

The Catholic Record

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

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Haggarty and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Letters of Recommendation. Apostolic Delegation. Ottawa, June 13th, 1909.

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.

Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion 50 cents.

When subscribers ask for their paper at the post office it will be well they tell the clerk to give them their CATHOLIC RECORD. We have information of carelessness in a few places on the part of delivery clerks who will sometimes look for letters only.

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.

Yours faithfully in Jesus Christ. D. FALCONIO, Arch. of Larissa, Aeg. Deleg.

LONDON, SATURDAY, NOVEMBER 27, 1909

TO OUR READERS.

Thirty-one years ago, on the 4th of October last, the first number of the CATHOLIC RECORD was published. Its initial number bore the warm approval of the late beloved Archbishop Walsh, of Toronto, who was at the time named, Bishop of London. The paper was to be a Catholic journal, pure and simple, its primary purpose being a defence of the Church whenever and wherever assailed by its enemies.

During the past few years the CATHOLIC RECORD has obtained a greater and firmer foothold than ever before in the Catholic homes of the Dominion. From Newfoundland to Vancouver, and in many of the states of the American republic it has made a headway which is to us as surprising as it is gratifying, while its advertising patronage has increased in proportion as its very extensive circulation has become known.

REV. MR. KNOWLES' HERO.

There is another of Mr. Knowles' yarns which deserves contradiction, not that importance can be attached to any of his statements but by reason of his position and also upon account of the circumstances under which he spoke. A gentleman speaking from a pulpit and addressing people who have certainly average intelligence claims attention.

witnessed or the hobgoblins which had frightened him. Mr. Knowles cannot thus draw upon his imagination. He owes it to himself and his people to be faithful in his account and just in his estimate of events. He tells us that "the execution of Ferrer, anarchist though he was, was at the instance of the Vatican." That is untrue: it is a base calumny. We have not heard a falseness statement against the Vatican for a long time. In the first place it shows how educated men can pass through foreign countries without getting a correct idea of things. It shows how early prejudices accompany people.

A writer in the Boston Herald declares that the people who have been declaiming against the Spanish government for his execution would have been the first to clamor for it had the crimes for which he was responsible been committed in their own countries. These anarchists were the sworn foes of order, religion, property, and our very system of civilization.

"Society to-day is divided into the privileged and the disinherited. The former usurp everything, while the latter die of hunger.

Religion inculcates falsehood and teaches foolishness.

To maintain order is to maintain injustice against the working-man.

All religions are based on ignorance and aim at exploitation and oppression."

That is bad enough. Let us look at the fruit of the evil tree. We are now about to quote from the pastoral letter of the Vicar Apostolic of Barcelona, written after the riots. In Barcelona—a city of hard toil and progress—lawless crowds delivered up to the flames forty churches and religious houses, "brutally driving forth from their peaceful dwellings inoffensive citizens whose only crime was that under the protection of divine and human laws, they consecrated themselves to the care of orphan and helpless children of the town."

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precipitate the pastor of the Knox Church at the rate manifested by the Galt Reporter. He may be a student, though he gives no evidence. He may believe in seeing things at first hand; his lecture shows that his optic nerve is affected. He may labor under the delusion that he obtained information about men and events from authoritative sources or think he has delved beneath the surface—he is away, far away from the mark. He must have fallen amongst robbers. Men who excuse anarchists and who find no warning in anti-religious demonstrations should stay at home.

BONIFACE VIII. AND PHILIP THE FAIR.

In accordance with our promise we approach this subject. Our correspondent quotes from Gen. Burton Adams' Modern History: "A quarrel had arisen between Philip IV. of France and Pope Boniface VIII. The bitter conflict ended in the death of Boniface. Shortly after Philip secured the election of a Pope whom he persuaded to leave Rome and take up his residence at Avignon on the Rhone where he became completely under the influence of the kings of France. The Pope here lived in much luxury, which had an evil effect on the Church."

In this question we propose to follow Cardinal Wiseman. Non-Catholic historians in general are apt to be unfair to every Pope. This prejudice has somewhat, though by no means entirely disappeared. The character of some of the later Pontiffs has been by force of circumstances placed in the world's lime-light. England learned in its struggles with Napoleon to have a mite of sympathy for Pius VII. whose meek virtues defied the emperor with as much force as Albion's guards. The papacy and the empire were the two contending parties for the last thousand years. Napoleon strove to wrest the Pontifical keys from Peter's hands. Medieval principles stood up again in the great arena of history to test their strength and know if the time had not come when the temporal should control the spiritual, and if the Church could not be coerced into the police service of the State.

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Holy See. Here was another source of irritation. A third was when the pontiff sent the Bishop of Pamiers as legate to France. Then followed a forged brief claiming that Philip was subject to the Pope in both temporal and spiritual. The Sacred College protested officially against it. Whilst the brief was false the royal reply was authentic. It claimed that His Majesty was subject to no one in temporal. Here was the quarrel in which Philip le Bel laid the foundations of the Gallican school and of modern political atheism. This King did not deny that the pope, under God, is supreme in spirituality. He did not choose to remember that the two orders are not separate, and that their separation draws down the annihilation of the temporal. Pope Boniface speaks of submission to the Pontiff as to the source or organ of Christian principle; he does not claim obedience in the merely temporal order.

By a happy coincidence it was on the Feast of St. Charles, Nov. 4th, that the citizens of Ottawa tendered a banquet to the Hon. Chas. Murphy. Frequently a man is not a prophet in his own country. There are exceptions. And Mr. Murphy is deservedly one of these exceptions. Ottawa is his home, not merely of a short time and since his entrance into politics, but of his youth and manhood. His hosts at the banquet were his fellow citizens of every class and creed—his neighbors and his friends—who differed from him in many things, but who agreed together in the one feature of the evening's gathering—that the Hon. Chas. Murphy is a man of whom both the city of Ottawa and the Irish of Canada may justly be proud.

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THE VATICAN AND THE ANARCHIST FERRER.

Since writing our article upon the imputation made by the Rev. Mr. Knowles, of Galt, who stated that Ferrer was executed at the instance of the Vatican, our Roman exchanges have come to hand. Fortunately the weekly Rome has a paragraph upon the subject. We commend it to Mr. Knowles' special attention. It contradicts the Galt traveller very flatly and places him in no pleasant light. We commend it also to the Galt reporter, and ask that it copy it. If the calumny had the benefit of the reporter's circulation the contradiction ought to have it also.

THE CHRISTIAN GUARDIAN ON CATHOLIC TOLERANCE.

Sometimes one reading the Christian Guardian would think that it is really sorry that it cannot be tolerant to the Catholic Church. Here the other day, it headed an article: Possibly we could do better. The plural subject was not the editorial "We." Not much. That "We" could do better: it had

done its best all along. Missionary accounts were zeal, and unjust criticism of Catholic doctrines and practices were only warnings to the brethren. The "We" in question included both Catholic and Methodist. Well, perhaps we can do better. Because we protest against some of the imputations put upon us the Christian Guardian should not think we bear animosity. Some things there are we will not stand. We will not pass over in silence false charges and sinister imputations applied to our benign Mother, the Church. We would like to see the Christian Guardian study dialectics, a sound philosophy and Catholic dogma. They would help our contemporary materially to do better. If we vigorously call our Methodist friends to order it is that they may stop some of their ranting missionaries. When we tell them that their self-examination terminates in self-complacency we bring proof. The very article is a sample. A South-American missionary heard a Catholic priest address his people:

"My beloved flock! There have been some signs lately of a disease that breaks out every once in a while, called Protestantism. The men who follow this old but dying heresy are very cunning in their ways. They will come in with arguments of their own and with a Bible of their own, wishing to deceive even the elect among you. I warn you, dear children, of this danger, and tell you what you ought to do.

"When you see a Protestant coming to your home, do by no means begin to argue with him; he is sure to do you harm. Do not even ask him as to the purpose of his coming. When he is near your door just take hold of the 'trans,' the heavy beam with which you close your door at night-time, and hit the corner on the head with it, for that is the only effectual way of arguing with a Protestant."

The Christian Guardian fails to see the humor of the argument, admits that Protestantism cannot retaliate in kind and concludes that the door-bar is a set policy of the whole Catholic Church. With all this the Christian Guardian would have us believe that it is doing better. Its better is bad enough.

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LIBELLING A PRIEST.

The Roman clergy are, as a rule, averse to resorting to the courts to defend themselves from the attacks made against them by irresponsible parties, or even by those whose position might entitle their opinions to credence. Whether this is on account of a desire to refrain from notoriety, or that they have too much meekness, preferring to suffer silently, as did their Master, we do not know; but there are exceptions to every rule; and it might be a deterrent to the slanderer of the priesthood if there were more frequent exceptions, and the guilty party brought to task for his works. A striking instance of the exception referred to has just taken place in St. John's, Newfoundland, whereby the Rev. M. J. Clark, of Torbay, and parish priest at that place, sued a paper called the Plaindealer, for libel. The paper stated that the priest had taken a very active part in the recent election in the colony, that he had been always desirous of keeping upon intimate terms of friendship with the wealthy, while he did not consider it an honor to be presented with an address by poor but deserving parishioners; and that he dropped a man's acquaintance as soon as he suffered reverses, political or financial.

We learn from the Evening Chronicle, published at St. John's, that at the first hearing of the case the libel was dismissed upon a point of law raised by the defence, viz: that the article published was not a libel upon the priest in his capacity as clergyman. Father Clark thereupon entered an appeal before the full bench of judges; and a verdict was given in his favor. The Plaindealer then gave notice of an appeal to the Privy Council, but evidently thought better afterwards, for they abandoned this course, and judgment has just been rendered awarding Father Clark \$3,000 damages.

Father Clark is a native of Dublin, Ireland, beloved by his parishioners, and, in displaying the fighting characteristics of the Celt, when wrongly accused, was also fighting the battle of justice for his people, who would have felt keenly an adverse verdict. The Plaindealer should also be a fairdealer.

UNKIND WORDS.

A kind word costs little, yet we seldom bestow it upon the absent. We often choose to detract from their worth. We speak little of their noble deeds, but make much ado of trifling defects. When others praise, we but coldly approve, or observe a strange silence.

Self-love, at times, prompts us to minimize other's virtue. It is a delicate way of excusing our own sloth. When our own conduct does not favourably compare with that of our neighbours, we pick flaws in their actions, or place an evil construction upon them. We harp upon some slight imperfections, and focus the attention of our hearers upon them. Like Nabuchodonosor's (from Daniel II. 32-3) statue, a neighbor may have a golden head, arms of silver, though feet of clay. Against the latter we direct our criticism. The strong points of his character are overlooked, whilst the weaker ones are attacked. When others unfold his superior parts, we perhaps toss the head, shrug the shoulders, or scornfully smile. We sometimes throw out a hint or suggestion of what we might add were we so inclined. This does more harm than a positive accusation. Our little reservation makes our hearers more curious, and leads them to jump at false conclusions. The "buts," followed by suggestive blanks, are the unkindest cuts of all.

True charity, on the contrary, should ever induce us to speak well of others, or preserve a Christian silence. If we cannot altogether conceal their defects, something may be found to allege in excuse. A little word of censure or encouragement may turn the scale towards despair or hope, as the poet has said:

Many a shaft at random sent  
Finds mark the arrow little meant;  
And many a word at random spoken,  
May hurt or heal a heart's true broken.

OUR TORONTO contemporary, the Orange Sentinel, is in a despondent mood because it has come to his knowledge that a number of clergymen of the non-Catholic sects receive and read the CATHOLIC RECORD, while these same preachers of the gospel take a cold storage attitude towards the official organ of the Orange association. We may say to our friend of the Queen City that these gentlemen, in making selection of the CATHOLIC RECORD for Sunday reading, display remarkably good taste. It is a Catholic family paper and its reading matter is sent into the big world with the object of doing good and promoting higher ideals. It has a missionary purpose too. It teaches non-Catholics that the old Church is far from what it is represented to be by vicious writers such as Rev. Mr. Hoeking and his class. Yes, the ministers who read the CATHOLIC RECORD are men of good taste. They know an excellent article when