

The Catholic Record

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LONDON, SATURDAY, AUG. 17, 1907.

THE PAPAL DELEGATE TO HIS HOLINESS THE POPE.

On the occasion of the fourth anniversary of the election of the Holy Father, Pius X. to the Pontifical throne, His Excellency the Most Rev. Donatus Sbarretti, Apostolic Delegate to Canada, sent a cablegram to the Sovereign Pontiff expressing the homage and devotion of Canadian Catholics to his august person and asking for them the Apostolic Benediction.

His Excellency received the following message from His Eminence the Cardinal Secretary of State:

Rome, August 5th, 1907.

His Excellency the Apostolic Delegate, Ottawa, Canada.

The Holy Father is grateful for your expression of filial sentiments and grants his blessing to you and to the Canadian Catholics.

CARD. MERRY DEL VAL.

It is a matter of great consolation to all the members of the Church in the Dominion of Canada to witness the love and harmony existing between His Excellency the Papal Delegate, the Archbishops, Bishops, priests and laity. The bond which holds in its embrace all these beautiful attributes has not been forged by expediency. It is the outcome of a spiritual affection which has for long been given a healthy growth in the Lord's vineyard by the wise and prudent and with affectionate administration of the late Delegate Mgr. Falconio, and continued in a marked degree by the distinguished and fatherly representative of the Holy See who is with us at present. The faith of Canadian Catholics is intelligent and active. They give to God and God's Church what belongs to God, and to Caesar that which belongs to Caesar. While Catholics may differ on matters political—matters of public policy—they know when their religion is attacked, and will always resent such attack, let it come from any Party or State or Government. Enjoying the utmost freedom in both Church and State, Canadian Catholics are grateful to God for such a blessing and are determined to preserve that freedom, knowing that in this way they can serve the God in a more perfect manner, and become Canadians in the true sense of the term, taking their full share in building up a free, a happy and a prosperous country.

CARDINAL GIBBONS ON DIVORCE

Any word from Cardinal Gibbons deservedly attracts attention and respect from the people of the United States, where his name is a household word. It is not in his own diocese of Baltimore alone, nor yet among his co-religionists that the sceptre of his influence is limited. His rank, the modesty with which he wears his years and honor, his gentleness of character and the singleness of religious purpose which has marked his long career, have won for him the ear of the nation whose temperament he understands thoroughly, and whose welfare he has always advanced with the zeal of a great churchman and the loyalty of a patriotic citizen. The Cardinal can tell their faults to the Americans without wounding their national susceptibilities. His latest act of this kind is a letter on divorce in the July number of The Delicatore, which has attracted a good deal of attention. Amongst the comments which we have seen the remarks of the Deseret Evening News deserve a word or two on account of a criticism upon the Cardinal's view of Mormonism. His Eminence, diagnosing the ailment of social America, tells the people that divorce is a cancer which is fast spreading over the community, poisoning the life blood of the nation. Nor is this an exaggeration. Divorce devastates homes, and is a rock of scandal to families. "Great stress," says the Cardinal, "is justly laid by moralists on the observance of the Sunday. But what a mockery is the external repose of the Christian Sabbath to homes from which domestic peace is banished, where the mother's heart is broken and the father's spirit crushed, and where the children cannot cling to one of their parents without exciting the jealousy or hatred of the other. And these melancholy scenes are followed by the final act of the drama when the family ties are dissolved and hearts that had vowed eternal love and union are separated to meet no more." That sad picture is not overdrawn.

But the evil is deeper and more radical than mere sentiment and heart-rending separation. Morality is affected with the ulcer. Husband, wife and children are all exposed by divorce laws to temptations, unmentionable sins and life-long dangers against which an indissoluble marriage would have protected them. It is not necessary to pursue this line of the Cardinal's argument further, especially as we wish to notice the criticism of the Deseret News. This journal undertakes the apology of Mormonism by calling the Cardinal to task for saying: "Is not the law of divorce a virtual toleration of Mormonism in a modified form? Mormonism is simultaneous polygamy, while the law of divorce practically leads to successive polygamy." The Deseret News claims that this view is wrong—that neither is polygamy Mormonism, nor Mormonism polygamy. This is special pleading on the part of the Salt Lake Journal. Just fifty years ago Brownson maintained the same thing in the same language. "Moreover," he writes, "they (the Mormons) hold to polygamy, and permit each man to have an unlimited number of wives." Whether it be called polygamy or Mormonism, or whether it receive the more odious name of concubinage, divorce is dreadful, partaking of all the evils of the three without any of their redeeming qualities, if any they possess, which we very much doubt. Had Mormonism not been limited in territory, had it been allowed the extension and option bestowed upon divorce, its injury to morals, its danger to government would by this time have threatened the very existence of the United States. Mormonism was a religious sect, and therefore possessed a certain coherence which imparted strength. Divorce affects primarily individual homes. Its effect is disintegrating. So far as relations between the State and the others, Mormonism and divorce, the former is a more threatening danger than the latter; for one of the articles of their creed is that the nations belong to them as to the saints of God. But the Deseret News does not stop here. It thinks that Catholics, in looking at past and present, ought to be silent. Results are far from being satisfactory. Twenty centuries have rolled by, history has changed. Catholicism has wrought with zeal at times but without success. The nations stand aloof; the world turns a deaf ear to her voice. Even when a distinguished Prince of the Church warns his fellow citizens of the evils of divorce, what will come of it? Most likely nothing. This is no argument against Catholicism. It is the opposite. The nations may, like the Holy City, not know the day of their visitation. So much the worse for them. Within the armory of the Church weapons have been fashioned and used for the conquering of the world and the establishment of the Kingdom. Within its treasures are riches of truth, sapientia, purity, which to those who value them have ever proved a light to life and fragrance to virtue and promise of reward. Let heresy, with its private judgment and its lower standards, look to it. Heresy it is which divides Christianity, and panders to the passions of men by destroying the indissolubility of the marriage tie.

THE ALBIGENSES.

Amongst the reasons which Professor Goldwin Smith advances for the maintenance of Orangelism is the usurpation of one of the Popes against the Albigenses. The Pope in question was Innocent the Third, one of the strongest occupants of St. Peter's throne, a man who was to the thirteenth century what Hildebrand had been to the eleventh—leader, builder, guardian. He led the crusades against pagan Eys and heretical West; he built the pillars of the Dominican and Franciscan brotherhoods; and he guarded the best interests of the Church in the Lateran Council. Tyrant he never was, nor did he during his eighteen years of Pontificate usurp power. Was it religious power he usurped or political? All religious prerogative was his, fullest jurisdiction of Christ's kingdom, the sceptre over all nations. Did he usurp political power? A great historian, summing up his character, says that: "Innocent III. devoted his life to the realization of three ideas: the development, within the Church, of a spirit of faith and piety, by winning respect for discipline and canonical regulations, the freedom of the spiritual authority from all the bonds of the temporal power; and finally, the introduction of Christian civilization into the East by means of the Crusades." But as special reference is made to his crusade against the Albigenses, we limit ourselves to this point. The Albigenses derive their name from Albi, a city on the steep banks of the Tarn, a river draining the rich vast plain of Languedoc. Here arose and spread a heresy which under various names was Manichean in its fundamental principle. Dualism has

been a favorite theory in several of the Christian centuries for the reason that it is easily grasped. The Albigenses maintained that there were two principles, one good and the other evil. The former was the creator of the spiritual, the latter of the material world. They held that whilst Jesus Christ was very perfect he was a mere creature. Their other errors affected equally the redemption of the race, the punishment of sin and the resurrection. Dualism entered also into their ethical teaching. Man is, according to them, a living contradiction. The liberation of the soul from the body is his true end. As generation propagates the slavery of the soul to the body perpetual chastity should be practised and matrimonial intercourse regarded as unlawful. This was the heresy which in the twelfth century especially caused such bloodshed and devastation. By its theories and episcopal organization it appealed to the feudal ideals of its time, and found its chief support among the nobles and the brilliant society of the southern castles. To the Church they were a great danger. In fact they threatened its very existence in Languedoc and the neighboring provinces. Not satisfied with teaching false Christianity they made war upon the Church. When Innocent III. mounted the Papal throne in 1198 he resolved to put an end to the heresy. For several years he tried pacific measures, but was hampered in his design by the miserable state of degradation into which the native church had fallen. In 1203 his legates entered Toulouse, where they zealously devoted themselves to the reformation of abuses and the conversion of heretics. Growing discouraged by their poor success, they set back for Spain, when they were met by St. Dominic and urged to return. At length Innocent summoned Raymond VI., Count of Toulouse, a weak prince and member of the sect, to put down the heresy in his dominions. The Count hesitated and by his delay incurred excommunication. But his guilt reached the extreme when by his orders one of the Papal legates was assassinated. To slay an ambassador has always been regarded as a crime deserving a striking punishment. The Pope on learning the news addressed letters to the King of France, and commanded the Cisterians to preach a crusade against the heretics. His language was severe, though perfectly warranted by the conduct of the vacillating Count, the excesses of the Albigenses and the errors they propagated. Pope Innocent was full of compassion for the misguided, as is evident from his deeds before and after the murder. What excesses took place in the war which followed cannot be attributed to the Sovereign Pontiff. A crusade was never a make-believe—war of all times and places is a fearful blow. It was not the Pope who wished this war or who started it. Still less justifiable is the idea that he was usurping power in his action. He had full and perfect right to let loose the dogs of war upon a sect as defiant to the Church's teaching, morals and authority as ever were the Mohammedans in the East. The power which Innocent III. exercised was energetic. It had to be. He was a man and he was dealing with men. Throughout it all the great Pontiff was clearly within his right and for the best interests of the Church.

THE CHURCH.

Carelessness in the use of terms is seldom better exemplified than in that made nowadays by non-Catholics when speaking of the Church. It must be said, however, that in this custom they play fast and loose according to requirements. The term is sometimes applied correctly; but more frequently it is employed with that indefiniteness which characterizes thought and language. An example of the latter was lately afforded by Bishop Potter of New York. In an address on the Church and the Social Problem he arraigned the Church because of "its indifference to the physical, mental and social needs of the working people." The Globe, in commenting upon this view, which it regards as correct, thinks the reason is that "the horizon of the Church is only slowly widening beyond the lines of the medieval theology, with its narrow individualistic philosophy of life." Again, "Not until the Church appreciates more adequately and at first hand the social situation, will it be keen about the physical, mental and social needs of the people." All this is in the air, neither ideal enough to elevate the masses nor practical enough to appeal to them. What do both the Bishop and his critic mean by the Church? They fail to explain. The fact is that the present confusion is a result of the pseudo-reformation. Luther and his co-laborers, knowing their want of authority, turned to their different political superiors for support. These in turn constituted themselves heads of churches without jurisdiction and without the submission of conscience. Political powers arose which ignored

religion, or let it work out its own destiny. Side by side with the new democracy rose commercial activity, organized with wonderful activity, mighty in word and work for the welfare of the many, but containing within its vast proportions an element of danger. The danger threatens the state because the state is democratic and industry or commerce is plutocratic. It is dangerous to the Church because the Church works for another world, whilst commerce is wholly engrossed with earth. But where has been the Church all this time, whilst democracy was crystallizing and commerce conquering or discovering new worlds? It is struggling for an existence. Outside the Catholic Church we recognize no Church. Its light is a hard one. National pride, false philosophy, prejudiced heresy have all banded together against the Bride of Christ and City of God. And yet in spite of all the Church has, by her enforcement of an indissoluble marriage tie, and by her religious attentions to the wants of the poor, the ignorant and sick, never been indifferent to the physical, mental or social wants of mankind. How far has Protestantism taken care of the weaker classes of humanity? If on the other hand we turn to the Catholic Church there is not an organized diocese in which education, charity and morality are not guarded with zeal and sacrifice. It may be that the Church, in face of congested cities, cannot relieve all the suffering or break the bread of life to every one of her children asking. The reason is clear and old: her fields are white to harvest and the reapers are few. The fields were never so white nor were the reapers ever so few. Notwithstanding the difficulties of modern society the Church is still active in zeal and attentive to the wants of her children. A word upon the Globe. In saying that the horizon of the Church is only slowly widening beyond the lines of the medieval theology, with its narrow individualistic philosophy of life, we find too rhetorical for argument. The figure, though fairly developed, is unsound in principle. No matter how broad the Church may be or vast its courts and populous its members, the individual must be the reason of its existence and the crown of its glory. As long as there is one soul to save so long must the Church continue, work and suffer. It is not the proportions of her faithful that form her strength or establishes her truth. For the ones for the many her hierarchy are arrayed, her sacraments administered and her sacrifice offered. The single grain may not be missed upon the shore. Not so the single soul. For it Christ came, for it He established His Church, for it He died. This theory is the only sound one, nor is it medieval. It was taught by St. Paul, inculcated by the fathers, and forms the basis of all Catholic dogma and morality. It gives dignity to the little ones of earth, and keeps them secure against the greed and graft of the mighty and the selfish. Whether we look at the past or present the most convincing evidence is at hand to show that the Catholic Church looks to the physical, mental and social wants of the individual in particular and the world in general.

ST. JEROME'S COLLEGE, BERLIN.

On the 7th and 8th of the present month took place at Berlin, Ont., ceremonies which will make an interesting chapter in the history of the diocese of Hamilton. On that occasion took place the laying of the corner stone of the new college building, and the unveiling of a monument in memory of the late Father Funcken. It would be a long story were we to recount the grand work accomplished during a lengthened period, both as pastors and educationists, by the Resurrectionist Fathers in the county of Waterloo. They brought with them the grand old faith of the fatherland, and they brought, too, that steadfastness of purpose, that patient striving, that indomitable perseverance, which is the splendid characteristic of the German. From their college have come some of the brightest and best priests in the country. Their system of education is thorough and their fatherly solicitude for the spiritual and temporal welfare of the boys placed in their charge are well known and appreciated not only in this western part of Ontario, but throughout the Dominion and in the great American republic. That their success has been great is abundantly proved by the necessity for erecting the building the corner stone of which has just been laid. We congratulate the Bishop of Hamilton upon the possession of such an admirable Catholic college in his diocese. We congratulate the good Fathers upon their abundant success.

We are sure it must have been most gratifying to His Excellency the Apostolic Delegate, to witness on this occasion such a splendid example of priestly zeal, born of vocations true to their ideal as the needle to the pole.

"LAW" IN IRELAND.

When we write the word "Law," as applied to the Emerald Isle, we do not intend to convey the impression that law has a very intimate relation to justice. Almost the entire system of administering law is rotten to the core. We are told by a despatch from London that Mr. Justice Wright, in charging the grand jury at Roscommon, made remarks of a very strong character on the "lawlessness" prevailing in Ireland. When His Honor made this declaration he had not in mind the fact that crown officials are frequently responsible for this condition of things. Recent events have prompted the editor of the Toronto Globe to write: "A dismissed Irish constable says men could not get promotion except by provoking crime. There is evident need of a thorough investigation of the administration of law in Ireland."

Mr. Justice Wright must surely have also in mind the fact that only a few years ago a man named Sheridan, a member of the Irish constabulary, rose rapidly in the ranks of the force by a wonderful display of activity in arresting supposed criminals. In due time, however, it was discovered that he himself was the criminal; that he committed at divers times crimes of a more or less serious nature, and, by perjury himself, had innocent parties committed to prison. As soon as discovery was made of his rascality the Dublin Castle officials supplied him with money to come to the United States and he is now living in Boston. It will be remembered that this matter was made the subject of a Parliamentary investigation, and that these facts were elicited thereat. Mr. Justice Wright is particularly bitter in his reference to what he calls "the cattle driving movement" which he asserts is absolutely lawless and entirely subversive of the rights of property. The situation, however, is somewhat unique. There is no violence, and the movement, we believe, is intended to bring to the notice of the civilized world the fact that under English law in Ireland cattle have a prior right to the land, or, rather, the choicest spots are reserved for the fattening of cattle for the English market and the Irish people are expected to eke out a livelihood on the lean portions; and even for this they have to pay a heavy rental to My Lord the Landlord. We hope the day is not far distant when all creeds in Ireland will join hand in hand with the purpose of ridding the country of that army of vultures in the pay of the government, who provoke discontent and fatten on the consequences. We are sure, were the power vested in the hands of Lord Aberdeen, there would be a complete change in the officialdom of Dublin Castle. A change must come, and come soon. If the people are, on the one hand, true to the Irish National Movement, and the Irish parliamentary party preserve a unity of purpose, there will soon be a brighter day for Ireland. All its well-wishers will be delighted to know that there is a prospect of William O'Brien and Timothy Healy entering the Nationalist ranks once more.

POISONOUS LITERATURE.

From William Randolph Hearst, of New York, publisher of the Journal of that city, we have received a circular which tells us that the Hearst news service is in a position to furnish us with excellent news reports of both foreign and domestic happenings. Mr. Hearst also states that he has been informed that we were interested in a special service for Canadian papers.

We hasten to assure Mr. William Randolph Hearst that his informant must be some gentleman who works in a news factory. The administrators of the law in the United States have been fairly successful in stamping out the adulteration of food, by inflicting swift and heavy punishment upon the criminal. If Uncle Sam would only pass a law to stamp out the adulteration of Truth he would have to double the prison accommodation, but the newspaper reader would have a sigh of relief. William Randolph Hearst is the Little Tycoon of yellow journalism. What is yellow journalism? The manufacture of news. Let us give an example. Colonel Tom Jones, it is reported, will be the next candidate for Congress. Mark the words "it is reported." This is a saving clause always inserted by the foreman of the news factory. The announcement is launched on the reading public in large black type, across three columns of the paper. There is also given a picture of Colonel Tom Jones, and pictures of the Jones family. It is likewise related when Colonel Tom Jones was born and where Mrs. Tom Jones saw the light of day, and where the parents of these two were born, and what part they had taken in the war for the union, and what part the grandparents had taken in the war of the revolution. Altogether it was a great day for the Jones family. Reporters on foot, on

bicycles, and autos are seen flying towards the Jones mansion. Mr. Jones receives them very kindly, treats them handsomely, and informs them, with an abundance of native dignity, that there is not a shadow of truth in the report that he intended to be a candidate for Congress.

Here is another feature. The Hon. Tobias Swell and Miss Angelina Violet Timkins are to be married on a certain day in a church in a fashionable district of New York. Pictures of the bride and bridegroom are given, and pictures of their fathers and their mothers and their uncles and their cousins and their aunts, a picture of the clergyman, a picture of the church, and pictures of the throng who came to witness the ceremony, and the organ's majestic tones are heard in the wedding march. There was the wealth of flowers and smiles and good wishes, and the wealth of envy reserved in the background, and the happy couple go abroad. All is joy and the honeymoon phase begins—and ends—and a year afterwards pictures of the bride and bridegroom are given once more, but this time there is only one other picture, that of the presiding judge in the divorce court. The sacrament of matrimony, as instituted by our blessed Saviour was on the day of the wedding, if thought of at all, but merely a shadow. The marriage was not registered in heaven, but the divorce proceedings were registered in—another place.

Turn the page and we have a sermon on "Righteousness" in some fashionable church in a fashionable avenue by a distinguished divine. Above it is an extended report of a burglary, with pictures of the burglar, the burglar's tools, and the shop in which they are manufactured. To one side of the sermon is a murder case with pictures of the accused, his wife, his house, and his man servant and maid servant. On the other side is a lynching, with a picture of the poor black—innocent he may be—dangling from a tree. Below the sermon is a biography of the latest bank defaulter, and an account of his doings. The learning of the university he took in copious drafts, but the story of the cross he knew not, or, maybe, if he knew it, considered it but a pretty fable. The sermon of the distinguished divine is in eclipse.

Still another page has the latest ball field reports in ball field jargon; followed by a page of horse racing in the jargon of the turf, and a page of stocks in the jargon of the stock exchange, where a man will lose all his money—while he waits.

Altogether the yellow paper may be said to contain a very large quantity of abominations—a small percentage of readable matter—and a very small share of what is refined and elevating. There are great and good papers in the United States—many of them. Pity it is that this noble profession is degraded by newspaper desperadoes who have debauched the editorial sanctum. They make the claim that they give what they call "the public" what it wants, but the vitiated taste was cultivated in this so-called "public" by those creatures whose gods are pennies and "popularity."

Great is the yellow journal! Great is William Randolph Hearst, who has been the defeated candidate for various offices, but springs up once more like the Phoenix, and takes inspiration again from the plaudits of that mob who have been scrubbed from the body politic.

There is only one William Randolph Hearst in the United States.

There is another William Randolph Hearst in Toronto. He prints one of the morning dailies.

A FRAUD.

Our readers are warned against a fraud who is visiting Catholic houses in this diocese, selling statues and stating that certain spiritual and temporal benefits are to be derived by their possession. Amongst other things, the rascal promises that the statues are a protection against lightning. He also makes use of the old story, which has been worn thread bare, that the sale of these statues will enable him to finish his ecclesiastical education. If a policeman is not at hand this person should be summarily ejected from every house he visits. He takes good care not to call upon any parish priest. He dresses in the garb of a priest and states that he will be ordained in about two years. The statues he sells are made of plaster, worth about 50 cents. For these he gets \$5.50.

People have been often warned against fraudulent peddlers, but it is unfortunately the case that some are always easily duped, particularly those who do not take a Catholic paper in their homes.

Whenever a pedler presents himself to sell religious articles demand should be made for written authority from the parish priest. This particular fraud he had had such, but did not show it. He added falsehood to his other crimes.

ST. JEROME'S COLLEGE.

LAYING OF CORNER STONE
UNVEILING OF MONUMENT
MEMOY OF THE LATE
FUNKEN.

We are indebted to the

Press for the following very important events to which, which took place at the instant.

Higher education was function which took place on the lawn of St. Jerome's College, attended by about 3,000 witnesses the unveiling erected to the cherished late Rev. Father Funcken, St. Jerome's, by the alumni association.

At seven o'clock the C. M. B. A., the Catholic and the Catholic Young formed on the lawn headed by the 29th regiment to the Church, service was conducted by the Rev. Father Funcken.

The address of Father Funcken was an able and inspiringizing the work of Father Funcken, the founder of St. Jerome's.

He pointed out that Father Funcken was a man of medicine, he was through tion that he was led to self to the priesthood, quality of greatness which deterred by difficulties stimulated by obstacles less energy, a profound knowledge and an love for his work dignity of manner of will that inspired of love of all. Such to whom students flock and all the ecclesiastical details of his task for stionary labor in m Ontario.

Alderman Sheppard Mayor, the town and eral, extended a very to the august representative of the Church.

On the platform Excellency Archbishops: Rev. Father Funcken, Rome, Italy; Rev. Hamilton; Rev. Anso; Rev. Steinhilber; Rev. Adon Beck, London; Rev. Berlin, and others. The monument is a ures, life sized, representing Father Funcken, in his religious garb, surrounded by a group of students, looking directly and watching his pupil. The group is a work of sculpture by Raphael Zaccagnini, pride in the execution which will likely see America.

This memorial is and will be an inspiration to students as well as a monument of the town of St. Jerome's College. The Very Rev. Louis D. D., who shortly returned in Rome, 1892, Brethren of the C Resurrection that Bishop Chabonneau, duct the mission count Father Funcken qualified for teaching missionaries should found a college. "A college," he said, "no students, no but when assured that could be built in St. Jerome's College, and Father Louis' Two years later, of the newly est Hamilton, induced for their little col.

The first quarters were of humble religious zeal and founder and his soon spread, and themselves in an 1881 another stone building now in three-story wing chapel building, 89 the beautiful structure, sture, built. The follo party now used dence was trans But not only we attracted during athletic grounds were beautified, was designed, c open for the ple

The massive building St. Jerome's College, Berlin and the are again inadequate the number of from all parts of admission to the A new building construction, with a great many not heretofore addition will be five feet long, ment and four is of Credit Val of the building The massive co and all face de Corinthian ston with most mo hygiene require

The present Rev. A. L. Zisident, Rev. C. R., vice-p