

The Catholic Record

Price of Subscription—\$2.00 per annum.

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

Advertisement for teachers' situations sent

to accompany the order.

Approved and recommended by the Arch

bishops of Toronto, Kingston, Ottawa and St.

Boniface, the Bishops of London, Hamilton,

Peterborough, and Oshawa, N. Y., and

the clergy throughout the Dominion.

Subscribers changing residence will please

give old as well as new address.

Obituary and marriage notices cannot be

inserted except in the usual condensed form.

Each insertion 50 cents.

Messrs. Luke King, J. J. Neve, E. J. Brod-

nick and Miss Sara Hanley are fully author-

ized to receive subscriptions and transact all

other business for The Catholic Record.

Agent for Newfoundland, Mr. James Power of

St. John's. Agent for district of Niagara,

Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 18th, 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 intelli-

gence and ability, and above all, that it is in-

fluenced by a strong Catholic spirit. It strenu-

ously defends Catholic principles and rights,

and stands firmly by the teachings and author-

ity of the Church, at the same time promoting

the best interests of the country. Following

these lines it has done a great deal of good for

the welfare of religion and country, and it

will do more and more, as its wholesome in-

fluence reaches more Catholic homes. I

therefore, earnestly recommend it to Catho-

lic families. With my kindest regards to you,

and best wishes for its continued success,

Yours faithfully in Christ,

DONATUS, Archbishop of Ephesus,

Apostolic Delegate.

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; it is a truly Catholic spirit,

pervades the whole. Therefore, with pleas-

ure, I can recommend it to the faithful.

Blessing you and wishing you success believe

me to remain,

Yours faithfully in Jesus Christ,

D. FALCONIO, Arch. of Larissa,

Apost. Dele.

LONDON, SATURDAY, FEB. 29, 1908.

CAUTION TO TORONTO SUB

SCRIBERS.

A swindler has been collecting sub

scriptions for the CATHOLIC RECORD in

Toronto, and we should deem it a favor

if any one upon whom he may call

would give him in charge of a police

officer, and advise us. He does not, of

course, use the stationery of the CATHO-

LIC RECORD Office in giving receipts.

These are given on a small blank

form such as are sold in the book-

stores. Miss Sarah Hanley is our

Toronto agent, and the only person

authorized to collect subscriptions in

that city.

TERRIBLE FIGURES.

Missionary zeal amongst a lot of our

separated brethren has taken quite a

start. Funds are needed for the con-

version of heathens, Catholics and

others. Quebec and Italy no less than

China and Japan appeal to the enlight-

ened gospel peddlers. Rich and poor

are called upon to give. One minister

with a fine idea but without tact or

consideration for fashion calls upon the

American women to wear shorter

gloves, to return to the old style and

give the extra money to missionary

purposes. He calculates that the

value of the extra kid required for

gloves up to the elbow amounts to

\$20,000,000 American women spend

\$13,000,000 upon poodle dogs. Some

more extravagance is quoted.

The people spend \$14,000,000 on

chewing gum; \$175,000,000 on con-

fectionery; \$703,000,000 on jewelry

and silver plate; \$800,000,000 on

millinery and dress goods, an equal

amount on tobacco, and \$1,300,000,000

on whiskey and beer. These are

terrible figures which show an inexor-

able extravagance. Funds for Pro-

testant missions are one thing and

lavish expenditure upon the trifling

luxuries of life are another. The

moral degradation of so much indul-

gence in sensual pleasures is the worst

evil of the case. If benevolence and

love of the poor be the first Christian

social virtue it meets its contradiction

and extinction in the self-gratification

which these figures indicate. If self-

denial is the necessary condition

for the true disciple these meas-

urements betray an un-Christian

people. Commerce begets wealth,

wealth begets luxury, and luxury pre-

pares the way to ruin. Let these fig-

ures be taken in conjunction with the

strong condemnation of predatory

wealth by President Roosevelt and see

if the United States does not present

the same picture as France in the time

of Louis XIV. without, of course, the in-

tellectual culture, the eloquence and

refinement of the time of the great

monarch. The seeds of corruption are

there, the social clouds upon the hor-

izon, a threatening storm of selfishness

and misery. Figures may prove al-

most anything, though in the present

instance their aggravation arises more

from the trivial articles upon which

these millions are spent than from the

magnitude of the amounts. Display

and sensuality are low types of social

greatness which are more dangerously

imitative than probable of correction.

The old Puritan spirit has assumed

quite a new phase less formative of

national vigor than hardship and re-

verse fortune would be. Education

leaving God out of the programme with

THE PHILOSOPHY OF PRAYER.

One of the last articles written by

the late Monseigneur Conway, a well

known American agnostic, was an ob-

jection to prayer. "Is it logical,"

he said, "to make any suggestion to

Omniscience, or to propose any modifi-

cation to Omnipotent Wisdom?" And

again in unpardonable neglect of

prayerful multitudes who flock our

churches and of contemplative recluses

who abide in the courtyards of the

Lord: "The fact that people no longer

venture to pray for what their hearts

do secretly most desire—what their

whole energies are seeking every day—

but devote their prayers to vague and

pallid sentiments, is a confession that

this old form no longer represents the

real forces which made that unceasing

prayer which was in some sense ful-

filled." It must not be imagined that

the objection is new or original. St.

Thomas both in his work contra Gen-

tiles and in his summa takes up this

very point. This objection is based

upon an entire misapprehension of the

relation between God and His rational

creatures. God is most certainly omni-

potent and omniscient. But prayer as

a petition is neither a suggestion to

His omniscience nor a modification of

His omnipotence. Prayer is a humble

acknowledgment of both these divine

perfections. Prayer does not suggest

anything to omniscience as if the all-

seeing wisdom of God did not know it

beforehand or as if God's providence

did not take care of it. It is absurd to

assume that God cannot answer our

prayer without changing His purpose.

Prayer no more changes the mind of

God than our industry. God grants us

harvest in answer to our industry in

cultivating the soil. If we neglect to

till the earth or to plant the seed in

due season and order God withholds

the harvest. Our industry makes no

suggestion to the omniscient nor does

it change God's purpose or modify His

omnipotence. In the universe there

are many means adapted to ends, which

being secondary causes enter into the

great purposes of God. If these means

are complied with, the end is secured;

if they are neglected the end is not

obtained. So is it with prayer. The

immutability of the divine does not

impose necessity on things fore-

seen, so neither does it bar the utility

of prayer. We pray to God, not to

change the eternal arrangement of His

providence—that would be impossible

—but that we may receive gifts to

carry it out better and easier. It is

fitting for God to assent to the pious

desires of His rational creatures, not

that these desires move, or are in-

tended to move, the immutability of God,

but it is an outcome of His goodness

suitably to carry out what we desire.

To exclude prayer from the relations of

men to their Creator is to make God

less good than man, as if loving kind-

ness were a distorted quality and an

inferiority of being. To make out a

God all intellect and now, all law and

no love, with no higher purpose for us

than our own lowly aims, and no greater

gifts in store than our own unaided en-

deavors, is to deny God altogether and

substitute pantheism or atheism for

faith, and unaided nature for grace

and mercy. In praying that God's

will be done on earth as in heaven,

that He would give us our daily bread,

and that He would forgive us our tres-

passes, we no more change God's pro-

vidence than industry, peace and vic-

tory disturb the order of a kingdom.

Secondary causes are not inconsistent

with providence, but rather carry pro-

vidence into effect. Thus prayers are

efficacious with God because the con-

cession of the favor to the petitioner

falls under the very order of Provi-

dence.

Pagan philosophers erred con-

cerning prayer, some by attributing

everything to chance, others, like the

stoics, thinking that everything hap-

pened by necessity. On careful con-

sideration, says St. Thomas, these mis-

takes arise from failing to note the

difference between the system of the uni-

verse and any particular system. There

is nothing to hinder the latter from

being changed, whether by prayer or

any other means; for there is that

existing beyond the bounds of the

system capable of changing it. Prayers

then avail not as changing a

system arranged from eternity, but as

being a part of that system. We pray

that we may receive that which the

omnipotent God was disposed from all

eternity to grant us.

INDULGENCES.

We have received from a corres-

pondent three questions upon Indul-

gences. They are intricate, since they

mix up Beads and Stations of the

Cross as well as manner of practising

these devotions. It would be better if

our friend would ask some good spiri-

tual director for the information he

seeks. Without expecting to be fully

satisfactory we are happy to attempt

an answer.

1. "What are the greatest amount

of indulgences that can be gained by

the daily recitation of the beads,

whether ordinary beads or rosary

beads? What indulgences can be

gained by the Stations of the Cross?

Is there an indulgence for each Station

or one indulgence for the whole?"

As for the beads: if any one recite

every week the whole Rosary, or a

third part of it he may upon certain

feasts gain a plenary indulgence upon

the usual conditions of confession, Holy

Communion and prayers for the

intentions of the Holy Father. These

feasts are Christmas, Epiphany, An-

nunciation, Easter, Ascension, Pente-

cost, Trinity, Corpus Christi, Purifica-

tion, Assumption, Immaculate Con-

ception, Nativity of the Blessed Vir-

gin, St. John the Baptist, SS. Peter

and Paul, Andrew, James, John,

Thomas, Philip and James, Bartholo-

mew, Simon and Jude, Matthias, St.

Joseph and the All Saints. For the

other feasts of Our Lord and Our Lady

a partial indulgence may be gained of

seven years and seven quadragesimas;

for any other Sunday or feast five

years and five quadragesimas. Further-

more anyone who has the custom of re-

citing the Rosary once a week gains

each time of recitation a hundred days'

indulgence. Now we must consider also

the indulgences attached to the beads

by such special blessings as the Crowler

or the Dominican or the Brigittine.

The Crowler indulgences of five hundred

days for each Pater or each Ave may be

gained even when the whole Rosary is

not recited and when we have not the

intention of reciting it. Meditation

upon any of the mysteries is not neces-

sary for these indulgences which may

also be applied to the souls in Purga-

tory. For beads blessed with the