The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Mr. Thomas Coftey:

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 imped with a strong Catholic spirit. It strenuously defends firmly by the teachings and authorand strength 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 welfere 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 familities. With my blessing on your work, and best wisbes for its continued success, and best wisbes for its continued success, and best wisbes for its continued success, Donatus, Archbishop of Ephesus, Donatus, Archbishop of Ephesus, Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

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.
Heesing you and wishing you success, believe
as to remain.

Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa
Apost. Deleg. LONDON, SATURDAY, JULY 27, 1907.

A MISLEADING TRACT.

Some friend has sent us a tract entitled "The Doctrine of Intention." Its author does not give his name, nor does that of the publisher appear. They acted shrewdly, for it is no credit either as a literary effort or as a faithful exponent of Catholic doctrine. It is a toothless wolf in sheep's clothingnot even dangerous to the most simple, or instructive to the most ignorant. This tract criticizes what it calls the doctrine of priestly intention. By means of hypothetical cases it chips away the rock of faith or thinks it does -until it is shifting sand. Every minister in conferring a sacrament must have an intention. Then supposing a priest had not the intention of conferring baptism upon some one. He is not baptized. This child grows up, studies for the priesthood. The bishop to all intents and purposes ordains the young man. But, he not having been baptized, the ordination is invalid. There may be a case of that kind now and again. It proves nothing whatever against the sacramental system, nor should it dis-

turb any individual's conscience. Such cases are extremely, historically rare. All the precautions that can be taken to secure the validity of the sacraments are taken. No portion of the ministerial function is so sacredly watched. A Bishop does not ordain on mere verbal evidence. In the case we have supposed no prelate would act until he had had a certificate of baptism. Supposing there was fraud in that, then the ordination would be invalid. The ministers of the Church are not all deceivers so false that they will pretend an ex terior action and withhold its interior efficacy. That is the limit of malignity. We do not deny its possibility, or that it has from time to time occurred. What we maintain is that clergy and laity are united in seeing that virtuous young men are chosen as candidates for the priesthood; for it is the sacrament of holy orders which is most vitally concerned. Sacred orders maintain the apostolic succession, perpetuate the sacrificial worship of the Church, and provide the ministry of all the sacraments which concern especially the daily spiritual life and sanctification of individual souls. The fact that fraud is possible is no argument against the necessity of intention. One idea running through the tract is the confusion between divine faith and human faith. We cannot have divine faith that a certain individual is ordained priest or that another has conferred the sacrament of baptism upon the child just being carried from the font. All the faith in

these cases which we have is human

faith, a moral certitude that the act of

which we have positive evidence is

valid. Now the act of administering a

sacrament requires an intention on the

part of the agent as well as the minis-

terial ability to perform it. As the

question concerns priestly intention it

suppo es the power. The intention to

do a certain thing must be present;

for the act is a human act, and every

sacrament a sign instituted by Christ.

If, therefore, the agent excluded from

his will, wherein the intention lies, the

nurse adds the words of baptism, excluding at the same time positively the will to baptize the child, then, although the nurse is desecrating the sacrament she certainly does not confer it. The validity of an action which is mixed in its character, partially exterior and partially interior, as the sacraments, must be derived from the will of agent. An intention must originate every human act. For a sacrament which is not a mere external rite requires the intention of the minister as a primary condition of there being a sacrament in the concrete. If the word intention is not specially mentioned in the early patristic theology it proves nothing. It is a scientific term, and was all along required. It was reserved for scholasticism to define more exactly what was meant. Luther and the other innovators, magnifying to excess the theory of justification by faith, went astray upon the sacraments. They denied some of them absolutely, and taught that the others were mere external ceremonies indicative of the faith of the recipients. This cannot be; for the apostles were to baptize, to forgive sins, to consecrate. It is the central error of all Protestantism, justification by faith, which raised the arm of rebellion against apostolic authority and took the sacranental power out of ministerial hand. The attack upon priestly intention is a futile afterthought.

ST. AUGUSTINE.

Touching the insinuation made by the Superintendent of the Belleville Institute concerning St. Augustine and deaf mutes, we call upon him and the Minister of Education to verify both the extract and its application. The Ency clor redia Brittanica quotes the follow ing as that of St. Augustine : " Deafness from birth makes faith impossible, since he who is born deaf can neither hear the word nor learn to read it." Faith here is not used in a theological sense at all. It is merely equivalent to any instruction. We have searched the saint's works very carefully, and more particularly all passages treating upon faith as the root of justification and in other theological meanings. In none of these is there an allusion to such doctrine as is attributed to him by the Superintendent of the Institute. There is in one of St. Augustine's philosophical disputations a brief passage similar to that which is quoted above from the Encyclopædia. The translation is misleading, and the inference contained within the bald extract entirely unwarranted. St. Augustine was a voluminous writer. His works run forty-one volumes, so that a careful examination of them is a serious under taking. Nor could we claim to be fully conversant with them all. Yet even with the evidence before us we deny, and we will risk our reputation upon it, that the Bishop of Hippo wrote or taught any such doctrine as is implied in the last Educational Report of Ontario. The Superintendent of the Belleville Institute, we think, ought to take warning. It is not his business to give theological lessons or calumniate the Doctors of the Catholic Church. A little learning is The gentleman took the extract from the Encyclopædia without challenging its correctness or its application, saw in it an opportunity of casting a slur upon the Catholic Church, and availed himself of it accordingly. He had, for his own reputation and for other personal reasons, better be more careful in future. The Minister of Education has not improved his name for learning by so carelessly endorsing his careless subordinate. It is discreditable to the whole Department-a feeble effort to display learning, but a successful attempt at manifesting bigotry. We call upon both of these gentlemen to

HERESY.

substantiate their statement.

Few questions are a greater puzzle to outsiders than the stand taken by the Church in regard to heresy. For other sins the Church seems to have abundant mercy. Nothing but persist ent bad-will thwarts her forgiving message and healing balm. Sinners come to her for pardon seventy times seven times and she sends them away absolved, as if anxious to practice the Gospel's lesson or leave untried to win the erring and strengthen the weak. It is not the same with heresy. The mother who in other cases is so gentle becomes stern. A word of warning, an appeal to abjure the error, patience in her correction, and prudent watchfulness for her faithful children-then firmness and rigor follow. Heresy is so injurious to the unfailing intention of doing what Christ wished word of our divine Saviour. He who to be done, there can be no sacrament. hears you hears Me, and he who despises you despises Me. It wounds What was meant to be a sacred rite would, in the absence of the special grievously the mystical Body of Christ. It destroys the unity of that faith and intention, be either a mere ordinary action or a mockery. Let us take a doctrine for which our Lord prayed so earnestly, which he insisted upon and simple example. A nurse gives an niant a bath. The action so far has which alone could protect His followers no other end or aim than the health or advance His interests. Heresy at-

ground of truth, and throws it upon the defensive. There is nothing of which the Church is so jealous as the truth of Christ. Not only is it doctrine which it teaches to the world, it is the law by which she governs, the sacrifice by which she worships and the seven-fold sacrament by which she sanctifies. When therefore any doctrine is attacked, prevented from her missionary work, the Church defends, explains, defines more clearly what has either been called into question or openly denied. Nothing has done so nuch injury to Christianity as the sin of heresy. Whether we look at the earlier forme, as we find it in the Gnostic, the Manicheans, the Pelagians, the Arians, or in the latest, the socalled Reformation, it is distructive of Christian energy, and devastatingly ruinious to that vineyard which our Lord planted with such care and of which He Himself is the vine. All strength lies in unity, and a kingdom divided against itself shall fall. What the gates of hell could not do division -sowing heresy-were it not for the divine promise, would long ago have accomplished. Many of the sects, if we may judge by their talk about union, feel the weakness and fain would look for a remedy. Their eyes are held; for, as pride led their fathers away into heresy, so the same passion governs them and prevents them from seeking truth and union where alone they may be found.

A TYPICAL TWELFTH OF JULY ORATOR.

This year we have had a flood of Orange literature in the shape of speeches. If we except the Orange orators in Toronto, perhaps the most mischievous and un Christian-like utterance was that of a preacher whom the Herald of Fort William calls Paster Flatt of the Methodist church in that

We have a small share of regard for the typical north of Ireland Orangeman, who struts about the streets on the 12th of July, with all his yellow war paint, presenting a picturesqueness earnestly looked for by the man with the camera. At least there is no hyprocrisy about such a man, but there is nothing to be admired about an individual like Pastor Flatt, who feigns Christian behavior the while he is scattering seed amongst his flock which brings a smile to the face of the enemy of mankind. "He had no quarrel," said Pastor Flatt, "with the members of the Roman Catholic Church; many of them were amongst their most admirable citizens, but the system was inherently bad." We might ask the reverend gentleman how it is possible that a system which is inherently bad will produce most admirable citizens. It is a pity that one wearing the clerical garb comes into the limelight as a model of inconsistency, bigotry and ignorance—another proof that many private libraries are selected with a reckless disregard of quality. Graduates from the schools of Chiniquy, Margaret Shepherd and Maria Monk are somewhat handicapped in the race for preferment when called upon to de liver speeches or sermons before intelligent auditors. We desire for a moment to bring Pastor Flatt into communication with one of his own household.

"What I Admire in the Catholic Church" was the subject of a sermon preached by Rev. Dr. T. Moffatt, in the First Congregational Church, Newark, N. J., on a recent Sunday. He said during his remarks:

"There are seven things which the Protestant Church might imitate, and which I admire in the Catholic Church Church might imitate, and and they are these: First, emphasis
of the sanctity of the marriage vow;
second, the pomp and dignity and parade of the Church; third, the central unifying authority of the Church; fourth, the tone of conviction; fifth feminiuity, as exemplified in the worship of the Blessed Virgin Mary; sixth purgatory; and lastly, confession. I want to tell you, and I speak just for myself, what I admire in the Catholic Church. I can imagine, to begin with, that there are those, even in this day say that I have no business t admire anything in that Church. There is another thing I remember and that is that the Protestants have and that is that the Processants have also persecuted the Catholics. Serve tus was burned at the stake and John Calvin gave his sanction to the execution of a man whose only crime wa that his religious theories did not jibe with those of Calvin. In our own land we have read something about the Puritans persecuting the Baptists, and we have also read about the persecution of the Quakers; in other words, Protestants, persecution of the Puritant Protestants persecution. Protestants persecuting Protestants. This is an age of the tolerant spirit. We do not look at things through one eye, but through both. If, instead of fighting, we should shake hands and look into each other's eyes perhaps we might, after all, find the spirit of Christ not in competition, but in co-operation. We have a different attitude toward everything in this day in which we live. Be tolerant to those who bear a different name, but worship the sam God and the same Christ."

That Mr. Flatt is a missit in the clerical garb few will doubt who have and hygiene of the child. Even if the tacks the Church as the pillar and read his utterances. He is one of those School this season,

men whose lips truth oftentimes makes an effort to reach but is always beaten back. At least we take such to be the case, judging by his utterances. Here is a nugget :

" Not only did the Catholic Church fail to stem the tide of criminality, but it encouraged ignorance. It was posed to free schools, and sough limit the spread of knowledge, clai that the common people were not to be entrusted with a too liberal education."

The rev. gentleman's knowledge of current events must indeed be somewhat limited. While it is true that Catholics, in the minor crimes, may be no better than their neighbors, it is a fact patent to everyone that in the more serious breaches of the moral and criminal law Catholics make a good showing. We would ask this Methodist pastor to study the statistics of crimes such as murders, suicides, robberies of banks and robberies called high finance, divorces, and crimes the mention of which does not look well in prir to and he will find that this much abused Romish church and its adherents are

worthy of emulation. When placed on the defensive Cath olics sometimes find it necessary to strike back. Just here we may draw the rev. gentleman's attention to something that came under our notice this very day. The Cincinnati Inquirer published in 1906 a list of serious crimes committed by thirty eight ministers of the different non-Catholic denominations. We will send our clerical friend the list if he is anxious to see it. The CATHOLIC RECORD has never referred to these matters, because we think it is much better to make a practice of looking for nice things to say of our neighbors rather than make a parade of their failings.

Now, as to ignorance, Mr. Flatt says the Church encouraged ignorance, was opposed to free schools and sought to limit the spread of knowledge, claiming that the common people were not to be entrusted with a too liberal education." In his good city of London, a week ago, there was pub lished a list of children who were succesful in passing the examination for the High School. The Cath olic Separate schools are taught by nuns, and from these nuns schools came 99 per cent. of the candidates who passed, and from the Public schools 85 per cent. Does this look as if the Church encouraged ignorance? Let it be understood that we do not wish to belittle the work done by Public school teachers. They deserve every praise for their conscientious discharge of their duties. We merely wish to impress upon our readers that the statement made by Pastor Flatt is without foundation. What we have said of the London Separate schools

applies to a very large extent to all the other Separate schools in the province. Toward the close of the pastor's sernon he stated that a lady visiting Fort William from Glasgow during the past week had informed him that in her dis trict Catholics who failed to attend Mass were called upon by the priest during the following week and violently flogged, which shows that it is not always safe to place implicit reliance visitor. It may be that the lady visitor in this case was humbugging the rev. preacher, but if she was in earnest it might be well to remember that a certain class of visitors from Canada to England tell stories to their hearers about Canadians in which the element of truth is entirely missing. We doubt not the Rev. Mr. Flatt and his lady visitor from Glasgow are amongst those who contribute to bring Truth to the heathen, while having scarcely a bowing acquaintance with it at home. Such men as the Rev. Mr. Flatt may, after all, be missionaries for the true Church, be cause such sermons as he is wont to deliver, when treating of Catholicism, will promote a spirit of inquiry, and some of his hearers will wonder, as the many converts continously pouring into the Church are wondering, how they were for so long the dupes of which prompt the inquiry : " Whither are we drifting ?"

THE SIXTEENTH session of the Catholic Summer School opened auspiciously on Monday evening, July 1, with the first lecture of the session delivered by the Rev. John Talbot Smith, LL. D., the president of the school, on the First French Republic. Previous to his lecture, Father Smith declared the school open in a brief speech, in which he enumerated the advantages of the Summor School and the work done by it in the past fifteen years. Many new buildings and additions have been added to the School this year. The post office has been enlarged to twice its original size and there has been quite an addition made to the library. There was a larger attendance on the grounds during the first two weeks of the session than in previous years, which augurs well for the Summer

TIME FOR REFLECTION.

We take the liberty of saying to our clerical friends of some of the Protestant denominations that the Orange business has assumed a form which bodes ill for the future of Canada. One of the most regrettable features of our present day life is the fact that a few preachers may at any time be found to deliver anniversary sermons for almost any secret cath-bound conclave. While we find many very prominent non-Catholic clergymen in the United States unsparing in their condemnation of societies of this description, in the Dominion of Canada, and notably in the Province of Ontario, a preacher can always be found to glorify the Orange Association, perhaps the most objectionable of all the oath bound combinations. The people of Toronto were on the 12th of July given an object lesson. They were shown to what lengths of lawlessness the great mass of the Orange and young Briton bodies would descend, nothwithstand. ing the fact that they claim to be the champions of law and order and equal rights to all. The Toronto Star of the 15th of July well says that "it is contrary to these principles that a procession representing one class of cititens should be allowed to block traffic and delay people in going about their regular business, and that motormen should be assaulted and policemen resisted in endeavoring to protect citizens in their right to the free use of the streets." The conduct of the present mayor of Toronto as well as that of a man named Hocken, one of the city controllers, has been unsparingly condemned. The speeches they made at the park to the Orange gather ing after the disturbance of the 12th. in resisting the progress of the street cars, were those of fishers of votes, becoming the low class politician who desires to make himself solid with that portion of the community who are not model citizens. A serious problem confronts the respectable element in Ontario's chief city. The election to high civic positions of men who make Orangeism a trade has besmirched Toronto, and the stain is becoming more pronounced as the years go by.

THE CHILDREN'S AID SOCIETY.

When a child has been taken from its parents through the agency of a Children's Aid Society because of neglect, ill treatment, immoral surroundings, or any other cause that was considered sufficient by the judge before whom the case was tried, the work so far as that particular child is concerned is not by any means finished. In some cases it is only well begun. It is necessary now to find a foster-home for the child, and though there are many applications for a child that is at an age to be use ful all are not satisfactory. There can be no objection to an ordinarily healthy child being made useful in its foster home. To be trained to habits of industry and usefulness makes for the present and future happiness of these children, but it must not be made too apparent that the chief object in view must receive in return the ordinary advantages that children are expected to receive in their own homes - nourishment and care, education, secular and religious, and above all an unselfish interest in their welfare. After the Children's Aid Society has found what is thought to be a satisfactory home and the child has been placed, then the Neglected and Dependent Children's Department of Ontario is notified and the Government assumes the duty of having his child visited regularly in its foster home and generally superviving its welfare. Where a child is thought to be not receiving fair treatment in its foster home it is removed, and, on the other hand, it will not be surprising to learn that sometimes these children are not satisfactory to their foster - parents and are returned. In some cases it is necessary to change a child shepherds who led them into pastures around several times before a satisfactory placement is made. Sometimes a child is not satisfied with its fosterhome and yet cannot explain the reason why. The foster-parents are fairly good and the child is fairly good but they do not seem to "hit it off ' well together. Possibly they are uncongenial to each other or incompatibility is the cause. Whatever may be the cause, experience has taught that it is not wise to try to force a boy or girl to remain in a home where he or she does not desire to stay. The aim is, as far as possible, to make these children happy and contented. Some of these cases are pathetic. Where the children have strong family affection they would rather endure discomfort and positive ill-treatment in their own homes than share the comforts of a good foster home and they do not appreciate the danger of the surroundings from which they were rescued. There are other cases where it has There are other cases where it has been necessary to take children from a mother because of her evil life. Maybe cept her coal, was a cry once raised

the fault was not primarily her own Perhaps she had a drunken, worthless husband who deserted her, and not being of the strongest moral fibre she has become too easily discouraged; she is kind, nay, indulgent, to her children but she is herself their worst enemy.

The Children's Protection Act gives to Children's Aid Societies the right to maintain supervision over their wards until they are twenty one years of age but if at an earlier age the children are taught to be capable of taking care of themselves and do not show an inclination to place themselves amid dangerous surroundings, they are allowed to go wherever they wish, The young man or woman who has been in a respectable foster home for several years, who is trained to the habit of industry and has received religious and moral instruction by precept and example can be relied upon to make an honest living for the future and not become a charge upon the community, Is that not something worth while?

IRISH AFFAIRS.

The Irish leader, John Redmond, in speech recently delivered at Battersea, denounced the action of the Sinn Feins. "They were," he said "erying for the adoption of a new policy, but it was the old policy of discrediting and trying to destroy the Nationalist Party. The Nationalists must put away all this futile, foolish talk, and pursue vigorously Parnell's policy. The present Parliament would not last more than a year or a year and a half, and the next government would not have such a majority as the present one."

It may be well to have it thoroughly inderstood amongst the friends of Home Rule, both in Ireland and America, that all attempts to discredit the Nationalist Party will be considered the work of the enemies of Ireland's aspirations. If there is anything weak or wrong in the ranks of the members let its correction be brought about in sensible fashion : if there are any withered branches, lop them off : if there are any members whose conduct is a discredit to Ireland. let their constituencies see to it that at the next election they be left at home; but any attempt to discredit the Nationalist Party as a whole, and to impede the work carried on by Ireland's Parliamentary representation, is but the work of traitors in the camp. Let them be treated as such. Ireland has suffered so much from disunion, so much from the unfaithfulness of her own sons, that any attempt to bring about the existence of divided and warring parties should be stamped out with a swiftness and a sureness that would preclude the possibility of repeti-

IRISH INDUSTRIES.

The Rev. Michael O'Flanagan, who is now in Philadelphia, and who is spending the summer as the guest of the Rev. Gerald P. Coghlan, Rector of the Church of our Lady of Mercy, 2141 N. Broad St., has spent two years in the United States in the interest of the Irish Industrial movement. He sums up the case briefly in the following terms:

"The struggle of nations at the present day is most economic. We realize that in Ireland the future struggle must be with the selfish manufacturing interests of England. Our present economic position may be broadly stated as follows: we import from England every year more than \$100,000,000 worth of manufactured goods. We pay for them in raw matergoods. We pay for them in raw materials and food stuffs. In the past England crushed our industries by direct legislation. In more recent times sh has crippled them even more effectively by the scoret methods of the Trust and the Combine. We have no possible remedy in legislation because our only legislature in the Parliament of the so called United Kingdom, where we are in a permanent minority of one to six.

"If England was selfish enough to crush the competition of Ireland by law at a time when there was no other serious competitor on the horizon, it is only to be expected that she will continue to crush Ireland to-day, by the refusal of proper legislation, when her markets all over the world are sore pressed by the competitions of the United States and Germany. Ireland poor, is a dumping ground for the surplus output of England's factories. Ireland, thinly populated, is a huge farm from which over populated Eng-land can draw cheap food-stuffs. Whether the ship goes out from an Irish port laden with cattle, eggs or butter, or returns laden with shoddy and crockery ware, the gain on both sides is England's. For Ireland with an increased population could eat her own cattle, eggs and butter, and could manufacture her own cloth and crock ery ware, whereas England would then have to search at the ends of the earth for some other innocent country to

take Ireland's place.
"But if Ireland cannot protect herself by legislation, she can, and is beginning to do so, by supporting our own products on patriotic grounds. The result is that a new era of prosperity has opened up before our woollen mills; and many industrial enterprises are starting up here and there all over Irein Ireland by Der in giving Ireland and prosperity t years. This time equally effective England's market The United Sta from England abo of woolen goods. Irish mills is bett we have no consour trade and cannot devote as tention to a foreign and long established. But our do more for us to country. And learn of the Iris up the work as zeal and with so "The Athlon"

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