

The Catholic Record

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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 intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey: Dear Sir:—For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and it is a truly Catholic spirit pervades the whole.

GAUTION TO TORONTO SUBSCRIBERS.

A swindler has been collecting subscriptions 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 CATHOLIC 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 conversion of heathens, Catholics and others. Quebec and Italy no less than China and Japan appeal to the enlightened 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 confectionery; \$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 inexcusable extravagance. Funds for Protestant missions are one thing and lavish expenditure upon the trifling luxuries of life are another. The moral degradation of so much indulgence 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 measurements betray an un-Christian people. Commerce begets wealth, wealth begets luxury, and luxury prepares the way to ruin. Let these figures 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 intellectual culture, the eloquence and refinement of the time of the great monarch. The seeds of corruption are there, the social clouds upon the horizon, a threatening storm of selfishness and misery. Figures may prove almost 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 hardihood and reverse fortune would be. Education leaving God out of the programme with

no high ideal nor any restraint of interior conscience will have but one result. To return to our missionary: he may mean well and intend great things but there is too much gliding about the whole business. Missionaries should go without purse or scrip. To bring the heathen into the light of Christian truth we must turn to those who can present a united front and show an apostolic spirit. These are to be found only in the Catholic Church.

THE PHILOSOPHY OF PRAYER.

One of the last articles written by the late Monseigneur Conway, a well known American agnostic, was an objection to prayer. "Is it logical," he said, "to make any suggestion to Omnipotence, or to propose any modification 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 fulfilled." It must not be imagined that the objection is new or original. St. Thomas both in his work contra Gentiles 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 omnipotent and omniscient. But prayer as a petition is neither a suggestion to His omnipotence nor a modification of His omniscience. Prayer is a humble acknowledgment of both these divine perfections. Prayer does not suggest anything to omnipotence 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 omniscience. 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 ends are not obtained. So is it with prayer. The immutability of the divine does not impose necessity on things foreseen, 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 intended to move, the immutability of God, but that 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 kindness were a distorted quality and an inferiority of being. To make out a God all intellect and nowill, 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 endeavors, 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 trespasses, we no more change God's providence than industry, peace and victory disturb the order of a kingdom. Secondary causes are not inconsistent with providence, but rather carry providence into effect. Thus prayers are efficacious with God because the concession of the favor to the petitioner falls under the very order of Providence.

Pagan philosophers erred concerning prayer, some by attributing everything to chance, others, like the stoics, thinking that everything happened by necessity. On careful consideration, says St. Thomas, these mistakes arise from failing to note the difference between the system of the universe 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 correspondent three questions upon indulgences. They are intricate, since they mix up Beads and Stations of the Cross as well as manner of practising those devotions. It would be better if our friend would ask some good spiritual 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, Annunciation, Easter, Ascension, Pentecost, Trinity, Corpus Christi, Purification, Assumption, Immaculate Conception, Nativity of the Blessed Virgin, St. John the Baptist, SS. Peter and Paul, Andrew, James, John, Thomas, Philip and James, Bartholomew, 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 quinquages; for any other Sunday or feast five years and five quinquages. Furthermore anyone who has the custom of reciting 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 indulgence 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 necessary for these indulgences which may also be applied to the souls in Purgatory. For beads blessed with the Dominican indulgences there are one hundred days for each Pater and Ave to all who recite devoutly at least five decades; a plenary indulgence once a year for all who will have recited five decades every day; for saying the Rosary in common, either at home or in Church, ten years and ten quinquages and a plenary indulgence once a month for those who will have recited it (or a third part) at least three times a week. To gain the Dominican indulgences we are obliged to meditate upon the mystery. The Brigittine Rosary is different and consists really of six decades with a Pater and three Aves making in all sixty-three to commemorate the number of years lived by the Blessed Virgin upon earth. These Brigittine indulgences, or at least many of them, may also be attached to the ordinary beads of five decades, and may be gained by their due recitation.

We turn to the Stations of the Cross. It is forbidden to announce or inscribe upon the Stations or upon the chapel walls what certain definite indulgences may be gained by this great devotion. Let us content ourselves with the thought that anyone making the Stations and piously meditating upon the Passion and Death of our Blessed Lord will gain, by the concession of the Supreme Pontiff the same indulgences as if he made in person the Stations of the Way of the Cross in Jerusalem. St. Leonard, of Port Maurice, who was particularly devoted to the Way of the Cross commenting upon this pontifical order says: "Let it be sufficient to know that these indulgences are great and numerous; and although one cannot gain for himself more than one plenary indulgence, it is however certain that in applying the others to the souls in Purgatory he can hope every time he performs this pious exercise to deliver a great number of poor souls. It is necessary to make this application at the beginning, or at least before the end, of the exercise." From this it will be seen that we cannot state that the indulgence is attached to this or that Station.

Our correspondent wishes to know: "If the beads have been lent to another in order that he may recite his Rosary does the lender thereby lose all further indulgences that could be otherwise gained from those beads?" Indulgences do not pass to others from the individuals for whom the articles were first distributed. These articles cannot be lent with the idea of the borrower gaining the indulgence. This is not, however the case presented to us. The indulgences are not lost if the owner has not the intention of lending them to his friend that the borrower may gain the indulgence, but merely to permit him to count the number of Aves which he recites. If there is any pretention of transferring the indul-

ences they are lost to the beads. We pass over the third question as it touches too much upon the subjective dispositions of people, a matter very difficult to discuss. Some are slow and deliberate in their devotions, others, without intending it, hasty almost to irreverence. Whether these latter gain all the indulgences in the different exercises, is impossible to determine. Let us leave each one to his own temperament and God's mercy. It is hard enough for us to gain indulgences without adding to our difficulty by criticizing others.

CATHOLIC SOCIETIES.

El Paso, Texas, February 14th, 1908. Editor THE CATHOLIC RECORD, London, Ontario.

Dear Sir,—In reading your editorial on Catholic Societies, of date February 5th, I was surprised to learn that the Knights of Columbus are prohibited in the diocese of London, owing to the peculiar diocesan regulations. Of course, Catholics all recognize the right of the Bishop to make and enforce such diocesan regulations as in his discretion he may judge are for the best interest of his people, and I have no doubt His Lordship of London has found it necessary to enact this regulation which bars the Knights of Columbus on the threshold of his diocese. Of course, the way around the difficulty is for the pastor to join the order, which he can do in every instance, without money and without price. I am aware there are many foreign born priests, and an occasional Bishop, who, knowing nothing about the Knights of Columbus as an order, except that it is a secret society, are very much prejudiced against it. His Lordship, the Right Reverend Bishop of Tucson, Arizona, was one of these, and when the Catholics of El Paso wished to organize a council of the order, after perfecting all preliminaries, as they thought, never dreaming of any Episcopal opposition, they sent a delegation to wait on His Lordship, and invite him to be present at the initiation ceremonies. After a few moments of hesitation, during which he frankly acknowledged his prejudice against secret societies in general, and against those Catholic M. S. in particular, he finally consented to be present.

He was awarded a post of observation where he could see and hear everything and with guards of honor to answer all questions he might ask. For three long hours he sat—the most interested and the most surprised observer of a ceremony that was, from a religious and inductive standpoint, a revelation even to him—a veteran of zeal. The result of this experience was not only his warm approval of the order, but an expressed wish that there might be a council established in every parish of his diocese, and that every one of his priests should be a member. A Bishop has the open sesame to any council of the Knights of Columbus, and it would not be a bad scheme for His Lordship, of London, the Right Rev. F. P. McEvoy, to make it convenient to visit some council in a neighboring diocese at their initiative ceremonies, and thus judge for himself as to whether he sends them in his diocese. Simply reading the ritual does not furnish him the information that he needs—he should see as well as hear, and then instruct his priests as to their duties in this regard. Many an Episcopate, "Thomas," has experienced a change of heart by seeing and hearing.

A young French priest at Las Cruces, New Mexico, remarked to me after being initiated, that the "man who instituted the Order of Knights of Columbus was certainly inspired by the Holy Spirit." All zealous Catholics, Bishop, priest or layman—even Cardinal Gibbons—thank God for the Knights of Columbus. Respectfully, FRANCIS EUCHEMAN.

As our American friend is far away he will excuse us if we point out some things in this letter that are not as clear to us as they seem to be to him. He says, "Of course the way around the difficulty is for the pastor to join the order which he can do in every instance without money and without price." Now the truth is that a pastor is not free to join in every instance. For example, Religious Order priests are frequently pastors and not always free to join the Knights. A few years ago we heard of a Council being started at Sault Ste Marie. A Jesuit priest is pastor and he could not act as chaplain, and an outside priest had to be appointed. The pastor was qualified in every way, but neither the Bishop nor the Canadian Knights had power to appoint him. Another instance where the pastor cannot join is where the local Council would black ball him and thus make it impossible for him to be chaplain, and this would be another "way round the difficulty."

London has that advantage, although we never knew it made much difference from a Catholic point of view where a man is born. Neither is the Bishop here prejudiced against the Knights as he is willing to treat them the same as any other Catholic Society in his diocese, and he stated so in his letter.

To hold that a Bishop cannot understand the Constitution and Ritual without seeing the ceremony might lead us too far. According to this the Freemasons should not be condemned until their initiative ceremonies were seen. It seems to us the proper "way round the difficulty" would be to allow the Knights to recognize their pastor, in his official capacity as chaplain, and to leave each Council free to comply with the laws of the diocese in which the Council exists. As we said before, we believe the Canadian Knights are perfectly willing to do so, and why should the American Executive block the way, which can do no harm to the order there and make things pleasant for all concerned here?

THE INDEX.

As many people have false ideas about the Roman Index Regulation the Congregation of the Index, and the Index of Proscribed Books we have much pleasure in drawing the attention of our readers to a new book we have just received and which gives much valuable information on this important question.

The preface is written by the Most Rev. Dr. Clancy, Bishop of Elphin, Ireland. The genial Irish Bishop has many warm friends in these parts and has visited on several occasions our neighbor, the venerable Father Connolly, Pastor of Ingersoll. With these few words of introduction we let the reviewer do the rest.

A commentary on the Present Index Legislation, by the Rev. Timothy Hurley, D. D., priest of the diocese of Elphin, Past Student of Maynooth College and of the Propaganda schools, Rome, with a preface by the Most Rev. Dr. Clancy, Bishop of Elphin. Brown and Nolan, Ltd., Dublin, Belfast, Cork, 1907.

Not long ago it used to be taken for granted by many in these islands that English-speaking Catholics were exempt from the Legislation of the Index by virtue of a tacit dispensation and in so far, at least, as it enjoined the ecclesiastical law. When, however, this question was submitted to the Sacred Congregation of the Index, a reply was given on May 23rd, 1898, that the Leonine Constitution *Officiorum et Munerum* of the preceding year, and dealing with the present Legislation of the Index carried its full binding force into these countries. An occasion was thus given for the appearance of a work that would explain in language understood by English-speaking folk the rules which had thus been declared to bind them. But while many commentaries have since appeared in various European languages none have been published in English. Dr. Hurley has therefore supplied a real and long-felt want and the commentary he now gives us will doubtless be acceptable to many.

From his acknowledgment of his indebtedness to the authors whose thoughts he, at different times makes his own, e. g., Father Armitage, S. J., Vanmeersch, S. J., Ferris, Esmer, O. P. and Pennacchi, *Il Monitore* and the Protestant Patman, it is clear that his preliminary study of his subject-matter has been extensive and all but exhaustive. Originally he does not claim but he has succeeded in incorporating into his own one volume the gist of many. His method, too, has the advantage of clearness, the *causa finalis* of the work being never lost sight of. At the outset he gives us the text of the Letter *Officiorum et Munerum*, its general Decree on the Prohibition and Censure of Books and the Constitution *Sollicitudinis* of Benedict XIV. We think en passant that perhaps it would have been more satisfactory from a lay point of view if these documents had been translated at the cost of running into a few more pages. The author then enters upon his commentary, first with regard to the legislation in general and then with regard to each particular rule. The first part treats of the development of the Index Legislation in its three main epochs (1) from the earliest times to the Council of Trent (2) from the Council of Trent to the Pontificate of Benedict XIV. and (3) from Benedict XIV. to the present constitution. The first has to do with the earliest action of the Church with regard to pernicious books—a action unmistakable but unsystematic, the second treats of the introduction of a system, the setting up of the Sacred Congregation itself (with an interesting resume of its mode of procedure) and the drawing up of fixed rules, the third deals with the subsequent efforts of the Legislation to keep abreast of the times by the abrogation of antiquated injunctions and the modifying of existing ones so as to suit the ever-changing conditions of modern thought and its literary development. In this third epoch the author notes a spirit of paternal leniency which he never fails to use in the second part of his work.

This second part takes up the greater portion of the book and is devoted to the expounding of each particular rule, the queries to which one and another have given rise, together with solutions drawn from experts or from the supplementary decrees of the Sacred Congregation itself. And here it may be pointed out that the author has given us no cold or dry dissertation. His pages are aglow with a warmth of that religious sentiment

and restful faith which the Index itself, its rules and congregation have been set up to defend. In like manner throughout this commentary, the reader's interest is well maintained by the brief and suggestive consideration of such topics as arise out of the rule under consideration, e. g., religious orders, their misapplying and objects, superstitious practices, their kinds, Hypocritism, its degrees, sacred images, their uses, indulgences, medals, kinds, and sources, the relationship of the Three Laws, natural Divine and Ecclesiastical. Neither, when departure in images, books, prayers or indulgences from the recognized Catholic standard is forbidden, is the reader left in the dark as to where that standard is to be found. To quote one example, the standard of orthodoxy in images is drawn from the Council and Catechism of Trent, the Bull of Benedict XIV. *Sollicitudinis* and now-a-days from the authority of the ordinary.

Though the commentary contains a few immaterial errors which doubtless will be corrected in future editions it is one of the most interesting we have ever read. It will, it is to be hoped, much extend the knowledge of the salutary prohibitions and rules of the sacred congregation of the Index, which, we are afraid are not yet sufficiently recognized by our people.

CHURCH NEEDS LEADERS OF GENIUS AND VALOR.

CONDITIONS IN OUR AGE AND OUR COUNTRY PREGNANT WITH DANGERS TO THE FAITH.

If ever or anywhere in any age or in any country Catholic truth stood in need of able exponents and valiant defenders it has need of them here in our land in the beginning of the twentieth century, said Very Rev. L. F. Keatinge, provincial of the Dominicans, in the course of his sermon at the opening of the pallium upon Archbishop O'Connell, of Boston.

"It is not," continued the preacher, "that we as Catholics are the victims of persecution or the objects of open enmity. No. We are as free to practice our religion in private and in public as we are to breathe the breath of life. But the arch-enemy of God and of our blessed King and Master is skilled in more than one method of warfare. The very fact that we enjoy the fullest religious liberty were sufficient to make us suspect a danger that does not appear upon the surface: a subtle and insidious attempt to undermine the empire of Christ in the souls of men.

"Outside the fold of the Catholic Church there is to-day but a very small percentage of the men of our country who recognize Jesus Christ as God and accept His Gospel as their rule of life. To a vast number religion is of no concern. The religion of those who remain in a deistic philosophy, indifference to its fundamental principle, God's right to impose religious obligations on men is denied or ignored. Each man is free to determine for himself the extent of religious claims upon him. The formulas of this faith are vague platitudes about the fatherhood of God and the brotherhood of man. Only natural virtues are required and they are chiefly of a negative character. The supernatural is not recognized and Jesus Christ is ignored. And finally the God which this philosophy pictures is a deistic divinity, who views with equal complacency every religious theory which men are pleased to entertain and every code of morality by which men decide to regulate their activities."

"The children of Christ live and move among the devotees of this system, who are men and women of apparent natural goodness and eminent respectability before the world. They therefore, breathe an atmosphere that is infected by the principles of this seductive philosophy, so well calculated to weaken their faith in the supernatural and to wear their hearts from the love of their crucified King. The ingenuity of Satan has devised no more powerful plan of campaign against the reign of Christ. Never did he contrive a more efficacious means of enticing men to militate under his own standard.

"With reason, then, it is asserted that the conditions of our age and our country makes it imperative that the kingdom of our Saviour amongst us be defended by leaders of genius and of valor. Every loyal subject of Christ's empire will pray God to give us always such leaders as He has given to us in the past; men imbued with the spirit which animated the Apostles when they proclaimed the sovereignty of Jesus Christ to the proud pagan empire of Rome; leaders after the Master's own heart; Bishops as zealous and devoted as a Charles Borromeo or a Francis de Sales, as strong and as brave in asserting the rights of our King as a Paul, an Athanasius, an Ambrose, a Chrysostom; a Basil; warriors who will yield not one inch of ground to the vast army which Satan has inspired with a subtle and unconscious antipathy to all that is of Christ; teachers who will not hesitate to tell the world that the philosophical knowledge of God joined with the natural virtues is not all that God demands, and exacts, because the human wisdom which proposes this theory has been supplanted by Divine wisdom, and Jesus Christ is all; chieftains who, clad in the armor of faith, and learning, and sanctity, will march before the Christian hosts, leading them to victory under the banner which bears the inscription, 'Operetur illi regnare.' He must reign."—Catholic Standard and Times.

Be sure that whatever has come upon you hitherto has been for the good of your soul, and so leave to that foreseen and loving Father the care of the days that are yet before you. Do not lose yourself in morose calculations as to an unknown future, but try to begin well and to end well each day as it comes, for "sufficient to the day is the evil thereof." God hides from us the view of the whole work, and only shows to us, day by day, little by little, that portion of the design which we are actually engaged.