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 impact with a strong Catholic spirits. It attenuately defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting he best interests of the country. Following have 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 influence reaches more Catholic homes. I herefore, carnestly recommend it to Caubotte families. With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ,

Donatus, Archbishop of Ephesus,
Apostolic Delegate. Mr. Thomas Coffey :

University of Ottawa. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read rour estimable paper, THE CATROLIC 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. Sicesing you and wishing you success believe ne to remain.

t D falconio, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, FEB. 22, 1908.

ANSWERS TO A CORRESPONDENT

Our first correspondent approaches un

in an infelicitous manner. He finds that

the irate Briton has the Times through

which to make complaint. "The New York Sur," writes our friend in mixed metaphor, " shines for all correspondents who can boil down their remarks. Nowhere does he meet with difficulty until he tries the office of the religious press "which being almost wholly under the control of priestly writers the layman can find neither vent nor voice, his letters going to the waste basket or the junk dealer." That is not happily put or fairly stated. The religious press is not as a general thing in the hands of ecclesiastics ; nor are the latter disposed to be antagonistic or discourteous to lay correspondents. If we are priestly writers the responsibility becomes graver of explaining and defending Catholic truth with clearness and courage, and of supplying to our readers food material which may best serve their highest interests. The fact that a newspaper has a clerical writer on its staff will not prevent the ordinary rules of courtesy from being bserved, or due attention being given to what business as well as politeness dictates. Let us come to the questions Strangely enough, however, they -which our correspondent does not himself call questions, but "conundenma to grack " We like a few wainuts for dessert : for conundrums we have no relish. Many of them are in- lief in their pronouncements. They coherent ; and others, touching as they praise Leo XIII., though a few moons do foreign countries, impractical. Let since they regarded him as astuteness us open with the sixth question or con- personified in a soutane. They disundrum : " Is it a venial offence for a praise Pius X. because Rome troubles layman to believe in municipal ownership of public utilities in Canada and a | ion that the Church that has been killed mortal sin for a layman in Hungary to so often is very much alive. advocate the nationalization of the land?" For any intelligent layman to put such a case of conscience is distorting the first principles of morality. No limiting the freedom of vote upon pubinvolve other elements which complicate the problem. Concerning public owner-Hungary for elsewhere, we could only discuss the question by the closest adtriffing way in which our correspon-

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another. Clerical writers would not be alone in characterising such conundrums. It is not uncommon people to find a great deal of fault with everything Catholia from the policy of the Holy Father down to the anners of the humblest peasant. Everything is wrong : the Holy Father is med aval, the editor is an ecclesias tical crank, and the peasant is too siow. One more conundrum : " Why has the English-speaking world, which is now the financial mainstay and orthodox bulwark of the Vatican, such scanty representation in the College of Cardinals?" Would our friend please ask us something easy? We are not in weekly communication with the Vatican, nor does the Holy Father con sult us often about the personnel of the College of Cardinals, so that any answer we might offer would only be guess work. However, we are not at all sure that the English-speaking world is the financial bulwark of the Vatican. And even if it were, that is not the entrance to the College of Cardinals. Nothing could be more unseemly, more open to adverse criticism, than that the influence of any nation should be measured by the financial strength it afforded the governing powers of the Church. In parting for the time with our correspondent and leaving the rest of his conundrums for another occa sion, we are convinced that foolish people can ask more questions in five minutes than wise clergymen can answer in five weeks.

HASTY CONJECTURE.

"We may put saide," says Monsignor Moves in the Nineteenth Century, "the nasty conjecture that the Pope, by some traditional instinct of his See, has wished to fulminate against modern life and progress. The term ' Modernist' is to carry our banners so that we need not of the Pope's inventing. It was used by Modernist writers themselves to connote their own ethics of thought and writing, and the Pope-rather courteously I think-took the term just as he found it."

NO AGITATION.

So far as we can see, we may add the cause is finished. There is no cor. certed movement against Rome : there are no eminent scholars amongst us be moaning their mental slavery : and, with the exception of a few journalists, the thoughtful of every creed acknowledge that the Holy Father's encyclical is a signal service to Christianity. Here and there a cry is heard in protest, but it finds no echo save in the hearts of those who are wandering in the arid wastes of pride.

SOME CRITICS.

A few individuals opine that Pius X. s out of touch with our civilization. vouchsafe no reason for this assertion, presuming, doubtless, that their keen intention and profound knowledge of the tendencies of the age debar misbetheir thoughts and arouses the suspic.

OUR POOR RELATIONS.

We are not averse to claiming kinvenial offence can be aggravated into a ship with our heroes and saints, but we mortal offence by the mere change of are not enthusiastic about our kinship sky. Our correspondent should revise with the Catholic who lives in Starvahis penny catechism. We fail to see tion street. We acknowledge them inhow the poor Canadian has incurred deed as poor relations. Betimes we go the fire of Purgatory by his vote; down and ask them impudent questions, though our friend the layman assumes and leave as reminders of our visit s his guilt. All that we can say is that few bread tickets and the suspicion the fact that he does not live in the with that assumption the Canadian did | that the waters of sympathy flow not in "Dark Ages" we may remark that wrong to vote that way : he should not | the hearts of the purse proud. And | the ages according to cistinguished deliberately commit a venial sin. We | yet the man who has money is merely a | non-Catholic writers were ages of light. have not in the narrow course of our trustee to use it in God's service. It But of this not a word now. It seems theological reading met any authority is one thing to have a right to the pos- that our friend's joy at living in this session of money : another to have a lie utilities. This is the layman's thee- right to use money as one pleases, the ownership of property. He must logy which will generally be found Hence we should not be dishonest trus- have dipped into new wells of history, more severe than that of St. Liguori, tees. We should let our light shine for he is sure that during the Middle Questions of a social character generally before men that they may see our good Ages robbery was a national instituworks. We may try to still our consci- tion. "Of defective civilization it is ship and nationalization of land in are poor through their our fault. The wherein the Mediterranean was grog-shop does its share towards deplet- covered with ships as richly laden, and ing the household pocket-book. So its coasts by commercial cities as prosherence to ordinary principles upon does rent for disease breeding tenewhich all ownership, public or private, ments. But many are in the depths is based. Let us go on to show the and kept there, because they have no friend to lift them up. To stand on the Warlike sounds, however, were sweet dent throws his conundrums at us. brink and to dispense advice profits a music in the ears of men who had "Is it orthodox," he wishes to know, little. We cannot, of course, deny the fighting blood in their veins. The to be a Democrat in Buffalo but fact that if one member suffer anything Hun and the Teuton and the Gaul beterodox to be a Republican in Mar- all the other members suffer with it. sailles?" We confess our ignorance. But the suffering that does not open We never knew that it was heterodox the purse and heart will not cause us Church had to deal. Oftimes the to be a Republican in Marseilles or many tears. If we remember aright savage over-leaned the barrier of Lyons or Paris, any more than we Sydney Snith said that you find people never knew it was orthodox or heter ready enough to do the Samaritan with- city what was in his blood—the heritodox or paradox to be Democrat in out the oil and twopence. And these age from a line of warriors. How he Buffalo, or politician at all. It is im- people are unwittingly the allies of was tamed is a matter of history. But becile and childish to question the pol. these who declare that Christianity has not all the mediaval barons were ities of one country by those of lost its vitality.

JUST A DREAM.

One of our friends, an old gentlema who watches others playing the game of life, comes now and then into our sanctum to prove, as he says, that he is rude in his speech. He is getting ready to go home. One of these days the kindly will throb out into silence, and he will meet the captain whose leal man he has been. But now he amuses himself with the making of things out of dream dust. Quaint are these playthings fresh from fancy's loom. They would not please the practical people-but what a dreary planet it would be if we had no neighbors but the gentry who exude common places and whose hor izon is bounded by the dollar. Nor would they find favor with the Catho iics, who, either in society or hanging on to its fringes, wear on festive occasions, costumes that are out of place in cold weather.

One picture our old friend delight in drawing is the club of the future. Oh, no! he is not a fanatic. Live and let live is his watchword. He has not a word against the club, whose chief attraction is the athletic prowess of its members. He wonders, by the way, why Catholics must have two or three halls in a city where one would suffice. He tolerates the club whose literature centres around Daniel O'Connell, and is exhausted by a lecture on the liberator, and the organization whose " receptions" are attended by the "best

He has in view a club that will de vote itself to the education and safeguarding of the Catholic. There will be a gymnasium, but there will also be a night school presided over, not by amateurs, but by the experienced. There will be a base-ball team, but there will be a bureau to look after the nnemployed. This club will train men not have recourse to the services o the individual who is not respected in Catholic or other circles. Concentration of effort, definite aims, things for body and mind-behold some of the machinery of his organization.

A REMARK.

The physical culture people tell us that alcohol is the destroyer of physical vigor. The railroad man's efficiency is impaired by it. The business man is hampered by it. The "man about town " is an object lesson of its effects; the sot is a proof of the degeneracy that larks in the wire-cup. Hence the popularity of the road house is on the wane and the young man for economic or religious motives deposits his money in the savings bank.

THE PART OF THE "GOOD FELLOW."

All the world's a stage. And the good fellow has his exits and enparts. At first the infant, mewling in means to do things. Then the familiar | Church. "Wayfarer" says: figure in the saloon—the babbler who amuses the light witted and is so dead to honor as to forget the sacrifices that to come a constant of the present the sacrifices that the sacrifices that the sacrifices that the sacrifices that the present the sacrifices that the sacrification of the sacrifi were made to give him an education. ion to cease proselytizing among Ro And thus ignobly he struts the stage. But he plays among the dead and the phantoms of the squandered years and the wraiths of what might have been. Living men heed him not. He is merely a member of the down and out club. Men pity him as a stricken animal, and so the "good fellow" becomes in time the " poor fellow."

THE DARK AGES. Without wishing to lessen the pleas ure that an exchange derives from century is because of the respect for ence with the platitude that the poor scarcely possible to accuse an age perous and powerful as the most flourish ing epoch of Greece. True, there was much clashing of swords and bloodshed. were in the land, and with this material of hot blood and ruthless hand the civilization and wrote in hamlet and robbers. And we venture to say that at

the most powerful spurred highwaymen of these days did not cause as much suffering as the ruthless capitalist of present time. Sometimes the Middle Age robber went with harness on his back to the Holy Land for his misdeeds: at others his golden spurs were hacked off. But the cost and oil and stock barons in honor, and ministers of modern god - Capital. For our part we prefer the mediæval cattle lifter. We might be able to do something against him, but nothing, we are cer t in, against a millionaire backed by

corporation lawyer. Let us, if we must, hark back to the past, but let us not be deaf to the cries of this century. It we say that we can solve social problems let us lose no opportunity to prove that we are not braggarts. It ve point to the guilds of other days. when every man was his brother's keeper, let us not forget that the faith which inspired this is ours and should be expressed in action.

CAUTION TO TORONTO SUB-

SCRIBERS. A swindler has been collecting sub erictions for the CATHOLIC RECORD in Toronto, and we should deem it a favor any one upon whom he may call would give him in charge of a police officer, and advise us. He does not, of ourse, use the stationery of the CATH-LIC RECORD Office in giving receipts. These are given on a small blank form such as are sold in the booktores. Miss Sarah Hanley is our Toronto agent, and the only person authorized to collect subscriptions in that city.

THE "MISSIONS" TO THE FRENCH CANADIANS.

We ask a careful perusal of the following article by our Presbyterian neighbors. It is taken from the Halifax Chronicle of February 8th. written by "Wayfarer," who, we take it, is a regular contributor to that paper. In theory the majority of the people of the Province of Ontario are very strongly attached to freedom of speech and all that. In practice, how ever, we may sometimes look for some thing quite the reverse. "Wasfarer pertinently asks how would the Presbyterians feel were the tables turned and missions to their people established in Ontario by French-Canadian priests? We know some sections of the province where Insurance companies would not take risks on the lives of the priests who would establish missions to Protestants. This danger of injury to the person would not, however, deter the missionaries from carrying the truth to the unenlightened. Possibly it will yet be done. We have the manner of men who braved trances, and in his time plays many the Iroquois in the old days still amongst us. And if such were to come the nurse's arms. And then the whin- to pass what a revelation the work of ing school-boy. And then the young the missionaries would be to thousands man fresh from college with the world upon thousands who have an entirely before him. Then the Galahad who erroneous conception of the Catholic

Quebec, ought surely to have some good effect. The fact that the propa-ganda is called an "evangelical mission" does not make it a whit less sulting in its aims. Nearly all Pres byterians must by this time have outgrown the idea that the Roman Catholic Church is not as thoroughly Christian as their own. They may not accept all that Church's dogmas or assent to all its doctrines, but what does that matter in these days? It is a mere difference of Scriptural interpretation and the teachings of the fathers. No one can behold the devotion of the Roman Catholic priesthood or witness the earnestness their people without being convinced of the beneficence of their faith Where are more worthy illustrations of Christianity to be found than in the noble Roman Catholic organizations, whose members, men or women, devote their whole lives to the practical service of the Master and the better ment of the world. If they are not Christians, who can be? If they are, how dare other Christians, in the face of Christ's express declaration that "He that is not against us is on our set themselves to wage ecclesiastical war, under the name of evangel ization, upon the Church of their fel

ow Christians?
How would the Presbyterians in those parts of the Province where they constitute nearly the whole population feel over the establishment midst of a Roman Catholic mission for the avowed purpose of converting them and more particularly, their children, to that Church? Would it not appear to them as a gratuitous insult and out-rage? Why should the Roman Cathorage? Why should the Roman Catho-lies of Quebec be expected to resent less keenly the Presbyterian propa ganda in their midst? Are the few converts from Roman Catholicism which may be made among the more ignorant of the people of Quebec likely to compensate, here or hereafter, for the disturbance of Christianity which the pro elytizing of them occasions? Are there not abundant opportunities for Christian effort the very doors of every

Church in Presbyterian Caurch in Canada, and among their own people? Why then thrust contentiously into the fields of others? Where are a more simple minded, devout and moral people to be found in the civilized world than along the banks of the St. Lawrence? What more do they need to learn about theology than they have already been taught? In their lives they are innocent and sincere. Are their chances for the present or future likely to be materially improved by enticing them away from the faith of their fathers and mothers? Surely, while they are Presbyterian mothers? Surely, while they are humble believers in and followers of the Master, it is not Christ-like to confuse them by and embroil them in confuse them by and embroil them in the petty disagreements of the theol-ogians. Many good Presbyterians no doubt give to the Quebec mission, so-called, of their Church without thinking. They should cease this. They should think most earnestly, after securing all possible information.
Should they decide to give after that, nothing would remain to be said. It would be a matter between them and their own consciences—if only their own consciences were properly enlight-

PROTESTANTS RECEIVE PAPAL

Rev. G. W. Kerby, a Protestant min ister of Calgary, Alta., with a party of friends, recently had an audience with the Holy Father. On his return home e told his congregation of the visit as

"It was in the throne roon that the Pope received us. He came with his personal attendants and guards. There vas a soldler in uniform, a number of ble guards in crimson brocaded silk, the seignor and master of ceremonies. The Pope was dressed in pure white from head to foot. His face seemed to ne the most radiant and kindly I ever to him at once. Instead of sitting on the throne and having each person kneel at his feet as his predecessor in the papal chair had done, the Pope came to each one of us, gave us his right hand, on the third finger of which was the Papal ring which we were sup-posed to kiss, as the form of salutation and greeting. When the greeting was over His Holiness made a short address, in which he gave his blessing. He said in conclusion. 'God's blessing rest upon each one of you and upon all your loved ones far away, about whom you are thinking, and may the grace of the Lord be given to each of you. Then in a brief prayer, and with two uplifted fingers, he gave us the Apostolic Benediction, and passed out of the andiones above.

the audience chamber. I shall always regard this as one of the outstanding experiences of my life. The Pope is not a wily diplomat. He is one of the simplest, sincerest and kindliest of men. He came from the peasant people. He still wears the old Waterbury watch he wore when he was a parish priest. He was ninyears a priest, nine years a Bishop, nine years a Cardinal, and there is a feeling of superstition among some Italians that he will be just nine years a Pope. I cannot better illustrate the itiful spirit of the present Pope than by relating an incident that occurred in connection with a former audience. One of those being received was a Protestant. She was afraid lest t might not be right for her being s Protestant to receive the Holy Father' blessing, and she said, 'But your Holiness, I am a Protestant,' but the Pope's roply was, 'Well, madam, an old man's ing can't do you any haim any-

way. Could anything be more beautiful and simple and touching to a number of tired, weary travelers far away from home and country and dear ones, than the interview given that morn

ing? and not feel the thrill of that fatherly given upon Protestant and Catholic alike."—Baffalo Catholic Union and

CODIFICATION OF CANON LAW.

TUS X CONSIDERS IT THE GREATEST WORK OF HIS PONTIFICATE

REGULATIONS FOR CONGREGATIONS. In his address to the Cardinals, when they went to offer him New Year's greetings, the Holy Father made it understood that he considered the codification of Canon Law entrusted to a commission at the head of which is the newly-elected Cardinal Gasparri, one of the greatest reforms undertaken by the Papacy. Cardinal Gasparri has been working at it for over two years, and it is supposed it will take two more to complete it, as the task in cludes not merely the codifying of laws already existing, but also the estab lishment, in the code, of rules required in modern times and conditions, and the sanctioning of regulations which are not universally accepted. This work is also destined to introduce in portant changes in the organisation and working of the Roman Congrega tions, which correspond in the Church to what ministries are in a civil gov

One of the chief innovations will be the establishment of special courts at tached to the Congregations composed of real judges for all cases of within the jurisdiction of the Congregation to which the court is attached It will also re establish as a suprem court of appeal the ancient tribunal of the Rota, instituted by John XXII., in 1326, and regulated by Sixtus IV. and Benedict XIV. The origin of the name Rota is unknown, some thinking it is derived from St. Catharine of the others from the marble floor of the room in which the tribunal used to sit, and which was designed in the shape of

wheel (ruota).

That part of the work of Cardinal Gasparri which deals with the dioceses will be transmitted to all Catholic Bishops throughout the world, so that they can make any observations or suggestions which they may think oppor-

A NEW PHASE OF CHRISTIA ECIENCE.

It has often been made a reproach to the Christian Science communion that it has done nothing for the poor. A short time ago, Mrs. Mary Baker G. Eddy, the foundress of the section and some persons thought the year and some persons thought the year sently, however, it was announced that the million was for the purpose of instructing the poor in Christian instructing the poor in Christian instructing the poor in Christian Science—in fact, that it was a prosely-tizing scheme. It has stirred up Mrs. Eddy's son by her first marriage to renewing his suit against his mother's estate; and interesting developments may be expected.

may be expected. The Pilot, writing some time ago on "Healer" Schlatter's wonderful claims, including his promise to raise the dead to life, as set forth before credulous gatherings in Lynn, the cradle of Christian Science, said: "Some of Mrs. Eddy's votaries denied the exist ence of death, as well as of pain and of all manner of bodily disorders. . . . There is no imposture too monstrous for the acceptance of those whose faith in God and Divine revela-

tion has been shaken."
These words have drawn forth courteous remonstrance from Mrs. Sybii Wilbur O'Brien, an extremely able journalist whose name is well known to Boston readers, and who has able journalist whose name is well known to Boston readers, and who has latterly been devoting herself to the study of Christian Science. Now this lady, who has more intelligence and systematic education than some entire Christian Science congregations, makes a very specious plea for the cult, and and a vory to show convened the second of the cult, and endeavors to show correspondence be olic Church. But even her notable ability cannot establish her She contends that the radical difference between the Christian Scientist and Catholic is that the former lieves that the life eternal should begin here in the flesh to day. . . . He must open his spiritual eyes, he must must open his spiritual eyes, he must begin to lay claim to his spiritual heritage. . He says there is no death, no death for his real being which is spiritual; there is no pain for his real being, which is spiritual; or disease for his real being, which is spiritual; no disease for his real being, which spiritual; no poverty for his reabeing which is spiritual."

Yet, he is still on his credal admission, in the flesh; and the flesh, or the body, according to God's revelation body, according to God's revelation, is a real, an integral part of the human person. It suffers temporary death it suffers pain, disease and the pinch of poverty or the evidence of our senses goes for nothing.

The Catholics believe as their predecessors, the faithful chosen people of the old covenant also believed, that God mill raise no this passible bedy all

God will raise up this passible body at the last day, and that for His elect, will be in every case, a glorious body of perfect beauty and perpetual youth free from suffering and death forever. But this hope laid up in our bosom cannot be realized in this world.

We have followed the growth and development of Christian Science for ears : and we have failed t and in it any correspondence with Catholicity. We have invariably noted that its votaries expected to cure diseases by ignoring their existence or refusing any treatment but that of the courts abound in suits over cases where life might have been saved by the prompt summoning of ordinary medical aid.

No one has ever successfully re-futed, nor, as far as we know, attempt ed to refute Georgine Milmine's his tory of Christian Science, as given in M'Clure's Magazine; nor the terrible indictment of Mark Twain.

There is little that savors of Chris tianity in the methods of the foundress and much that repels the fairly intel ligent observer in the meagre thought and obscure English of the costly book which Christian Scientists seem to put on a level with the holy scriptures side side with those of Christ on the walls of her Boston temple? Think of her atrocious pun on "Justice-just—ice" in her address to her follow ers at the dedication of the templ aforesaid; and marvel that she can secure an educated person as a defend-er of her cuit!—Boston Pilot.

WHEN HE STOPPED HIS PAPER

From the Osborne (Kansas) Farmer. About two months ago one of our farmer friends dropped in and stopped his Farmer. He said he couldn't afford to take the paper and just had to do without it. He dropped in again last Saturday and planked down \$1.50 for a year in advance—and then heaved a big sigh of relief. Everything had gone wrong since the Farmer ceased to visit him. His chickens refused to visit him. His chickens refused to lay, his cows got on the alfalfa and died, and his hogs got the cholers. The rats gnawed holes in his granary and his wheat ran out and the birds ate it up. His windmill blew over and killed a horse, and his best shepherd dog got a bone in his throat and choked to death. His children got the measles and his wife measles. and his wife mashed her thumb in the wringer and couldn't do any house work. Thieves broke into his smoke-house and stole his winter's supply of meats, and fire destroyed several stacks of his alfalfa. He bought groceries of a traveling fakir and never got them. while his neighbor escaped because he read in the Farmer to watch out for crooks. His days were filled with misfortune and his nights with bad dreams He stood it two months and then gav up the unequal struggle.

Rev. P. A. Baart, S. T. L., LL. D., irremovable rector of St. Mary's Church, Marshall, Mich., and one of the recogpized authorities in this country canon law, died Wednesday, Feb. of pneumonia, after a brief illness. Dr. Baart was the author of "The Roman Court" and other authoritative volumes on Papal history and usages, and was a frequent contributor to Catholic per-iodicals. His services were frequently engaged by ecclesiastical courts in all parts of the country. He was fifty years of age.