The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

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 impused with a strong Catholic spirit. It survey idefends Catholic principles and rights, and stands firmly by the teachings and stands firmly by the teachings and stands firmly by the teachings and minimal to the same time following the best interests of the country. Sollowing these lines it has done a great and of good for she welfare of religion and country, and it will do more and more, as wholesome influence reaches more Catholic harmes. I insertiore, earnessily recommend it to Catholic harmes. Mr. Thomas Coffey : nantence reacessly recommend it to Cath
no families. With my blessing on your wor
and best wishes for its continued success,
Yours very sincerely in Christ.
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

Mr. Thomas Coffey :

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 matter and form
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.
Bleesing you and wishing you success believe
the to remain.

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

LONDON, SATURDAY, MARCH 14, 1908.

THE PROFESTANT ALLIANCE. The attendance of His Majesty, King

Edward and of the Queen at the mem-

orial Mass for the murdered King of Portugal, could not be allowed to pass in silence. What would be the good of a Protestant Alliance if no objection was made? A resolution—the most natural thing in the world-was accordingly passed by the Alliance. It was in order so far as their meeting went-No farther : for no suggestion of that character from subjects to their sovereign could by any distortion of even Protestant insubordination twist itself into that order required between the head of a nation and the citizens. The Alliance was shrewd. It did not devise any threat as if the King might be in danger of handing over England to the Vatican. It fell back upon constitutional language by gently reminding His Majesty of a clause in the Bill ol Rights passed by the English Parliament in 1689. This provides that "all and every person who shall hold communion with the See or Church of Rome shall be excluded and be forever in capable to inherit, possess or enjoy the crown and government of this realm; and the people of these realms shall be and are hereby absolved from their allegiance." How peculiarly Protestant that clause is ! The people state distinctly that they free their descendants from all allegiance to their lawful sovereign the day his conscience dictates the truth of the Catholic Church. That is Protestantism-Protestant lib erty, Protestant loyalty-obedient as their reward. They caught a glance long as their own will is served—hating of His adorable perfections in the

PRESBYTERIAN ON ENCYCLICAL.

The Presbyterian of the 27th ult. contains a criticism of the Papal Encyclical by a correspondent from Montreal Whether this writer has understood the it should have hoped. In seeing the historical document seems very doubt- truth and justice of the judgment it ful. The very reading of it gave him a is all the more unhappy by reason of pain in what he calls his innermost the knowledge its intellect possesses, nature. His synopsis is most meagre, and by reason of the good towards and his quotations are confined to a which its free will on earth sometimes couple of disconnected phrases. He tells us that it is divided into three parts, of which the first contains an exposition of the doctrines of modernists. But he does not undertake to enlighten his readers upon this rather important point. Summing up the man's whole argument, it amounts to this, that the encyclical throws back the Catholic Church to the middle ages; that it is what he discourteously terms a " police order." He closes with a condemna tion of the Papal document, which, how- It is the vain hiding from that allever, he regards as " quite censistent with the principles of Romanism. So pierces us through and through, and long as the dogma of Papal infallibility burns us with the consuming fire of remains, it is illogical to expect any His omnipotence, His justice and His radical change, doctrinal or practical sanctity.

leave God's Book alone. He was so blinded by prejudice against Papal acts of all kinds that when he should hail the Pope as the defender of Christianity he sees in him only a reactionary. The document, he thinks, carries us back to the middle ages. So it does, and far beyond the middle ages, to the fourth century when Arius denied the Consubstantial Sonship of Christ. If Calvin E. Amaron had made a proper study of the Encyclical, he would have been swept farther still, to the time when St. Augustine was saving the western Church against the Pelagians, as Pius X. is saving the Church from Modernism. What is the good of talking about modern thought and repression, as if these writers had all the former and we poor Catholics all the retrograde action? Modern thought in the true sense of the term stands as free and as full of encouragement in the great Catholie Church, and by the pres ent Sovereign Pontiff, as ever it did. If the Presbyterian wants a synopsis and explanation of the Encyclical upon Modernism there are several replete and clear. No good can be done, no lesson taught, no charity advanced by such prejudiced, inexact references as those to which their readers are treat ed by Calvin Amaron. If information is what the Presbyterian wants, none is given : if truth is what is desired there is none; and if just appreciation of a deep historical document is expected, the readers may look in vain for it. The Papacy is the central figure of Christ's Church - never understood, always battling; never beaten, always triumphant, if not in their own age at least in ages afterwards. So will it be with Pius X. This age does not appreciate the strong wall he has drawn around the super natural religion entrusted to his care The generation hereafter will appreciate his work and praise God for ic.

THE PAINS OF HELL. In our previous article upon hell

we toucked chiefly upon its eternity.

We come to consider its two punishments of damnation and sense. Both are expressed in the judgment which our Lord gives as the sentence of those who die enemies to God : " Depart from me into eternal fire." crowning woe is the loss of God. This is the essence of hell, without the are and the brimstone and the darkness, without the worm that never dieth, without the weeping and wailing and grashing of teeth. This loss of God is not merely the want of the society of Christ and all the saints or the deprivation of the light of glory and the other supernatural gifts which would have thrilled soul and body for ever more. So terrible is this deprivation of God that all other pains would be joys if only it were changed to commit the Anglicans to the docto bear all other punishment if only they would be permitted to appear before God. On the one hand they are impelled by the most vehement desire to yearn towards Him Who is from God, from that good which they might have so easily attained. De. prived completely of divine light, obstinately turned from the divine hand shaking when there is no friendgoodness, the lost soul hates where it should have loved, and despairs where tended, but from which it is forever turned, with all the hatred of which it is capable. What is this pain of loss? It is not merely negative or privative. It is the positive aversion-gloomier than midnight darkness and sadder than death. It is the searching of something and at the same time the knowledge that we know we shall never and it. It is the stain, the guilt forever burning our soul with hatred of God, ourselves and all else. seeing eye whose never ceasing look

in this Church. This dogma acts as a Besides the pain of loss and damna chain which binds the Papacy to the tion there is the punishment of sense. dead past. Modernists within that As our senses form part of our human Church have no place." This writer is nature, and as they by illegitimate like a lawyer without a brief. Not gratification contribute no small share catching the meaning of the encyclical, to the guilt of sin, so must they share he resorts to the old and popular cry of in the punishment. Let us, however, abusing the Papacy. He is not at all limit ourselves to the question of hell sure what the Pope meant : the mere fire. Is this to be understood in a real reading pained him : he is quite cer- or only a metaphorical sense? One tain that the Pope is wrong. The poor point may be premised, that it is not the fellowship of the Holy Ghost-who man did not see that the Pope was fire as we see it here upon earth, with championing the divinity of Christ and | coal or sulphur or any other so-called the revelation of God; that he was inflammable substance. Such an idea, wresting the Bible from the hands of with God miraculously creating mater-

gravest objection of reducing God's the Peacemaker, the Emmanuel, came. punishment to an absurdity. The Church has not defined it, so that we may hold either opinion. Two points are, however, clear. In the first place the term fire, even when taken in s metaphorical sense as one of the punishments of hell, signifies all kinds of tribulations : "Thou, O God, hast proved us ; thou hast tried us by fire as silver is tried. We have passed through fire and water." And again Gold and silver are tried in the fire. but acceptable men in the furnace of humiliation." Secondly, there is nothing repugnant to the omnipotence of God creating a fire which would be capable of torturing the soul as well as the body of the lost. We know even upon earth how sorrow of soul affects the body-and how in turn the body influences the soul. Whichever opin ion we hold, the pain at any rate is the same-the fire penetrating, creeping into our inmost being, wracking us with its dark dull flame-stinging fire gnawing us as if it were allve-horrible fire wrapping its victims round, a scourge to every sense, acting on man with an intense torture compared to which an earthly furnace were cool and refreshing-a binding fire strong as finds subscribers. Even a woman's blow steel and blistering like molten iron. yet never consuming, forever holding the lost soul fast to the dungeon he made for himself when he abandoned God, and died in his sin. The majority favor the reality of hell-fire. All

CHURCH RE UNION. We publish elsewhere a lengthy ac count of a movement on the part of some Anglican clergymen in the United States towards union with Rome. The leader is known as Father Paul-a devout follower according to his light of St. Francis of Assissi. He lives on the top of one of the mountains near Garri sons, N. Y, where he publishes a small periodical advocating the cause he has so much at heart. To the reflecting mind no picture is so distressing as divided Christianity. Will penance heal the wounds or prayer gather the scattered fragments? So far as the Anglican Church is concerned, both at home and abroad, there seems to be an increased cleavage. Some-a small, fervent band-are seeking strength and consolation in Rome, the centre of unity. Others turn towards Methodism or one of the other sects. Such a step is getting farther from union. The first principle of private judgment upon which all these denominations are based is the insuperable obstacle to a united Church. Here, too, will be found the and the special code governing Regcrucial test even in those who do apply ulars include, besides the vow of celito Rome. In the present movement it bacy, the supplementary vow of chastity is stated that the union does not seek | which would naturally be wholly unto vision. The lost would be willing trine of the infallibility of the Pope, of celibacy sufficiently express the but is prepared to wait in good time for denial they volunteer to observe. such questions to be decided. There is This shows either that the lady is comnot, it continues, the slightest inten- pletely ignorant of her subject or that tion on the part of the friends of the she is an adept at special pleading. cause to go individually to the Roman Every child of the Church knows that their happiness, their perfection and Catholic Church, but merely as a priestly celibacy and religious chastity 'uniat' to recognize the Pope as senior are identical and co extensive. Bishop. They purpose to remain with- No one, unless bent on evil, ment of judgment. Justice compels in the Episcopal Church, and to conthem in spite of their longing to flee duct their work as quietly as possible ess is both ignorant and malicious. She to bring about a different Anglican stumbles at the first step of what she view of Rome. All that sounds hollowa cry of peace when there is none, a ship. It would seem useless to try and ensnare Anglicans into the Church by special pleas or partial statements. Senior Bishop is rightly applicable to the Bishop of Rome. But that is not clear enough, more especially since the decree of infallibility. There is a twofold relationship on the part of the Bishop of Rome. There is his relationship with his own diocese, and there is also his relationship with the whole Church as Pope and Supreme Head. the lawful successor of St. Peter, the font of all jurisdiction, the infallible arbiter of faith and morals. The net must be cast on the right side. There is no use toiling all night, with polished phrases and meaningless compliments for bait. If we do not want to see the last state worse than the first-if we do not wish these Anglicans to come into the Church and then quit it under the excuse that they did not understand things thoroughly, we hope to see more, and indeed complete, sincerity practised by all the members of the Union. Nothing can be gained otherwise, Seniority of bishopric, guidance of the cause.' " Holy Ghost, primacy of honor are more misleading than convincing. What a desideratum! Union of faith once more : the same holy sacrifice with the same priesthood from the four corners of the world, the same channels of graceoutpoured upon the famished plains of a great people-the bond of peace and does not yearn for it? Who does not pray for it? Is it coming? Will it tion, is for a just cause quite legitimate.

ever come? It was only in the fulness

of time when the world was weary with

So will it be with the union of the Churches. When they feel their weakess-when in submission they seek union where alone it can be found-in the fullness of time there will, we hope, be once more a Catholic. United Christianity.

BARONESS VON ZEDWITZ ON CATHOLIC DOCTRING.

Von Zedwitz was Miss Caldwell, a con-

tributor to the University of Washing-

ton. Not very long after her marriage

he left the Church. Since that time

she has taken up her pen to vilify the

doctrine and practices of the Catholic

Church, with the idea, we presume, of

excusing her own conscience. One of

her articles entitled "The Double

Doctrine of the Charch of Rome," pub-

lished in The World's Crisis and

Advent Christian Messenger, of Boston,

It is well to mention that Bar

has been sent to us. Its title ar d that of the periodical are quite sufficient to indicate the trend of thought and purpose of publication. Any slap, if struck at the Church, will be not only excusable but welcome where the World's Crisis dealt with unwomanly hand, suggesting unwomanly thoughts, unvind, because unreliable, unconvincing because un supported by facts or proof-even this blow is struck with unblushing effrontof the Fathers and of the theologians ery. The portion of the article in the issue of Jan. 22 deals with the celibacy agree in the severity and eternity of of the priesthood, the power of pardon and the standard of veracity in the Church. Considering that the Baroness criticizes the theologians' stand upon veracity, it is a pity she did not set a better example, and practise what she reaches. To argue a case upon the bservance or violation of celibacy is as indelicate as it is difficult. No one claims for this or for any other priestly obligation that there are no delinquents. As long as the human heart wi 1 peat as it does, so long will the struggle continue between the spirit and the flesh. Where the combat is fought there is victory and there may be defeat. It proves nothing. The noble examples of thousands and tens of thousands who have faithfully kept their vow-who have served at the altar and have drawn therefrom that wine whose taste may not be sweet but whose virtue is stronger than death-these countless generations, whose memory is immortal, are the proud answer to such insinuations as this Baroness makes. Her remarks are also misleading. "It seems," she says, "quite evident that the church has no intention of interpreting this law so strictly in its general appli cation, since the vows of all cloisters necessary, did the already existing vow would differentiate them. The Baroncalls the code of the cloister. Her malice does not fail her whenever her disposition prompts. To tell us that disciplinary punishment applied to trespasser has regard, therefore, solely to the violation of the letter, and is broad and lax"-is based upon a misconception of a vow and is far from the warrant and application of ecclesias tical law. It is useless trying to make logician out of a woman, and she wil fully perverse at that. Omitting all reference to the quotation from St. Alhonsus upon the priestly power of pardon. we note her remarks upon the standard of verscity in the Church of Rome. It reminds us of Charles Kingaley's insulting charge against John Henry Cardinal Newman. The Baroness, in slightly different language, makes the same charge and misquotes the same authority. St. Alphonsus is made to serve the correspondent of the World's Crisis as he was brought in by Cardinal Newman's calumniator. Here is a eral on public questions, pays him a specimen: " Every kind of equivocation or quibbling which comes just short of direct lying, but is intended to deceive the hearer, and does in fact deceive him, is always lawful 'tor a just This is not Catholic teaching at all. Neither St. Alphonsus nor any other Doctor in the Church ever held the doctrine as stated. The question concerns mental reservation. According to all moralists there is a question of loyalty the speaker said distinction between pure and restricted mental reservation. The former, which is equivalent to falsehood, cannot be employed at all, and is always sinful. The latter, restricted mental reserva-

ity of irrepressible interviewers and news-mongers. Courts recognize its legitimacy and decide with equity when questions should be answered. A just cause is necessary, for otherwise no one could, or would, believe another. Truth must be observed and secrets preserved. It would have been better for her own reputation and the strength of her argument if Baroness von Zedwitz had been more careful in not practicing pure mental reservation herself. Our last word-whatever may be the doctrine and discipline of the Church it is single minded ; nor does it make fish of one and flesh of another. Its creed is for all alike, teachers and taught : its laws are the same for the Pontiff on his throne, the monk in his cloister and the priest on his mission.

CANADIANISM. The visit of Hon. Rodolphe Lemieux Postmaster General and Minister of Labor, to this city, as the guest of the London Board of Trade, is an event which will be of prime import in its annals. The hon, gentleman is a typi cal French Canadian, a worthy descendant of the brilliant Frenchmen of the old regime in Canada, a period when patriotism and high ideals were held in nonor. These traits, we are proud to sy, have come down to us unblemished. A conviction that such is the case possessed the minds of those who stened to the gifted man who has now obtained one of the highest places in the councils of his country. That portion of his address which treated of the material prosperity of the country and the bright prospects which the future held in store for us, appealed with much force to the two hundred gentlemen whose thoughts have to de with the business activities of Canada. But there was the note of patriotism also in the splendid deliverance of the Postmaster General. Canada has had its fall quota of great men. We read much about them in its history ; but we are prone to undervalue the states. men of our own day. Perhaps this is a characteristic of all nations, but it is a fallacy. The personality of Hon. Rodolphe Lemieux places him in the van with those who will fill the pages of our history with deeds and words worthy of emulation by future genera tions. If there is any one phase of his career deserving special commendation it is his intense Canadlanism, his ardent love of his native land, his pride in its past and his confidence in its columns the following pronouncement splendid future.

There are men of small minds who from time to time foster a spirit of dis trust between race and race and creed and creed, in almost every section of the Dominion. We may be thankful that we have men like the Hon. Mr. tian marriage, or in other words, to Lemieux—men whose patriotism is of the law against clandestine marriage the sterling mould-men who hold no communion with the politicians who pay court to expediency, but who rise above the smallnesses of partyism and proclaim themselves the champions of a Canadianism which has taken to itself the admirable task of laying deep and broad and strong the foundations of a great nation. We may be thankful that we have such may be thankful that we have such men in public life. It means much for other at some future time. It is of the our country. In regard to lovalty to the British crown our French Canadian countryman sounded a note clear and true and sincere. There is, too, a heroism about it, and the quality of gratitude, a noble attribute, is from year to year observable in the actions and the atterances of descendants of those who were on the losing side in the battle which decided the fate of Canada. Here is a gem from the splendid speech of the Postmaster General:

"The Plains of Abraham will, in the light of history, be the hallowed ground of Canada, where future generations will learn that great wars are not unlike thunderstorms, they clear and purify the atmosphere, that the blood which reddened the heights of Quebe which reddened the heights of Quebec in September, 1759, cemented the foundation of the new nation and united the descendants of the heroes who fought under two great generals and secured forever, I hope, after deadly conflicts, an era of peace and liberty under the segis of the British constitution." tution."

The London Free Press, an influential Conservative paper, while usually differing from the Postmaster Gengraceful tribute which will be appre ciated as fair dealing, not alone by Liberals but by Conservatives. In its report of the proceedings it states that the Postmaster General's speech flowed like a clear stream for sixty minutes, and that there was the crystal sprinkle of deft confidence and the quiet depth of conviction in that smooth flow of language." Dealing with the that "Canada's loyalty could never be swerved. The French will be the last to think of throwing away their great inheritance. There was democracy here and yet the British system was proved to be the best." " Every pub-Society would suffer most seriously if lie man," said the speaker, "worthy professional men could not use it, or if of the name, should set the example to

formation of that national spirit with out which no union is possible in a country like ours." elequent reference to his French Canadian fellow countrymen sounds a note which will be recognized as the simple truth by all who have made a study of the country's history:

" Sir, I belong to the minority and you so the majority. This country, however, is fast developing. Our far West is being invaded by a peaceful army of settlers. The immigrants are coming in large numbers from all over the world. I believe that in the course of time all these various elements will be absorbed or assimilated, but this is a problem more complex than one would imagine. In the meantime, we do not know what conflicts may aris This, however, I know, that my countrymen will never lose their identity. They will always be Canadians. In the puion and friendship of the two races— French and English—lies the salvation of Canada.

But the London Free Press has gone even farther than paying a compliment from the pen of the reporter. The following lowing extract fron its editorial co umns is a tribute to a political oppon ent which we would like to read more frequently in all the party organs the country :

" Few among the younger generation of politicians have risen so rapidly as has the brilliant Postmaster-General This has been due to no mere circum stance. Rodolphe Lemieux has climbed the ladder rung by rung. He has ap plied himself in each case to the task at hand, and while there are differen as to the measure of his success, it is not disputed that he has invariably given to the accomplishment task the best that was in him.

Of one thing the Postmaster Genera may feel assured, he will always receive a right hearty welcome, not only in London, but in all other parts o Ontario which he may honor with visit. He is a brainy, broad-minded statesman, gifted with an eloquence of the most captivating mould. A brilliant future awaits such men as Hon Rodolphe Lemieux, and we make no mistake in predicting that his life work will mean much for his native country.

A TIMELY PASTORAL LETTER

His Lordship, the Right Rev. Richard Alphonsus O'Connor, Bishop of Peterborough, has published a Pastora Letter on the Decree of the Congregation of the Council, concerning Sponsalia and Matrimony. We have already published the Decree, but we take pleasure in transferring to our of the Bishop which accompanies it :

The two subjects dealt with in this Decree are Betrothals or the Solemo Promise of Marriage and Matrimony This matrimonial legislation relates the external form that is required by the Church for the validity of Chris A clandestine marriage is one that contracted without tre s scribed by the Church. This solemnity consists in the celebration of the marriage before the parish-priest or consists priest appointed by him, and in pres at least two witnesses. absence of this solemnity makes the marriage clandestine.

1. ESPOUSALS OR PROMISE OF MARRI a mutual promise of marriage between deliberate promise, and that this pro mise be mutual, not man, while the on the part of the man, while the self by promise, though she accepts the promise made to her. Esponsals constitute a two sided contract binding both parties to fulfil the promise in due season. According to the present Decree, all private and clandestine engagements are declared to be canonically invalid. Henceforth promises o marriage or engagements will be valid and binding only when they are made in writing, signed by the parties engaged and by the parish priest or at least two witnesses. Engagements con-tracted with these formalities, and no other engagements of any kind will be recognized by the Church, and such engagements will have the canonical effects, viz.; the impedient impedi ment to marriage with any third person, and the diriment impediment publice honestatis to the marriage of one flance with a blood relation in the first degree of the other.

There is no obligation on parties

about to be married of entering into this formal engagement, but if they wish to bind themselves before their marriage, they should subscribe to a formula in the manner prescribed. Experience has shown that many dan gers and inconveniences have arisen from promises of marriage privately made; such as being an incitement to sin and causing the deception of inex-perienced girls, and afterwards giving

rise to dissensions and disputes.

II. MARRIAGE. The Decree provides that only those marriages are valid that are contracted before the parish priest, or the Ordinary, or the delegate of either, and in the presence of at least two witnesses. By parish priest is understood in general, any priest who has been legitimately en-trusted with the care of souls in any specified district by his lawful Super-ior. Henceforth, the competent priest for the valid and lawful celebration of espousals and marriage is, not the parish priest in the cano ical sense of the term. Every priest who has the care of souls in a specified district, and, in missionary lands, every priest who is deputed by the Superior of the these higher critics and bidding them | ial for it and feeding it, is open to the | sin that the Desired of the Nations, | each friend was exposed to the curios- | his fellow-citizens and advocate the | mission for the general care of souls