Greek. For a sensible man to describe this ridiculous scene to a congregation from a pulpit is more than imagination can picture. The task is dangerous for weak-minded and the strong-minded alike. The former may be inclined to practise the forbidden art; and the latter, scandalized by the farce, would turn away disgusted. We quote the description, not that any of our readers may try the experiment, but in order to show how careless non-Catholics are of God's house. The whole story seems to us nonsensical. Its truth does not excuse an Archdeacon who uses his pulpit for the purpose of parading his own misconduct in this necromancy. Marks of superhuman intervention are not altogether wanting

in history; these are, however, all the more to be shunned and dreaded as interventions of the evil one. When the Lord visits His people He does not come in the noise of the loud wind or in the danger of uncalled for hand-clasping or any abnormal exercise of the faculties. None of these mark the coming of the Holy Ghost. All is calm; the intelligence is illumined, the heart kindled, the will strengthened. There is no crisis, no forgetfulness on awakening. Whenever we meet with the reverse we know that if any spirit is present it is an evil spirit. Catholics are protected because they are forbidden to indulge in any of these practices. They cannot conscientiously take part in them, were it only for amusement. These things are superstitious and alien to that faith of ours which is always intelligent. The art of photography has field enough in this world with the living. Let the dead rest in peace.

A WORD UPON FACULTIES.

Arguments seem to take place upon strange subjects. Here is a correspondent who lately had an oral controversy as to whether an excommunicated priest could hear confessions; again, whether such a priest could prepare a dying person for death. In danger of death, every priest has faculties to absolve—even an excommunicated priest if others be unavailable. Outside of the sacrament of penance, which requires jurisdiction for its validity, an excommunicated priest can validly administer any of the sacraments of which a priest is the ordinary minister. Whether an excommunicated priest can licitly administer the other sacraments we must distinguish between excommunication *latae sententiae* and excommunication *non-latae sententiae*. The former can administer the other sacraments as often as they are asked to do so by the faithful. The latter cannot except in cases of great inconvenience. They can administer Viaticum and Extreme Unction when the sick man cannot on account of the nature of his infirmity duly confess his sins, because in these circumstances he could not receive the sacrament of penance. From these few words and the distinctions which they indicate the Church respects the validity of the sacraments—She insists upon the sanctity of her priests, and She opens as wide as possible the gates of mercy to the dying.

CHRISTIANITY AND SCIENCE.

One of the most useful tasks science could at present undertake is to explain its own principles and define clearly its own terms. The fault of all nominalist philosophy, and modern science is nominalistic, is that its language is obscure, shifting from point to point in the compass of thought. Unstable in use and unreal in meaning science brings confusion and unbelief in its train. It was the very opposite with scholasticism. Its logic was unassailable, its terminology exact, its system complete. Whatever benefits scholasticism conferred upon the learning of its own age, its richest legacy to succeeding ages was the careful and well-ordered use of its language. All this perished when at the so-called reformation the scientific arrangement of theology made way with the secessionists for private judgment and the sacramental system for justification by faith. Learning reeled under the blow inflicted upon Catholic theology by the would-be reformers. Reason found itself standing alone in the great hall—its higher light extinguished, its heavenly support gone. No more could it lean upon its beloved. No more would it appear coming up from the desert, radiant as the sun and beautiful as the gentle silver moon. The supernatural soon became dim. Philosophy sprang up whose principles were materialistic and whose conclusions threatened all religion. Protestantism rejected not merely Catholic creed and theology but scholasticism. A new order had to be created, a new language coined. It was not so easy. The only principles worth preserving had been engrafted to the old system, under whose fostering care faith and reason had shown their beauty and strength of union. Now they must walk apart. There remained the natural order for cultivation and development. It passed that way Bacon and Locke dug the earthly channel and turned the waters down the rocks of material bills and along the plains of temporal utilities and comforts. People called it science, for so it may be. There may be an initial point and a regular line along which the system ran. It is a poor substitute for what once produced saints and swayed the thoughts of scholars. It is of the earth earthy; and concerns itself entirely with things temporal. Science then let it be termed. Those who use it must remember that it is mere physical science—with no wider field of investigation than the horizon of sense, limited on the one hand by the range of the telescope and on the other by the search of the microscope. This science cannot satisfy the immortal soul

which is ever face to face with deeper problems than those presented by the natural elements. For several generations philosophy pursued a path of its own—separate from religion. This would not do. Science and religion must unite, for in the ultimate analysis and search for truth there cannot be dualism in man's mind. But prior to such union it is essentially necessary that the term science be clearly understood. There is no quarrel in Catholic schools to-day between faith and science, for the sound reason that the two have always been united and that faith is the higher light. Another reason why the term should be properly understood is that science is becoming too cheap. What passes for science is often not the real article. Union with that class of science is artificial, a make-shift, unconvincing and useless either for religious purposes or scientific advancement. We have a case in point—and we apologize for being so long in reaching it. The subject itself is wide. The difference between Catholic and Protestant is, we know, one of deep principle. It is also one of language. If Christianity and science are to unite Protestantism must change both its theological and philosophical basis, and in its language it should become more definite and real, less obscure and nominalistic.

TO BE CONTINUED.

CHURCH EXTENSION SOCIETY OF THE UNITED STATES OF AMERICA.

A most exquisite specimen of the book-making art has been lately issued from the press of the above mentioned association. It is entitled "The Last Battle of the Gods," in allusion to the war which Julian the Apostate declared against Christianity. Its author is the Rev. Francis Clement Kelley, who has been instrumental in founding one of the grandest works of the century. The first portion of the volume is devoted to a history of the newest missionary movement. The second part consists of a series of charming tales, written in a picturesque and attractive style, and breathing that intense earnestness and burning zeal which has caused this young western clergyman to become veritably a new crusader. The whole purpose of the book, as well as of the organization with which it deals, is to make known to the public at large the crying needs of the Church in the remote districts of the Great Republic. A few words concerning its origin and aims may be of some interest, in view of the fact that there is question of extending the Church Extension Society into Canada. In October, 1905, nineteen men assembled in the archiepiscopal residence in Chicago. They were representatives respectively of the far South, the far West, the South-west and the North. They included two archbishops, two bishops, eight priests and seven laymen, and amongst the latter were lawyers, manufacturers, editors and captains of industry. They had met to consider the condition of those vast tracts of country that are churchless and priestless, where thousands of souls are lost because there is none to minister to their spiritual needs. The result of their deliberations was the foundation of the association which has already put its shoulder to the wheel and set in motion a machinery that has, in a brief space, accomplished wonders in the spiritual domain. What has been already done can scarcely be described in cold type. In fact, it reads like a page of romance.

The Extension Society has its offices fitted up in "The Roostery" in Chicago, with a staff of competent workers, and where the methods are most business-like and up-to-date. It has established a magazine, "The Extension," issued monthly, at the low price of \$1.00 a year, and this, while supplying excellent reading, keeps the reader informed of the progress of the work and assists its revenues. It is impossible to particularize the good that has been done in the building of churches, supplying of priests, distribution of literature and assisting of missionaries, who have been struggling single-handed for years against almost insuperable difficulties. More than this, it has opened the eyes of the country at large to the heroic toils, the almost incredible privations, in some cases the absolute destitution, of these pioneer prelates and priests, who have been laboring in the wilderness for the cause of God, and has made manifest the necessity for united effort.

Amongst the wonders wrought is the sending forth of a chapel car, fully equipped for the saying of Mass and the administration of the sacraments, in places where it is, so far, impracticable to provide church or priest. The success which has attended this venture is such as to encourage its promoters beyond their wildest hopes. This car is the munificent gift of the Hon. Ambrose and Petry, K. C. G., who also, it has been said, has built twelve hundred chapels in honor of St. Anthony, a use of wealth, by the way, which is highly commendable. The pennies of the poor and the

mite contributed by the worker, have also been found in this, as in all Catholic works, to be of immense value. Every one, in fact, can do a little for the good cause. The list includes people of all classes and conditions. The Board of Directors and of Founders and Life Members, whose donations begin at a thousand, includes a goodly number of Archbishops, Bishops and priests, both regular and secular, besides prominent laymen.

May it be hoped that this splendid organization may extend into Canada, where it is scarcely less urgently needed—and where, in the vast regions of the North-west, conditions are somewhat similar to those of the southern and western states. It is clear that its efforts would be for the material no less than for the spiritual interests of the country, since the supplying of churches and priests would attract a desirable class of emigrants and promote good citizenship in these already arid. By the report of synodical conferences, it is evident that the demoralizations outside the church are making strenuous efforts to spread their various and conflicting doctrines amongst the red men of the northwestern plains, as well as to the white settlers. And while honoring them for these efforts, it is the province of those who possess the one, indivisible doctrine of the Church of Christ to be still more urgent in their endeavors to spread the kingdom of God upon earth. A. T. S.

THE CATHOLIC RECORD

NOVEMBER 7, 1905.

"THE WORLD TO-DAY," a very influential publication, deals with the nomination of Mr. Debs, the Socialist, for President of the United States. "The religious attitude of socialism," it says, "as viewed by most of its leaders, can be no longer disguised. Socialists are materialists and agnostics." It is quite true the Socialist convention adopted a plank to the effect that it was not concerned with religious beliefs, but our secular contemporary contends that this was a mere expedient until the time came for a campaign of materialism. Morris Hillquit, a noted socialist, puts the case in very candid fashion: "We should not," he says, "go out in our propaganda among the people who are still groping in obscurity and tell them that they must first become materialists before they can become members of the socialist party." This is very plain speaking indeed. If there are any Catholics who have a leaning towards the new paganism, beautiful to look at, but only a sea fruit, we trust they will ponder on the pronouncement of Mr. Hillquit. True happiness both here and hereafter will be found in close alliance with the Catholic Church.

A CORRESPONDENT of the Boston Transcript, Mr. E. M. Thompson, was present at the Quebec celebration. Writing to that paper he remarks that "many Protestants suppose that the Church gives very little to the people in return for what it takes from them, but that this is an error due to prejudice. The fact is, he says, that the Church renders the people of Quebec great service not merely in the spiritual but also in the temporal order. The test of a civilization, he declares, is: Does it produce a people remarkable for industry, morality, good humor, fecundity, good manners, physical strength and contentment? All these things are found in French Canada, and therefore, Mr. Thompson concludes: We English-speaking Protestants have more to learn from Jean Baptiste and his Church than they have to learn from us." All which we respectfully submit to the consideration of our non-Catholic neighbors of the Baptist, Methodist and Presbyterian denominations, who spend large sums of money by employing missionaries in the province of Quebec for the purpose of converting the habitant from the "errors of Romanism."

A SCOTTISH BISHOP AND THE POET BURNS.

Amongst those who kept alive the light of the faith in Scotland during the latter half of the eighteenth century was Bishop John Geddes. He was born in Banffshire in 1735, was ordained priest at the Scots college in Rome in 1759, and in 1779, while rector of the Scots College at Valladolid, in Spain, was named as coadjutor to Bishop Hay, of Aberdeen, Scotland. This consecration took place at Madrid on St. Andrew's day of the same year the function being performed by the Archbishop of Toledo, assisted by the Bishops of Nigel and Almeria. After his consecration he resided for a time in Edinburgh, but later took up his abode in Aberdeen. Bishop Geddes had considerable literary attainments, and on this account he became acquainted with many distinguished persons, amongst them being Robert Burns. A letter written by Bishop Geddes in 1787 contains a brief reference to the poet, who had recently emerged from his rural obscurity in Ayrshire: "One Burns, an Ayrshire ploughman, has lately appeared as a very good poet," writes the Bishop. "One edition of his works has been sold rapidly, and another by subscription, is in the press." On another occasion Bishop Geddes writes to the same effect: "There is an excellent poet started up in Ayrshire, where he has been a ploughman. He has made many excellent poems in old Scotch, which are now in the press for the third time. His name is Burns. He is only twenty-eight years old. He is in Edinburgh just now, and I supplied with him once at Lord Monboddo's, where I conversed a good deal with him, and think him a man of uncommon genius; and he has, as yet, time, if he lives, to cultivate it."

The Bishop seems to have taken an active interest in the young poet. In the Edinburgh subscription list prefixed to the edition of Burns' poems, published in 1787, we find many of the Scottish foreign colleges and monasteries, with Valladolid at their head, inserted, no doubt, by the amiable Bishop. The poet reciprocated the friendly feeling implied in the act. An interesting letter addressed by Burns to Bishop Geddes dated Feb. 3, 1789, has preserved the memory of their mutual regard. Amongst other things, we learn from it that the Bishop's copy of the poems "was at that time in Burns' possession, for the insertion of some additional pieces, by the poet's own hand; and that Burns anticipated the pleasure of meeting the Bishop in Edinburgh, in the following month.

The above information was taken from the old records in the Catholic Church in Aberdeen and has never before appeared in print. We doubt not it will be of peculiar interest to the large number of Scottish subscribers to the CATHOLIC RECORD.

WE ARE PLEASED TO KNOW that London will have a visit from Thomas Augustine Daly, poet and humorist. Mr. Daly is on the staff of the Philadelphia Catholic Standard and Times, a paper which ranks amongst the very best Catholic papers of America. The poetry and humor of Mr. Daly is known and appreciated throughout the continent of America. He deservedly takes rank with James Whitcomb Riley, and Dr. Drummond, the poet of the habitant. We trust he will be received in London with a bumper house and that his visits to Canada will be quite frequent in the future.

ONE OF OUR NON-CATHOLIC contemporaries draws attention to the fact that considerable space is given to Catholic Church news in some of the secular dailies, and because of this a suspicion has crossed his mind that the "Romish Church" is gaining entrance into the editorial sanctum. We would ask our esteemed contemporary not to be perturbed. Even if all he advances were true there is no danger whatever of our civil and religious liberties. We would like to whisper in his ear a bit of news of which he seems to be entirely in ignorance. Here it is: A priest will never be found button-holing reporters but the reporters have a habit of button-holing the priests. Scarcely if ever is it the case that a priest is fond of newspaper notoriety. He has a habit of minding his own business, and he has a well-established horror of the newspaper lime-light.

A NON-CATHOLIC LADY in Portland, Oregon, Mrs. Mason, left \$1,000 to the Sisters of the Good Shepherd, \$2,000 to St. Vincent's Hospital, and liberal donations to other Catholic charities. This might well be taken as a rebuke to the many wealthy Catholics, both men and women, who remember not God and His Church when making their wills. It is well, of course, to provide suitably for one's own, but it is a poor will that ignores God's kingdom upon earth. We have in mind wealthy Catholics who left large fortunes to their relatives but not a penny to the Church. We have also in mind some cases in which these fortunes were spent in riotous living, and premature death and dishonored names were the portion of the legatees.

OUR FRIENDS OF THE JEWISH faith have taken steps to put a stop to caricatures of their nationality on the stage. In this they are quite right. The action taken by the Irish people has had a salutary effect. We now seldom see the ragged Irishman under the influence of whiskey and holding a short black pipe in his mouth. The average Jew and the average Irishman are very different from what they are represented in the play-houses. There are, of course, some Jews and some Irishmen who are no credit to their kind; but this may be said of all nationalities. The best way of stopping these vulgar misrepresentations is to avoid going to places of amusement where they are permitted.

THE BREWERS of the United States have placed themselves upon record as opposed to indecent and lascivious advertising in connection with the sale of liquors. They have resolved that any member making use of such obscene matter will be expelled. This should be placed to their credit. Some of the matter referred to is shocking in its indecency and comes to us for the most part in the shape of pictures on calendars.

FOR THE CATHOLIC RECORD. OUR FELLOWSHIP WITH THE SAINTS.

The Catholic Church, the Mystical Body of Christ, is comprised of three great component parts, the Church militant, the Church suffering, and the Church triumphant. The Church militant is that part which is engaged in the struggle here below against the obstacles of the world, the flesh and the devil, that it may overcome them, and thus mature itself for its eternal glory in heaven. The Church suffering is that portion of the Mystical Body which has ceased to fight, and is now undergoing the process of cleansing, that it may be made fit to take its appointed place with those members who are more closely united with the head. The Church triumphant is composed of those members who have both finished their warfare, and whose process of purification has been accomplished either here on earth, or in the refining fires of purgatory, and who now by their perfect union with Christ, their head, form an integral factor with him in the work of the salvation of their brethren.

But notwithstanding that these three are in a sense separated from one another; notwithstanding the fact that the circumstances of death and suffering are the causes of conditions that delay for a time the fullest and most perfect state of union, nevertheless they are intimately associated—one with another by an indissoluble union; and the source of that indissoluble union is Jesus Christ their Head. They have all been made members of His Body by their baptism, and as a consequence, members one with another. They have become, by union with Him, a living body, and they derive their vitality and their intercommunion from the divine spirit, which has been diffused through each individual unit.

Such being the case, those who have now passed beyond the veil, and are reigning in eternal bliss, being all members of that same body of which we on earth form a part, are intimately connected with our affairs on earth. They watch our actions with deep interest; they sympathize with us in our sorrows, our afflictions and our cares, they are sharers with us in our true joys, and they join with us in the prayers and intercessions which we offer to God for the welfare of our souls and for the salvation of our fellow beings. By their union with their Head and ours, which is Christ, they form, as it were, a part of us. Our joys are their joys, and our sorrows and afflictions are the subject of their prayers. They pray, not for themselves, for their time of suffering and of conflict is past, but for

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